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N.B.—The name of the Minister of the Church is in all cases inserted unless instructions are received to the contrary by Thursday midday.

SUNDAY, January 7.

LONDON.

Acton, Creffield Road, 11.15 and 6.30, Rev. H. C. HORSLEY, B.A.

Bermondsey, Fort Road, 6.30, Mr. S. P. PENWARDEN.

Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. W. J. PIGGOTT.

Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. Dr. HITCHCOCK.

Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. Dr. HARGROVE.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.

Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. D. BASIL MARTIN, M.A.

Forest Gate, Upton Lane, 11, Mr. J. P. ROSLING; 6.30, Mr. J. BEGG.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. BERTRAM LISTER, M.A.

Hampstead, Rosslyn Hill Chapel, 11 and 6.30, Rev. HENRY GOW, B.A.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.

Ilford, High Road, 11 and 6.30, Rev. A. H. BIGGS, M.A., LL.M.

Islington, Unity Church, Upper Street, 11 and 7, Rev. J. VINT LAUGHLAND.

Kentish Town, Clarence Road, N.W., 11 and 6.30, Rev. F. HANKINSON.

Kilburn, Quex Road, 11, Rev. J. A. PEARSON; 6.30, Mr. C. A. PIPER.

Lewisham, Unitarian Christian Church, High Street, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.

Leytonstone, Haydn House, 63 Fairlop Road, 6.30, Rev. J. A. PEARSON.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.

Peckham, Avondale Road, 11 and 6.30, Rev. R. T. HERFORD, B.A.

South Norwood, League House, 141 Portland Road, 7, Mr. S. FIELD.

Stoke Newington Green, 11.15 and 7, Dr. LIONEL TAYLER.

Stratford Unitarian Church, 11 and 6.30, Mr. J. P. ROSLING.

University Hall, Gordon Square, W.C., 11.15, Rev. C. J. STREET, M.A., LL.B.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.

West Hampstead, All Souls, Weech Road, Finchley Road, 11.15, Rev. EDGAR DAPLYN.

Wood Green, Unity Church, 11 and 6.30, Rev. G. COVERDALE SHARPE.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.

BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.

BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 3.30, Rev. J. M. LLOYD THOMAS.

BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. L. CLARE.

BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIGHTON, Free Christian Church, New Road, 11 and 6.30, Rev. W. H. DRUMMOND, B.A.

BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30.

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DOVER, Adrian Street, near Market Square, 11 and 3.0, Rev. C. A. GINEVER, B.A.

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EDINBURGH, St. Mark's, Castle Terrace, 11, Rev. R. V. HOLT, B.A., B.Litt.

EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.

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HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. JONES.

HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.

LEEDS, Mill Hill, 10.45 and 6.30, Lieut.-Col. BULLOCK.

LEICESTER, The Great Meeting, 11 and 6, Rev. EDGAR I. FRIPP, B.A.

LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.

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NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.

NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 3.30, Rev. J. RUDDLE.

OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.

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*** All letters and manuscripts for the Editor should be sent to 23 Cannon Place, Hampstead, N.W. They must reach the Editor not later than Wednesday evening for publication the same week.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

THE Allies reply to the German Peace Note is the emphatic "No" which was expected. It repudiates the German claim that the Allies were responsible for the war and once again states the facts. It also denies the German assumption of victory. The "War Map" of Europe, it says, "represents nothing more than a superficial and passing phase of the situation, and not the real strength of the belligerents. A peace concluded upon these terms would be only to the advantage of the aggressors, who after imagining that they would reach their goal in two months, discovered after two years that they could never attain it." On the grounds stated the Allied Governments, "closely united to one another and in perfect sympathy with their peoples, refuse to consider a proposal which is empty and insincere."

* * *

THE reply closes with a short manifesto on behalf of the Belgian Government, which defines "the aims which Belgium has never ceased to pursue, while fighting side by side with the Entente Powers for right and justice." After pointing out that she has taken up arms to defend her independence and her neutrality violated by Germany, the Note continues:—

> On August 4, 1914, in the Reichstag, the German Chancellor admitted that this aggression constituted an injustice contrary to the laws of nations and pledged himself in the name of Germany to repair it. During two and a half years this injustice has been cruelly aggravated by the proceedings of the occupying forces, which have exhausted the resources of the country, ruined its industries, devastated its towns and villages, and have been responsible for innumerable massacres, executions, and imprisonments. At this very moment, while Germany is proclaiming peace and humanity to the world, she is deporting Belgian citizens by thousands and reducing them to slavery. Belgium before the war asked for nothing but to live in harmony with all her neighbours. Her King and her Government have but one aim—the re-establishment of peace and right. But they desire only a peace which would assure to their country legitimate reparation, guarantees, and safeguards for the future.

* * *

THE style of the Note has been the subject of some criticism. The clever journalist has complained of its English, and the superior person has found it lacking in dignity and reticence. It must be remembered, however, that as a diplomatic document it is in French, the English translation being provided for popular use. It is also intended to be a manifesto to a listening world as well as an official intimation to Germany, and for the former purpose a shorter and more formal document, which preserved throughout a tone of cold politeness, would probably have been quite ineffective. We are far from saying that form and style are of small importance in diplomacy, but in the present case the essential thing was to make our intentions perfectly plain, to cut ourselves free from any entanglement with unreal arguments, and to reduce the whole situation to moral issues about which we can accept no compromise. Judged by these requirements the Note has achieved its purpose.

* * *

COMPARED with the Note of the Allies, the Tsar's message to the Russian armies, which was issued last week, has the advantage of national sentiment and warm personal feeling. There is a note of lofty passion in its reference to the sufferings of Russia under the first shock of German aggression, and to Germany's growing fear that "the hour of retribution for all her wrong-doings and for the violation of moral laws" is near. "To conclude peace at this moment would mean the failure to utilise the fruits of the untold trials of you, heroic Russian troops and Fleet. These trials, and still more the sacred memory of those noble ons of Russia who have fallen on the field of battle, do not permit the thought of peace until the final victory over our enemies. Who dares to think that he who brought about the beginning of the war shall have it in his power to conclude the war at any time he likes?" The Tsar's message closes with a religious appeal which shows once again how in all lands Germany has called forth the invincible forces of the soul to fight against her. "Let us be firm in the certainty of our victory and the All Highest will bless our standards and will cover them afresh with glory, and will give to us a peace worthy of your heroic deeds, my glorious troops—a peace for which future generations will bless your memory, which will be sacred to them."

* * *

WE are glad to see that some of the prominent religious leaders in America, including men like Dr. Lyman Abbott,

the Bishop of Massachusetts, and the President of Princeton University, have issued an appeal to "the Christians of America" in which they point out the grave moral dangers for the world of a premature peace.

> We need to be reminded [they say] that peace is the triumph of righteousness and not the mere sheathing of the sword. To clamour for the ending of the present war without ensuring the vindication of truth, justice, and honour is not to seek peace but to sow disaster. Because it is easy to lose sight of these essential principles we view with some concern the organised and deliberate effort now being made to stampede Christian sentiment so as to create a public sentiment blindly favourable to stopping hostilities without an adequate consideration of the issues which the war involves. We are Christians, and as such deem that truth and righteousness are to be maintained inviolate, even at the sacrifice of physical life.

* * *

THE Appeal proceeds to set forth some of the crimes against humanity of which Germany has been guilty, Belgium, Serbia, Armenia, and the rest :—

> In presence of these pending and unsettled issues [it continues] we feel impelled to warn our brethren against those who cry "Peace, peace, when there is no peace." The just God who withheld not His own Son from the Cross would not look with favour upon a people who put their fear of pain and death, their dread of suffering and loss, their concern for comfort and ease, above the holy claims of righteousness, justice, mercy, and truth. The memory of all the saints and martyrs cries out against such a backsliding of mankind. Sad is our lot if we have forgotten how to die for a holy cause. We solemnly declare our conviction that the question of all questions for our immediate consideration is, Shall our ancient Christian inheritance of loyalty to great and Divine ideals be replaced by considerations of mere expediency ?

Our only comment on these words is to point out how they coincide with the position, for which we have pleaded continually in these columns in the name of everything that is holiest in our religion. They represent inward loyalties and principles of action without which Christianity itself would perish off the earth.

* * *

THE Christmas holidays have been dedicated for a long time to educational conferences. They may be considered as a kind of powerhouse for the stimulation of public opinion upon the work of our schools and colleges. The experts talk and discuss and expound their ideals, and through a process of infiltration the mind of the nation is converted to slow reform. This year everything has been conducted in a different atmosphere. The war has made us all more friendly to upheavals even in education, and the appointment of Dr. Fisher has convinced the idealists that something will be done. We abuse ourselves quite happily as the worst educated people in Europe—and it does not matter whether it is true or not, because we are certain that we are going to be alert and sensible and apply science to industry in the future.

* * *

AMONG the numerous educational pronouncements of the past week the chief place may be given to the address by Prof. Gilbert Murray to the annual meeting of the Teachers' Guild on Tuesday. It was not so much a programme for the future as an incisive criticism of things as they are. Our best Grecian is not a fanatic for Greek except in the cases where it is the best educational instrument. He considers that our main fault is that we teach, not by standard or intellectual capacity, but by distinction of class, upper class boys in our public schools and universities being overdosed with classics and literature and often compelled to learn Greek whether intellectually fitted for it or not ; while boys in the middle and lower classes are almost absolutely debarred from the possibility of studying the classics at all. In his view the evil can be cured by an extension of the ideal of democratic equality which would allow the youth of all classes the education for which they are intellectually suited. He also characterised the charge against us of neglect of foreign languages as "rather disgracefully true." There may be some truth in the remark that many Englishmen are actually ashamed of speaking a foreign language, but our failure to be linguists is due chiefly to our insular position and to the fact that English will carry a man all over the world. Our Indian Civil Service shows that as soon as a man has a practical use for a foreign tongue he is quick to learn it.

* * *

PROF. MURRAY also made some pertinent remarks upon the damage done to national life by the absorption of so much vital power in the pursuit of pleasure and amusement. In his opinion our standards of comfort, pleasure, and expenditure—at any rate among the richer classes—are probably the highest known in the history of the world. The pleasure in itself is, he thinks, to a large extent, healthy and innocent, but it occupies too large a space in life, and it is producing an unfortunate impression in other countries. "The central impression we produce in the neutral world," he said, "is the thing for which England is really famous—to a preponderant degree, the frivolous element in life. When I ask who will redeem this nation I believe it will not be those who rejoice in the war or those who made fortunes from the war, who swam into intoxicating popularity, or trebled the circulation of their newspapers. It is those who throughout this tornado can keep both their heads and their hearts and can learn through the war its lessons of endurance and brotherhood, and can reject its callous cruelty and its perversive brutalisation in times like these."

* * *

SIR E. B. TYLOR, who died this week, has had a far-reaching influence upon the thought of his generation. His great book on 'Primitive Culture,' which was published in 1871, is the classic in its subject, and in saying this we do not forget 'The Golden Bough.' His position in the modern study of anthropology is similar to that of Sir Charles Lyell in geology. He opened up a vast range of new knowledge for the curiosity and delight of the human mind. As an intellectual force he worked with disruptive energy upon many of the tenets of traditional theology, though it is the lay mind rather than the theologian which has felt the full impact of his work. Even more than Biblical criticism, anthropology and comparative religion have made the conceptions of the world and of human life, upon which the traditional theology of Christendom rests, untenable, and religion will continue to fail in intellectual force until this fact is faced seriously. The work of pioneers of genius, like Sir E. B. Tylor, has moved many landmarks out of their place and made us sadly conscious of the waste of human faculty on the part of professional teachers of religion, with their learned apologies for obsolete dogmas and their evasion of the real tasks of thought.

* * *

MANY of our readers have been very generous in the support they have given to our pleasant scheme for sending out toys for Christmas to the refugee Belgian children in the school colonies in France. Fifteen cases have been packed containing about 1,500 toys and games. The work has been a delight to those who have taken part in it, and now we are having our reward in the warm-hearted messages of thanks. A letter which has just reached us from one of the schools, well known to the present writer, describes the eager delight of the little girls in receiving their dolls and their happiness in roaming about hugging their new treasures. What a relief it is to turn away for a few moments from our own cares to this picture of childish glee, and to feel that we have been able to do something to make these little ones happy.

CREATORS OF THE FUTURE.

IF we are worthy of our high calling we shall banish all the dark clouds of pessimism from our minds as we take up the tasks of the New Year. We do not mean that we ought to go jauntily forward into a future that is certain to be full of change and peril, confident that all will be for the best in the best of all possible worlds. But the spirit of hope ought to shine with undimmed splendour above the heaving waters of our discontent; and the keen stress of the times should make us glad with the knowledge that we are fellow-workers with God as creators of the future.

There has long been a strange alliance between a certain type of religious sensibility and the sadness of foreboding. The combat with evil seems to have inspired some men with a mournful pleasure in foreseeing danger. They are watchmen on the walls rather than captains in the field, and they blow their trumpet to warn the people of approaching terror instead of calling them with glad hearts to the battle. It is one of the disquieting things about religion in these days of stern duties, where there is no room either for hesitation or for compromise, that it often speaks in a tone of plaintive apology because the times are evil, instead of summoning men as by divine command to give up everything for the sake of a noble cause. It springs, of course, from a lack of real faith in God, just as a similar lack of faith is responsible for dark prophesies of our wretched state, fightings within and fears without, when the war is over.

A few days ago we read the following words in an article by "Artifex," which appeared in *The Manchester Guardian*: "In the early days of the war, when we were all still talking of the ennobling effects of war, and of the bright and shining England that might be expected to result from our trials, a member of Parliament, for whose opinion and wisdom I, in common with most people who know him, have a great respect, said to me, 'You talk a good deal about the new England that there is to be after the war. Shall I tell you what I expect? Fifty years of black reaction—political, economic, social, moral, and religious. Such has always been the result of war, and such will be the result of this war unless we are very careful.' Every day that the war lasts does something to persuade me he was right." The comments that follow this passage are in a similar vein. No doubt they are intended to be the words of the wise to a heedless generation, but their whole effect is one of fearfulness and depression, and in present circumstances they seem to us to be almost an act of treason against goodness. Let us remember that we always tend to create what we expect. Even religion may drive men into wickedness by treating them as sinners before the event. It is the part of faith not to look at our high and perilous duties against a background of gloom, but to inspire us with hope that sacrifice shall bear fruit in better life for the world, if we will to have it so. And in any case, whatever happens, right is right, and nothing can alter that central, divine fact, which illuminates everything we think and do in the present situation.

We have no wish to be blind to our own internal dangers. They exist always. We cannot advance a step in a world that is governed by moral laws without discovering new pitfalls on the right hand and the left. The upheaval of our social habits, while it has made life sterner for most of us, has caused temptation to abound in other directions. But we want to speak a word of serious warning against the danger of false inference at the present time, leading to a creeping paralysis in thought and conduct. The men who foretell fifty years of reaction, as though it were a law of nature, are not necessarily right and their sententious gloom adds little to the strength of their argument. Nothing in the least like the present war has ever happened to us before. The conclusions drawn from historical inference or analogy break down at almost every point, for our temper is different. The soul of the nation has arisen. Its conscience is clear. Its manhood has gone forth, not in the lust of power and conquest, but to win the right to live in freedom and peace. We cannot, indeed, ward off all the dangers of weariness and exhaustion, or keep our sacred cause entirely free from the corrupting breath of men who are unworthy to serve it; but why should we imagine that we shall gather only thorns and thistles from this mighty sowing of love and duty and tears? The day of the harvest is not yet, though it is wise to prepare betimes for its ingathering. Our business as creators of the future is not to stand aside as students and observers, but to remember that as is the sowing so shall the harvest be. Every man who withholds some of the strength of his manhood from the conflict is helping to wreck the future. Those who keep nothing back and put their trust in God are builders of the future in nobility and power. It is because the moral issue is so free from every trace of doubt, that it can be stated in these simple terms, and must be remembered as a determining factor of imperishable beauty and power in every reckoning with the future. The task which the New Year brings to us is one of active service, not the careful preparation of plans for to-morrow, but the stricter fulfilment of the imperious duties of to-day. And with this renewal of personal loyalty and dedication there may go the resolve to challenge every pessimist of our acquaintance to a competition in courage and cheerfulness. In days when we stand on the tip-toe of expectation we have no other use for moral blindness and plaintive discontent.

Good Thoughts for Evil Times.

SURROUNDED by unnumbered foes,
Against my soul the battle goes!
Yet though I weary, sore distressed,
I know that I shall reach my rest;
I lift my tearful eyes above,—
His banner over me is love.

* * * * *

My cloud of battle-dust may dim,
His veil of splendour curtain Him!
And in the midnight of my fear
I may not feel Him standing near;
But, as I lift mine eyes above,
His banner over me is love.

GERALD MASSEY.

THIS same comprehensiveness of Christianity which renders it so wonderful in its adaptability to new circum-

stances, is what makes it applicable to you and me; for in feelings and experiences, with all that reminds us of former things and allies us to our fellowmen, there is yet a newness of which we are fully sensible and could not divest ourselves if we would. We are more or less like all who share with us a common nature, and yet we are different from all; our lot more or less resembles that of all our brethren of mankind, and yet, when the story of our days is done, it is a new story, and no mere repetition of any that had been told before. Every life requires a new application of the spirit of Christ. And the neglect to make this is what renders Christian profession so often the hollow thing it is. We talk about what Christianity was, and what it was not, eighteen centuries ago, but are not ourselves plastic to its living touch. I pray you let us think again what Christ's teachings are to *us*. And lest there should be any narrowness in our conceptions or understanding, as there is so apt to be while we are rather learners in divine things than possessed of the knowledge of them, let us remember those final words of St. Paul, which cannot but open our souls to goodness and pure religion and all holy influences: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

THOMAS SADLER.

O GOD, I beseech thee,
Guard my soul,
Sustain my body,
Exalt my senses,
Direct my course,
Regulate my manners,
Bless my undertakings,
Fulfil my petitions,
Inspire me with holy thoughts,
Pardon what is past,
Rectify what is present,
Order what is to come.

Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us; unto him be glory in the church, throughout all ages, world without end. AMEN.

"THE CAPTAIN OF THE HOST OF THE LORD."

THE tribes were gathering slowly to their rest. The murmur of a multitude, rising and falling, was dying away into the stillness of deepening night. All were thinking lightly of the days that lay before them, for now they had crossed the border of the Land of Promise; all, save one. The young leader—young, as years are counted in ancient Hebrew story—moved on in restless thought. Leaving the luxuriance of the broad, deep, sheltered Jordan valley, turning from the east, where the stars multiplied as the daylight faded, he passed up the slope and stood, now seemingly in utter solitude, facing the west. Strange promised land! Wilderness of barren hills and stunted vegetation struggling through sands and rocks! Yonder, where the cold after-glow of sunset rests on the horizon, a dark spot stands out, the distant sinister aspect of the first fortress to be reduced before he and his people can pass another night in safety within this land: a symbol, to him, of what lies before them; a Land of Promise to be won at the price of conflict long drawn out, and suffering and death. Here the full awfulness of the burden laid upon him gripped the man's very soul. Sick with anxiety, he wandered on until over all the wilderness around there fell the glamour of the Eastern star-lit sky. And here, slowly forming itself and, as it were, assuming more concrete reality as the moments passed, there rose over against him the figure of a mighty human form, standing erect with arm uplifted and a gleaming sword raised on high: fit symbol of that tense storm of feeling which beat against the confines of his human soul. To him, it was an agent of the Unseen—a guardian of those secrets which to know would mean everything to him and his. And that desire, subduing every impulse to wonder or fear, concentrated itself in one question, the question of all questions for him: "Art thou for us, or for our adversaries?" The Vision stood above him; and the answer fell in tones of unearthly tenderness and power: "Nay, but as captain of the host of the Lord I am come!"

Even so do we look into the dim unknown where lie the issues of the world's present life; and with the same intensity of meaning the question rises to our lips, alike in the things of our individual lives and in the things of that greater life, no less real, to which we all contribute by our very being, and which makes us, as a nation, one people. And to us, as to him, the same mysterious answer is given—mysterious, yet boundless in its significance. To us it is borne down through the voice of the age-long experience of man, ever varying yet ever the same, whose sound is as the sound of many waters, deeper and more penetrating than all the storms which rage in this or any time. Joshua, in one lonely and dreadful hour, thought that nothing was there, beside his people and their stubborn foes, but the coldly glittering stars above and the wilderness below. And to him the Voice said—as it says to us to-day, if we have ears to hear—that in all the quests and conquests of this life we are but doing our part in a host as innumerable as all the ages of time; we are but workers in a Great Plan whose issues are vaster than our clearest vision can discern. "Not as captain of thy host only, nor of theirs, do I come; not as guarantor that all for which thou goest forth to contend with them, shall be won, or lost; but as Messenger of that Host whose movement means that in this struggle thou and thy foes shall work out a greater good than these earthly eyes shall ever see." What was this but one of the secrets of that Divine Discipline of Israel which made this people a Chosen People, worthy to be bearers of a divine spark which no sin or misery could extinguish, and which at length burst into a flame whose brightness showed the terror and the glory of the Eternal Law of Justice and Righteousness on earth?

S. H. MELLONE.

RECREATION IN WAR-TIME.

IT is reported of Abraham Lincoln that during the American Civil War, when as a statesman he was undergoing a strain such as few have ever been subjected to, he never made a speech in public without, at some point or other, convulsing his audience with laughter. Some of the more sober-sided of his countrymen were shocked at this seeming hilariousness which seemed to them to indicate a lack of a sense of the extreme gravity of the crisis through which his country was passing, and, on one occasion, a gentleman approached Mr. Lincoln after one of his addresses, in which sallies and flashes of humour had sparkled and scintillated through an otherwise fundamentally serious and grave discourse: "How *can* you joke, Mr. Lincoln, at such a crisis as this when youth-blood from North and South is being poured out in such copious dripping showers?" "Man," replied Lincoln, "if I could not joke I should die!"

Humour was the safety-valve of that great breaking heart. It was not that the gravity of the crisis was not at all times felt by him, but that the very intensity of the strain was so severe that if at times he did not relax it he would snap for very tension, like the E. string of a violin if you try to get too much out of it, and do not give it its due place among the other strings, thus quieting and modifying its vibrations. Life is not intended to be either all tragedy or all comedy, but each in its due proportion. There is a time to weep and a time to laugh. It was a wise man who said that, and its wisdom so appeals to men that it has found a place in the Bible.

When I want to see this awful war in its true perspective, or rather when I want to realise its horrors and yet remain sane in the contemplation, there are *two* things I do. I pick up Raemaeker's cartoons and then Bairnsfather's. The greatest record of the war is the work of the Dutch artist Raemaeker. But, from first to last, his

pictures are one unrelieved horror. There is gore dripping all over them. They are undiluted tragedy—that crowd of mothers who have lost their sons, of widows who have lost their husbands, of children who are fatherless—they positively make you shiver! Dead bodies floating down a river, the victims of the Lusitania stretched out in line on the mortuary floor for the recognition of distracted relatives—all the cynicism and brutality and infinite pathos of war are here as if nothing could ever again wash this bloody business white. And then, when I simply can't stand it any longer, I take up my Bairnsfather and roar with unbridled laughter at the gruesome yet comical scenes at the front he describes. He is portraying just the same kind of scenes as Raemaeker, but his point of view is different. He calls his dug-out "Shrapnel View," and thus advertises its location and advantages: "In one of the choicest localities of Northern France *to be let* (three minutes from the German trenches) this attractive and well-built dug-out containing one reception-kitchen-bedroom (4 ft. by 3). All modern conveniences, including gas and water. One foot above water-level, commanding an excellent view of the enemy trenches. Excellent shooting (snipe and duck). Particulars of the late tenant, Room 6, Base Hospital, Boulogne."

Here is another picture of Bairnsfather: A dilapidated farmhouse at the front. Roof all gone, door and wall alone standing. A shell-hole in the wall that *is* standing. In the foreground two dead horses, a dead donkey and a dead cat. All around desolation. One of our fine fellows sitting on an empty grocer's box in front of the ruin writing a letter home—"Dear So and So....At present we are staying at a farm."

What a blessing it is our men at the front can look at things in that way! I understand that they seldom let slip any chance of humour even in situations the most trying and grim. Pick up any of the magazines that are edited and circulated among the men at the front and you are amazed to find an irrepressible humour from start to finish. If *they* can laugh surely *we* might be able to laugh occasionally! The spirit of the men at the front is the spirit that keeps men sane and makes for victory. *We* wrap ourselves in a cloud of gloom and see spectres!

The spirit of Lincoln and of Bairnsfather is the spirit of victory. It was the spirit of one of our greatest sailors—Drake. I like that story of him finishing his game of bowls on the green at Plymouth before engaging the Armada. No whit disturbed though one of the gravest contests in which this nation has ever been engaged was imminent! The story is matched by an incident in the present war. Our Admiral in the Falklands Battle—after the enemy had been sighted and the decks had been cleared for action—went full-steam ahead, and bade his men have their lunch as usual before they got within striking-distance of the enemy. When men can be thus normal in abnormal times you may have complete confidence in victory.

A study of the times of Oliver Cromwell might prove of considerable benefit to us in a time of no less national stress and crisis. And this lesson especially we might learn from them. The Puritan of those days, realising the sternness and gravity of the times, and overwhelmed by a sense of God's awful judgments, eliminated even the most innocent and natural pleasures from the people's lives. The maypole went, and the dancing on the village-green. And you know what happened a few years later when the reign of the saints was over and the reign of the strumpets began. Similarly, I am convinced that if there is an undue curtailing of amusement and recreation at this time, if all that must inevitably tend to the deepening of the national sorrows is more and more intensified by our closing up of all the avenues of a natural relief and diversion, we shall, sooner or later, enter upon a period of reaction and excess. After all, is not perhaps the greatest teaching of Christ this: "My burden is light"? The most Christian place to bear a Cross, if we have one, is not on our back, where everybody may see it, but in our heart to which only God can penetrate. The Christian should cultivate an inward austerity but an outward gaiety: he should cheer and not depress his fellows. And the nature of the Englishman is not to walk along with his head down.

The times ahead of us are stern, and they should be times of self-discipline, times that demand simplicity of living, times that are opposed to all forms of luxury and extravagance and excess, but I trust that they will still be times for those quiet pleasures which will relieve the national strain and maintain the nation's sanity, times in which a natural humour will not unseldom light up the gloom, when laughter will not altogether be banished from human faces, and when in every possible way we shall endeavour to cheer and hearten one another along our daily road. Some one has written finely that "there is no tragedy more tragic than war: unless we mix some laughter with it we shall crack." And again: "We needed cleansing lest we perished of pleasure: we need now chcering lest we perish of pain." For nations as for individuals, as our greatest English man of letters perceived, when he was nearing the end of his pilgrimage and with his surest vision:—

A merry heart goes all the way,
Your sad tires in a mile-a!"

And the nation has still a long way to go.

H. H. JOHNSON.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, *and all private information should be accompanied by the name and address of the senders.*

THE POSSIBILITY OF PEACE.

To the Editor of THE INQUIRER.

SIR,—Touching this question of Peace *versus* a German Peace (one is reminded of him "who made a solitude and called it peace") may I venture in further support of your own words to call attention to the article on 'The Temptation of Peace' in *The Times Literary Supplement* of December 7? Many of your readers are, no doubt, habitually familiar with the fine moral discrimination of "the Preacher of *The Times*"; it would be well if all who may be wavering towards the path of (apparently) least resistance would brace themselves by the study of this article, and its presentment of that fundamental conflict of ideas and purposes which the "pacificists," looking at events through German eyes, so persistently ignore. It is true that this conflict has been stated in varying terms by the best heads and hearts in the country, but the continual ignoring of it by "pacificist" dissentients has the effect of discounting its importance in minds lacking independent power of judgment—as, of course, is intended. May I, in common with many others, express my admiration of your clear vision of the fundamental issues and your fine and fearless words thereon?—Yours, &c.,

FLORENCE ROBERTS.

Claughton, Birkenhead.

SIR,—Those of your correspondents who are pleading for the tender treatment of Turkey have overlooked the statement made by Mr. Asquith some eighteen months ago: when Turkey entered the war, she committed national suicide. The diplomatic documents show that had Turkey remained neutral, the Allies would have guaranteed her integrity. As that offer was rejected, Turkey must take the consequences, and the Allies not only may, but ought to, take the opportunity of settling the Turkish Question once and for all. It is too often forgotten that the question has an Asiatic as well as a European aspect, for the Turk is in a minority in every province of his Empire, except Anatolia, and, even there, there is a large district of which the same holds good. By itself, of course, this would be no justification for dispossessing him, but if ever there was a race which was *imperii incapax*, it is the Turkish one. Armenians, Jews, Kurds, Arabs and others will all benefit from the settled government which the Protectorate of the Allies (or some of them) will bring. With regard to Constantinople, it should be borne in mind that only one-third of the population is Turkish, and, presumably, a good many of those will migrate to Asia when Turkey is cleared out "bag and baggage." It is quite possible to arrive at a compromise on the claims of Russia. Let her hold Constantinople, but as trustee, not owner—when she may avoid the fatal spell which the city has, hitherto, cast on its possessors—and let the Straits be neutralised.—Yours, &c.,

FREDK. G. JACKSON.

Leeds. January 2, 1917.

"CHILDREN WHO NEVER GROW UP."

To the Editor of THE INQUIRER.

SIR,—We have in this Institution some 250 children who will never grow up, being mentally defective "from birth or from an early age," as the Mental Deficiency Act expresses it. These children are badly off for toys, games, and occupations for the winter months. I

believe children's hospitals and institutions for cripple children are generously supplied with gifts of toys and games, but for some reason I cannot fathom, no one seems ever to think of the poor defectives. Since I came here in January last I have obtained some toys by begging from friends, but none at all from the general public. Evidently people do not know our need, and if you will kindly publish this letter I feel sure we shall obtain assistance from some generous folks who never previously heard of our existence.

Many of our children are quite capable of enjoying all the ordinary amusements of normal children. Gramophone records would be gratefully received. So, also, would gifts of money for our toy fund. I may add that a few perambulators, mail carts, and go-carts would be most useful, as we have a good many cripple children who at present get out very little.—Yours, &c.,

W. B. DRUMMOND,
Medical Superintendent.
Baldovan Institution, near Dundee.
Christmas, 1916.

P.S.—Goods sent by rail should be addressed to "Baldovan and Downfield Station," Caledonian Railway.

10TH LABOUR BATTALION R.E.

To the Editor of THE INQUIRER.

SIR,—Having been turned into a lieutenant on the Railway Transport Establishment I am no longer in personal touch with the 10th Labour Battalion R.E. But I want all former givers of good gifts to continue their well-doing, and send their welcome parcels of woollen comforts direct to the C.S.M., A.Co., 10th Labour Battalion R.E. (France), intimating that they are on account of Corporal Roberts. The C.S.M. will see to it that distribution is made fairly and squarely as needs run. The Pioneers were afraid that with my withdrawal the "lines of communication" with "gifts" might also be severed. Our men are doing brave work: in all the dampness and sombreness of the French forests they are providing for their fellows in the front. I ask for this publicity as friends all over the country have at different times dispatched the most opportune fruits of their generous labours; and with only a skeleton kit to hand I am unable to get their addresses.—Yours, &c.,

H. D. ROBERTS, Lieut.,
A.D.R.T. (N.), A.P.O. 4
(France).

December 29, 1916.

MEMORIAL NOTICES.

PRIVATE EDWIN COYSH.

WE deeply regret to record the death of Private Edwin Coysh, who passed away in hospital in France on Friday, December 22, having been taken ill while on his way to the front. The son of Mr. E. H. Coysh, who has done valuable work for Unitarianism in the North of England, he was born on December 31, 1890. He was educated at Rutherford College, where he won a Corporation Scholarship for four years. He relinquished this in order to sit for a Science and Art Scholarship, which he secured. In 1905 he passed the College of Preceptors' Examination, being fifth in the Kingdom, and next year passed London Matriculation with honours. In the same year he joined the staff of the Commercial Union Assurance Company and passed all the examinations of the Chartered Insurance Institute with honours. The confidence of the Company in his ability led to his promotion in April, 1914, to the Chief Inspectorship at Middlesborough. A career of great promise has thus been cut short. Being of a modest disposition he would have been the last to refer to these successes. He took a keen interest in the formation of the Liberal Thought Class for young people at the Church at Newcastle-on-Tyne, and like his father was especially desirous of the welfare of the Unitarian Church at Gateshead. Regularly Sunday by Sunday he tramped over to the services there. In October, 1915, he joined the Durham University O.T.C., and subsequently on Christmas Eve enlisted with his brother in the London Scottish Regiment, proceeding to France last October. He was not made for the art of war, having been brought up in a family devoted to peace principles, but he gave himself earnestly to his new duties. His impressions of the men in the army were interesting. He once wrote: "Most of the men here are from up the line, and I have no doubt that a student of human nature would have a rare time among them. Every possible regiment and colony is represented and every type and class of man. Personally I have come up against more strong language and coarseness of speech than ever in my life before, but one thing very noticeable is the absence of mean and dirty tricks which are such a feature in ordinary life. I don't think any man here would knowingly do another an underhand action. The helping hand is held out everywhere." The deepest sympathy is felt for his father, mother, two sisters and brother (who is in the trenches) in their bereavement. They have lost a good son and brother, who could always be relied upon, and whose affection called forth their deepest love.

MRS. EDITH REID.

SOUTH WALES Unitarianism in general, and the Swansea Church in particular, have sustained a very severe loss by the passing hence on Friday, December 22, 1916, of Mrs. Edith Reid, The Knoll, Swansea, in her 80th year. Coming from a long line of Unitarians—she was the grand-daughter of the Rev. W. J. Hort—she portrayed those great qualities of heart and mind characteristic of the "Old Unitarians" more perhaps than the "New." Unvarnished sincerity, scrupulous loyalty to truth and right, service without ostentation, a conscientious charity that engages no bells to announce its coming—these were marked features of a life that was in all things gracious and uplifting.

Born in Swansea in March, 1837, she had been connected with the Church in High Street practically all her life, and the record throughout is of a most faithful worshipper and devoted worker. For some years she had been Treasurer of the Church—the first and only Lady Treasurer in its long history of over 230 years—and President of the Ladies' Guild. In days when such organisations were more needed than now she successfully carried on for about thirty years a Clothing Club in the schoolroom, whose members numbered many hundreds. A mere enumeration of her philanthropic activities in the town is a luminous comment on her busy life of helpful service. She was a member of the Committee of the local Charity Organisation Society, of the Cwmdonkin Shelter for Girls, Treasurer of the Lady Mond Relief Committee, one of the founders of the Swansea and South Wales Nursing Institute, and member of its Committee to the last, member of the Committee of the District Nursing Association, Treasurer of the Swansea Women's Liberal Association—until the inevitable weight of years recently compelled her to relinquish some of her offices—and a member of the local Society for the Disinterested Management of the Drink Traffic.

From 1910 to 1912 Mrs. Reid was the first Lady President of the South-East Wales Unitarian Society, a member of the Carmarthen College Students' Maintenance Fund, and for many years Secretary of the Swansea Unitarian Postal Mission. The spread and support of Unitarianism was her constant care; all that makes for human good found in her a most efficient, though most unassuming, helper. Her sound judgment, her comprehensive sympathy, her culture and saintliness, made her support a great moral force and her presence a spiritual power in every movement wherewith she was connected, and every one of them is incalculably the poorer for her passing. The town has lost one of its noblest citizens, the church a saintly personality, its minister a most gracious and sympathetic friend, and all good causes a valuable supporter.

Her remains were cremated in Birmingham on Wednesday, December 27, the Rev. Simon Jones conducting a simple farewell service for the family.

ALDERMAN GEORGE HUGHES.

THE Evesham (Oat Street Chapel) congregation has lost by the death of Alderman George Hughes, who passed away on December 26, one who has been for many years a notable character in the town. He sat on the Town Council for nearly thirty years, having been Mayor twice and an Alderman since 1904. He served almost as many years on the Board of Guardians, of which he had been Vice-Chairman since 1901. He was in his way a sort of local Oliver Cromwell, and was remarkable for his blunt honesty and out-and-outness. He was self-made and self-taught. He was as unbendable in opinion as in character, and would not yield an inch of any ground he had, hardly and unaided, won. He was a typical Evesham man, and for the greater part of his life followed the local industry of market-gardening, and was famous for his "grass." In his earlier years he fought a good fight for tenant-rights and the legalising of the Evesham Custom. He

was no respecter of persons, and until he met his match in shrewdness and capacity he felt himself the inferior of no man. But he always remained a working man and never aspired to be anything else. His home-life was of the simplest and the most primitive. He was a publican in his later years and his house was well-conducted, both in the public and the private sense. He was a great, independent, fearless, rugged character, and always acted from a high sense of duty. There was a sturdy quality in him which recalled something especially characteristic of the Englishman. He loved this Evesham where he was born and bred, and to the utmost of his power and with utter faithfulness he served it till the end. The funeral was a public one, attended by the Mayor, Aldermen and Corporation and leading officials. The first part of the burial service was conducted in Oat Street Chapel, when a short address was delivered by the minister, the Rev. H. H. Johnson.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is registered by the London County Council, under the provisions of Section I. of the War Charities Act, 1916.

The objects of the Fund are: (1) *To aid the Belgian hospitals and convalescent depots in France, and the Belgian military doctors at the Front in Belgium;* (2) *To maintain a Civil Hospice at Calais;* (3) *To aid the Belgian School Colonies in France.*

103rd LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	15,405	9	3
Miss Hervey (eleventh donation)	3	0	0
Mrs. H. J. Broadbent (third donation)	1	0	0
Mr. William Roscoe (third donation)	2	2	0
Mr. W. F. Oldham, Winnipeg (fourth donation)	2	1	1
Miss Armstrong	0	5	0
"From Maidstone" (second donation)	7	7	0
Miss Isabel Worsley	5	0	0
Mansford Street Guild, per the Rev. Gordon Cooper ..	5	5	0
Mr. H. S. Knowles (third donation)	1	1	0
Miss J. Buckley (third donation)	0	10	0
Dr. Trouville, Belgian Army Medical Service	0	7	2
Mrs. Perrot (sixth donation)	1	1	0
Miss Booth Scott (eleventh donation)	0	10	0
Mrs. Buckton (tenth donation)	5	0	0
Mrs. C. A. Lloyd (third donation)	1	0	0
M. and G. P. (fourth donation)	1	0	0
Miss A. Fricker, Trinidad (twelfth donation).. ..	2	0	0
Mr. and Mrs. Herbert Gimson (third donation)	1	1	0
Mrs. Brunner (fourth donation)	10	0	0
Miss Blake (thirteenth donation)	2	0	0
Mrs. W. H. Robins (fourth donation)	5	0	0
Mr. and Mrs. Lawrence Hall (monthly donation) ..	1	0	0
Mrs. Hans Renold (fourth donation)	1	0	0
The Millers of Kent, collected by Mr. C. W. Chitty (second donation)	257	6	0
"C." (second donation) ..	5	0	0
Mrs. Julian Winser (twenty-fourth monthly donation)..	1	0	0
Mrs. William Tangye (eighteenth monthly donation)	5	0	0
Highgate Unitarian Church, per the Rev. A. A. Charlesworth (thirteenth monthly collection)	10	9	7
Miss F. A. Short (fifteenth donation)	4	0	0
Mr. Henry Sharpe (twenty-fourth monthly donation)	10	0	0
Miss Mary Fretwell (eighth donation)	1	0	0
	£15,757	15	1

Parcels have been received from: The Women's League at the Unitarian Church, Eleanor Street, Nelson, N.Z. (per Miss Ethel Driver); Mrs. Murray Macdonald; Mrs. Newell; Finchley Branch of the Women's League (per Mrs. Blake Odgers); Miss Higginson; Miss Booth Scott; Mrs. Hartley; Mrs. Perrot; The County Secondary School, Plumstead (per Miss Bartram); Golder's Green War Hospital Supply Depot (per Mrs. Barry); Miss Pearse; Anon., Ipswich; Mrs. A. J. Gimson; The Ladies Sewing Circle, Brixton; Mrs. H. A. Stevens; Unity Church, Islington Branch of the Women's League (per Mrs. Waters); Anon.; Mrs. William Tangye.

Through the kindness of a Yorkshire friend Mrs. Allen has a quantity of excellent grey knitting wool to sell for the benefit of the Fund, at a very low price. She will send a pattern to any one writing for it, and hopes secretaries of working parties will take advantage of the offer, and benefit themselves and the Fund at the same time.

WEEKLY NOTES.

AT the beginning of our third year of work, I should like to offer my warmest thanks to those ladies who have worked here so devotedly and to whom so much of the success of the Fund is due. Subscribers will perhaps like to know their names:—

In the Secretarial Department.

Mrs. J. T. Osler, who acts as Hon. Secretary and keeps all accounts.

Mrs. Turnbull, who keeps the parcels' index.

Mrs. C. E. B. Russell, who keeps the subscribers' index.

In the Packing Department.

Mrs. W. H. Drummond, who has given continuous and devoted service to the laborious task of packing bales of clothing, and her helpers: Miss Gertrude Martineau, Mrs. Ernest Tomlinson, and Mrs. E. A. Wurzburg, and several other ladies from time to time.

ROSE ALLEN.

SPECIAL WANTS.

Pyjamas, vests, pants.
Slippers, shirts, socks.
Mufflers, cardigans, mittens.
Games of cards, chess, draughts, dominoes, &c.

For the Maternity Home at Calais.

Layettes (on Belgian methods).
Women's chemises.
Bed jackets (in pale colours if possible).

The name and address of sender and list of contents should be enclosed in each parcel.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

TOYS FOR BELGIAN CHILDREN.

MRS. W. H. DRUMMOND acknowledges with many thanks the receipt of parcels of toys from Mrs. Titterton and the West Grove Women's League, Cardiff.

A further consignment of five cases of toys has just been dispatched, making a total of nearly 1,500 toys altogether.

We make a short reference in 'Notes of the Week' to this Fund which is now closed.

ENGLISH PRISONERS IN SWITZERLAND.

WE have received the following poignant account from the pen of Miss Helen Lawford of the arrival of another batch of English prisoners in Switzerland:—

On Wednesday, I heard that the two hundred English soldiers were expected to arrive on Thursday, Dec. 14, at 5.45 A.M. I started to walk to Montreux with several friends about 4.45. It was clear, but bitterly cold and very slippery, so we could not go very quickly, and there was a goodly crowd already when we reached the station. Miss S. and I had tickets for the platform and were asked to help at the breakfast.

The station was gaily decorated, and the town band waiting, and a company of soldiers to help the men out of the train, besides a number of Swiss Red Cross ambulance men. There were a good many French officers, too, Swiss doctors in uniform, and a few English. The train was nearly an hour late but at last it came, whilst the band played 'God Save the King,' and this was answered by three very feeble cheers. Then the unloading began and you never saw such a heart-rending sight, quite the worst of all I have seen. First came forty-three stretchers with men in all stages of illness, then a crowd on crutches, or carried down the stairs by pairs of sturdy Swiss soldiers, and then the rest followed, pale, thin to emaciation, haggard, dirty, almost in rags; in fact, you could scarcely recognise their clothes as having once been uniforms. Nearly all the men walked feebly and looked almost bewildered by their reception, and when they saw the dining-room at the Hotel Suisse, with its English flags, a great portrait of our King, and the long

tables laid for breakfast, many of them broke down and wept. Almost all the men at our table belonged to the Enniskillens, who suffered so from refusing to join the Casement rebellion. The things they told us were terrible and made one's blood boil, and they had been two years and three months in prison. Many of them could not eat at all, but all were delighted to see the great plates of freshly made toast, which they liked better than the rolls. One poor man on a stretcher was carried back to the station clasping a piece of toast, which he had never thought he would see again.

We always provide stamped postcards and pencils so that they may write home, and soon our pockets were filled with them. A serjeant told me that for the last three months in their camp the sentinels used to come every day and beg the prisoners for bits of their bread, and the women hung round the outskirts begging for any scraps they could get. All these men looked so wretched because they had been kept so long at the frontier in dreadfully insufficient accommodation and with very short rations of food, and of course no parcels there. The serjeant also said that many of the men were made more ill by the uncertainty as to whether they would be passed through or sent back again, and the dread of the latter seemed more than the poor things could bear.

We were not allowed to help with the stretcher-cases, but when these had been carried back to the train, they let us go with the men, many of whom were most grateful for an arm, or for help in carrying their bundles to which they cling with affection.

The train to Château D'Oex ("Shatter Dior," as the men call it!) was a long one, and as it slowly left the station and turned the corner to begin going up hill, three good English cheers arose from the weary but refreshed men. We were all so glad it turned out a brilliantly fine morning for the rest of their journey."

THE HOSTEL AT ESSEX HALL.

MR. R. M. MONTGOMERY, K.C., Treasurer of the Hostel and Social Centre for Soldiers and Sailors, acknowledges with sincere thanks the following additional contributions:—

Lady Bowring, £30; Mr. H. Russell, £5 5*s.*; Mrs. H. Bramley, £5; Dr. and Mrs. Lloyd Jones's Four Boys, £4; Mr. B. Hingley, £2 2*s.*; Mr. and Miss Agnes Smith, £2 2*s.*; Mrs. Gedling Bradley, Mr. John Sale, Mrs. Talbot, Mr. and Mrs. Harrop White, each £1 1*s.*; Dr. and Mrs. Crooker of America (per Mr. and Mrs. James Rowley), Mrs. McIntyre, each £1; Moira Church and the Rev. J. A. Pearson, each 10*s.*; Miss Tayler, 6*s.*; Mrs. Bourne, Mr. W. Orrell, each 5*s.*; the Rev. F. Allen, 3*s.*; Mr. Cox, 2*s.* 6*d.*

The total amount promised is now £6,548 17*s.*

MEN AND MOVEMENTS.

WE are very glad to hear that the Rev. H. D. Roberts, who has done splendid work with the 10th Labour Battalion in France, has received a commission as full Lieutenant in the Railway Transport Service. We believe that it is quite unprecedented for a man of Mr. Roberts's age to be promoted from the ranks, and the whole thing has caused not a little surprise in army circles. It is a case of signal merit winning a victory over red tape.

IT is good to hear that all the non-commissioned officers in Mr. Roberts's battalion are delighted at his promotion. It is just what we should expect, but it speaks volumes for his stimulating and helpful comradeship in the common life of the mess-room and the camp. His fellow-ministers will also be eager to send him their congratulations, not perhaps without some twinges of regret that for one reason or another they have not been able to do so much or to deserve so well of their country.

THE Rev. Walter Short of Bootle, who has been in training for some months, has received a temporary commission as 2nd Lieutenant (on probation) in the 3rd King's Own Yorkshire Light Infantry.

MR. VICTOR FOX, an external student of Manchester College, Oxford, and an active member of the London Lay Preachers Union, has been awarded the War degree of B.A. by the University of London. Mr. Fox was a student at the East London College when he joined the R.A.M.C. He has been in France for many months. He will now be able to begin his theological course at Oxford as a full graduate as soon as he leaves the army.

WE congratulate our monthly contemporary, *The Free Catholic*, on completing its first year of publication. The editor, the Rev. J. M. Lloyd Thomas, writes very cheerfully of its progress in public esteem. Its success, he says, "has truly surprised us and far exceeded all our expectations." "After careful thought," he continues, "and much anxious weighing of many opinions we have decided to make no change for the present in price or size or style. We await the results of another year's experience before attempting anything on a more ambitious scale. We look with confidence to our sympathisers to help us in every possible way, literary and financial, and by personal recommendation, to make our second year even more successful than the first."

DR. W. B. DRUMMOND, the Medical Superintendent of the Baldovan Institution for defective children, Dundee, who makes an earnest appeal in our columns to-day for playthings and amusements for his patients, is the only son of the Rev. R. B. Drummond of Edinburgh. He was formerly for many years on the staff of the Royal Hospital for Sick Children and Lecturer on Hygiene at the Teachers Training Centre, in Edinburgh. He has made a special study of child-psychology, and following the literary traditions of his family has already several books to his credit, including 'An Introduction to Child-Study' and 'The Child: his Nature and Nurture.'

ALDERMAN A. J. HOBSON, J.P., has been appointed Pro-Chancellor of the Sheffield University. He is a prominent member of the congregation of Upper Chapel.

IT is announced that the meeting of the National Conference Committee in Manchester, arranged for this month, will not be held in deference to the Government appeal for restricted travelling.

NEWS OF THE CHURCHES.

Bradford.—On December 22 a presentation was made at the Khaki Club on behal, of the committee and helpers to the Revf Thomas Paxton, one of the hon. secretaries. to whose work in this connection allusion was recently made in THE INQUIRER, and to Miss Logan, who supervises the work of the Canteen Committee. Both the recipients received gold wristlet watches and wallets containing Treasury notes. Mr. J. H. Robinson, in handing the gift to Mr. Paxton, spoke of the invaluable services which the latter had rendered, and Miss Ellis and Lady Godwin also paid tributes to Mr. Paxton and Miss Logan, Lady Godwin expressing the regret of Sir Arthur Godwin, the President of the Club, at his inability to be present. The recipients replied in suitable terms, and said they had been repaid a thousand-fold by the gratitude of the men who had used the club.

Two very successful At Homes were held on December 16 and 18 in connection with Chapel Lane Chapel. Ladies of the congregation provided refreshments, and furnished a small stall of useful articles. About £75 were raised in aid of church funds, including donations from prominent townsmen who appreciate the good work which the minister, The Rev. Thomas Paxton, is doing in the town. Mr. Paxton has been elected President of the Athenæum Club for the current year.

Chowbent.—The local *Journal* reports that the Christmas morning service at Chowbent Chapel brought together a large attendance of worshippers, old and young, when the hymns, prayers, and the special music were of a particularly seasonable and inspiring character, as also were the brief sermon, and the fine old Christmas legend told to the children by the minister, the Rev. J. J. Wright, who occupied the pulpit. Except for the usual flowers and plenty of light in the chapel, ordinary Christmas decorations were this year again discarded on account of war time. This also applied to the schoolroom, with the exception of a few mottoes appropriate to the time, and a large white "Welcome" on a red ground upon the wall over the platform. This "welcome" had a special significance for the boys in khaki home on leave, and who were "the honoured guests" of the Christmas party. The tea tables were crowded at five o'clock, and an excellent programme of music and other pieces was given by the choir, the children and young people. Mr. Wright, after the opening hymn, remarked that although they could not fitly, at present, use some of the old wishes, they ought all to aim at making this a good Christmas and to pray for a better New Year. He referred in kindly terms to all absent through age or illness from their morning service and this evening meeting, and on ordinary Sundays. He appealed most earnestly to all parents to do their essential

part to get their children to Sunday school both morning and afternoon, and to all who could come and help with the teaching or other work. With nearly one hundred boys away in the Forces it made a big difference. Those boys at this moment were thinking of us as we now tenderly thought of them. He expressed also very warm gratitude to present workers. We may add that the lantern service in school on Sunday afternoon, and the children's dance on Wednesday evening were highly successful. All the proceeds of the latter go annually to the Children's Home—"Winifred House," and the "Red Cross Home," South Shore. The same paper records that Chowbent Chapel and School sent a postal order for 6*s*. to each of its boys away, along with a Christmas and New Year's message.

Leeds: Mill Hill Chapel. — The 244th Anniversary was kept last Sunday, the preacher being the Rev. Dr. Hargrove (Minister Emeritus). It was, he said, 244 years ago that day that the deed was signed by which the plot of land on which the Chapel and Schools now stood passed into the hands of the leaders of Nonconformity in Leeds. There were many among the Puritans who thought it unwise to spend money in reliance on the King's promise of protection against the law of the realm which prohibited any worship other than that of the Established Church, but those merchants of Leeds were more hopeful of the future. They built both speedily and well, and when, in a year's time, the meeting-house was opened, it was pronounced by admirers the finest of the kind in the North of England, and their faith was justified. Another generation succeeded, like-minded to themselves, and, through the dull years of the eighteenth century, they maintained their witness to liberty of conscience, and added more and more to the congregation's tradition. One hundred and seventy-five years went on. Ministers and elders passed away, but the church abided, and lived its life. Then came another generation, the fathers of some who worshipped there that day, who wished to see a building more worthy of the cause, and they built the present beautiful chapel at their own cost, refusing subscriptions which would gladly have come from outside, and that day they kept also the 68th anniversary of the new chapel. They had fallen upon such times as their predecessors never knew. In addition to their sufferings in common with the rest of the community, they had to endure peculiar privations. Their schools were taken for national purposes, their hall of meeting was taken from them, and their minister had gone to the war, but they were proud of the sacrifices they had been called on to make. Far worse than this was the loss of their young men. "L'Année Terrible," so the French styled the year in which Paris, overcome by starvation, opened her gates to the German invader, and paid a ransom such as the world had never known before. More terrible still was the year now closing, with the enemy in possession of so many allied countries, and so many fine cities reduced to ashes, with Hope scarcely daring to whisper the name of peace. And of their own, how many had fallen? They had bravely risked all at the call of duty and their country. Nobly they had lived, and nobly died, and their loss left such a void as would not be filled in this generation. And what of themselves? Let one of them say. He wrote of his dead comrades: "At their dying, we who are left have not wept overmuch, for their glory stayed our tears." And of this same one, it was written: "The strongest impression I have of Lister was his strong sense of duty. Throughout the war, I have never known one whose heart burned so with that fine flame which sent us all soldiering." Among these splendid young fellows were many from that congregation. Their names would live—graven, he hoped, in lasting memorial of brass or marble on their walls—and their story would be told over and over again from that pulpit, and the preacher would counsel all to be true to their example: to give all, if need be, for their country.

London: Brixton.—A very successful Musical Service was held on the evening of December 31, when Mr. C. A. Piper of the Home Missionary College preached to a large congregation. Selections from the 'Messiah' were rendered by the choir and soloists. A collection amounting to over £12 was made for the Fund for Soldiers and Sailors blinded in the War.

London: Islington.—On New Year's Eve, an impressive Service of Consecration was held at Unity Church, when several young people were welcomed as members by the minister, the Rev. J. Vint Laughland. In the course of his sympathetic address Mr. Laughland urged decision for, and maintenance of, high ideals of life. With Paul they should say, "This one thing I do....I press toward the mark for the prize of our high calling," ever following the gleam! The anthem was Tennyson's 'Ring out, wild bells,' set to dramatic and original music by the organist, Mr. T. F. Wood, and admirably rendered by the choir. Valuable assistance was given in the musical part of the service by a contingent from the North London Symphony Orchestra, whose performance was warmly appreciated. A good congregation assembled, and a short social gathering was held in the schoolroom after the service. A number of new members have been enrolled, and the prospects for the new year are very hopeful, notwithstanding the depressing effects of the war and the darkened streets. "1917" brings the 250th anniversary of the founding of the congregation in the city, together with the earnest anticipation that this year may be crowned with a world-wide and lasting Peace.

Manchester, Failsworth.—One of the most faithful and devoted workers in connection with Dob Lane Chapel, Mr. Samuel Etchells, passed away on December 18, after an operation. He had attended service on the previous Sunday. Mr. Etchells was first appointed a teacher in the Sunday school in 1873, and he was in office up to the time of his death, thus having practically completed 44 years of unbroken and conscientious service. One who had worked with him all the time writes: "A more genial colleague it would have been difficult to find, for his services were all heartily and cheerfully rendered....For whatever he did he 'sought not praise,' he was too modest and unassuming for that....he preferred the quiet work behind the scenes." At the Service in the Chapel on the Sunday morning following the interment, the minister, the Rev. J. Morley Mills, taking for his text, "Faithful in a very little," paid tribute to his character for gentleness, peaceableness, diligence, and devotion, which was ever manifested to all, and under all circumstances. He will be a great loss to the congregation.

Scarborough.—In spite of the depressing economic condition of the town the religious and social life of the Church is being kept well together, and although suffering from reduced numbers, much interest is being taken in its work. The Sunday services are well attended, the minister, the Rev. J. Wain, having just concluded an interesting course of Centenary sermons on 'Charlotte Brontë,' 'Thomas Gray,' and 'James Philip Bailey,' the author of 'Festus,' and also a sermon on Sir Oliver Lodge's book, under the title of 'Do the Dead speak to us?' The Young People's Guild has had helpful meetings, and a successful Sale of Work has been held. Upwards of thirty-six men have left for War Service. Government grants of money are being made for the relief of rents of lodging-house keepers, and a "Council of Social Service," of which Mr. Wain is a member, helps to maintain homes and families until such times as they are able to help themselves.

Sheffield: Upper Chapel.—The Minister's Preparation Class has for three months been studying the Rev. Dr. Crooker's book 'The Church of To-morrow,' and will continue to meet until Easter. The Annual Service of Self-Dedication and of welcome to new members was conducted by the Rev. C. J. Street last Sunday morning. In the evening a Service of Commemoration and of Re-consecration, in view of the trouble and responsibility incurred through the war, was also conducted by Mr. Street, the form of service prepared by the National Conference Committee being used. This was the occasion of the closing address of a series on 'War Time Reflections,' the subject being the book 'Ethical and Religious Problems,' edited by Dr. Carpenter. Collections were made for the Red Cross funds.

Swansea.—Commemoration Services for "Our Boys" were held at the Unitarian Church, High Street, on Sunday, December 31, when Lieut.-Col. C. S. Bullock conducted the services. In the morning he gave an inspiring address on 'Our Boys.' In the course of his morning address, Lieut.-Col. Bullock said: "I hate war as I hate the orthodox hell. I love peace, yet I would rather have a world with war that develops manhood than a world without war that makes no men. I am one of 32,000 Americans who have joined the Canadian Legion because I consider it as much my duty as that of the British to fight against a nation which disregards international law. This is as much America's fight as England's. We are going to fight on so long as the people over yonder are not willing to recognise the principle of right which God has implanted in men." Some Companies of the Swansea Volunteers, and Red Cross nurses in uniform were present. In the evening, Lieut.-Col. Bullock preached a stirring sermon on 'My Faith—a Manly Religion,' to which large congregations listened with interest and profit. The offertories were given to the Red Cross Society and the District Nursing Association.

NOTES AND JOTTINGS.

Clothes for Belgian and Serbian Children.

The report issued by the Belgian and Serbian Children's Clothing Fund, which has been raised entirely by the children of the London County Council Schools, gives an excellent description of a useful and generous piece of work which has been carried out with great success. The idea of the Elementary Education Sub-Committee, which originally propounded the notion, was that the children in the London elementary schools should themselves contribute to a fund making a special appeal to them, and when the time came for consulting the headmasters and mistresses and forming local committees the scheme met with a warm response. The plan of sending clothes to the children of stricken Belgium and Serbia commended itself to every one, and after

inquiry at the offices of the Belgian and Serbian Relief Committees as to the type of clothing that was needed, the Stores Department took steps to obtain a large quantity of the necessary material, and directions were issued to the head mistresses of the schools giving information as to the best method of arranging for the making of the garments. The children's pennies had not, of course, come in when the material was purchased, but the teachers were full of faith that they would be forthcoming, and the Finance Committee accepted their assurances and made all necessary arrangements.

* * *

The confidence of the teachers in the generosity of the children was not misplaced. A total sum of no less than £3,750 has been collected, of which a balance in hand remains to be expended on buying clothes for older boys. "Altogether," the report states, "the making of about 9,500 kits, representing about 66,500 garments, has been put in hand. The clothes, when completed by each school, are sent to one of the local depots organised by the teachers in the various districts of London. Many of the parcels contain letters written by the children to their young Belgian or Serbian friends. At the local depots the parcels are collected and dispatched to M. Navaux, of the Belgian Relief Fund, and Mrs. Carrington Wilde, of the Serbian Relief Fund." The Fund has now been closed, and about 3,000 kits have already been dispatched abroad. The remaining 6,500 will, it is hoped, be sent before the end of the year. The gifts have been greatly appreciated, and the warmest letters of thanks have been received from Belgium and Serbia. The scheme has been admirably carried through under the direction of Mr. Bernard M. Allen, Deputy Education Officer to the L.C.C.

Prohibition in the United States.

Whatever may be the attitude of the general public towards prohibition in this country, it is clear that Americans are accustoming themselves to it very rapidly. *The New York Independent* says: "The United States Presidential election adds to the nineteen prohibition States four more, Michigan, Montana, Nebraska, and South Dakota, with the prospect of two others, Utah and Florida, coming in later. Half of the States, and, if we include Alaska, more than half of the area of continental United States, are now dry territory. Besides this, liquor is now excluded by local option or high licence from a large part of most of the other States. The meaning of this is plain. It is simply that the American people are becoming slowly but soundly convinced that alcohol is too dangerous to be allowed at large in the community. This is no outburst of fanaticism. The people have not been carried off their feet by eloquence. They have not been misled by exaggerated statements as to the evils of the liquor traffic or of the advantages of abstinence. They know what the saloon does, they know what prohibition does, and they prefer the latter. They are shutting down on alcohol as they are shutting down on revolvers and sword canes, on cocaine and opium, on dynamite and fast automobiles. Such things are too risky to be unrestricted. For more than fifty years now the American people have had the opportunity of watching the working of prohibitory legislation. They are well aware of its defects and deficiencies, but they know—in the only way by which we know anything, seeing it tried—that on the whole it works well, and so they want it."

A Shakespeare Exhibition.

The Shakespeare Exhibition, which is being held this month at the Grafton Galleries in aid of the British Red Cross Society and the Order of St. John of Jerusalem, ought to be popular. Among the exhibits will be a unique and interesting collection belonging to Mr. R. Bateman, and exhibited at the Manchester Whitworth Institute, while many valuable additions have been promised by Sir Guy Laking, Prof. Gollancz, Miss Ellen Terry, Mr. A. D. Flower, on behalf of the Shakespeare Memorial, Stratford-on-Avon, and others. Mr. Martin Harvey, who has guaranteed the expenses, asks for the loan of pictures, portraits of, or costumes worn by notable players in Shakespearean productions. Sir Sidney Lee has consented to act as Hon. Treasurer.

Care of the Feeble-Minded.

At the annual meeting of the Incorporated Lancashire and Cheshire Society for the Permanent Care of the Feeble-Minded, which was held in Manchester Town Hall recently under the chairmanship of the Lord Mayor, the excellent work which is being done at Sandlebridge was described. The report showed a reduction in the subscriptions for which, of course, the war is partly responsible, and the Governors regretted that the same cause still hindered active steps being taken towards providing for a class of feeble-minded children of lower grade than those for whom the accommodation at Sandlebridge was designed. The provision of a recreation room and workshops had also been hindered, and the need of these was strongly urged by Sir Thomas T. Shann and Miss Mary Dendy. The former stated that during the year the new Manor House, providing accommodation for 20 men, had been brought into use. This was the second home for men, and brought up the total number of beds at the colony to 295. At the end of the year there were 285 inmates, of whom 86 were men, 86 boys, 69 women, and 44 girls. Of the £5,000 borrowed to purchase the Manor House estate £1,000 had been repaid. Miss Dendy said a crying need for the nation was a house for little low-grade children, who might be called more nursing than teaching cases. She added that there was plenty of room for extension at Sandlebridge.

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February

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N.B.—The name of the Minister of the Church is in all cases inserted unless instructions are received to the contrary by Thursday midday.

SUNDAY, January 14.

LONDON.

Acton, Creffield Road, 11.15 and 6.30, Rev. H. C. HORSLEY, B.A.

Bermondsey, Fort Road, 6.30, Mr. S. P. PENWARDEN.

Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. W. J. PIGGOTT.

Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. H. F. SHORT.

Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Lieut.-Col. BULLOCK.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.

Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. D. BASIL MARTIN, M.A.

Forest Gate, Upton Lane, 11, Mr. J. P. ROSLING; 6.30, Mr. FRANK G. FINCHAM.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. BERTRAM LISTER, M.A.

Hampstead, Rosslyn Hill Chapel, 11 and 6.30, Rev. HENRY GOW, B.A.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.

Ilford, High Road, 11 and 6.30, Rev. A. H. BIGGS, M.A., LL.M.

Islington, Unity Church, Upper Street, 11 and 7, Rev. J. VINT LAUGHLAND.

Kentish Town, Clarence Road, N.W., 11 and 6.30, Rev. F. HANKINSON.

Kilburn, Quex Road, 11 and 6.30, Rev. J. ARTHUR PEARSON.

Leytonstone, Haydn House, 63 Fairlop Road, 11.15, Mr. A. STEPHEN NOEL.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.

Peckham, Avondale Road, 11 and 6.30, Rev. R. T. HERFORD, B.A.

South Norwood, League House, 141 Portland Road, 7, Rev. J. H. SMITH.

Stoke Newington Green, 11.15 and 7, Dr. LIONEL TAYLER.

Stratford Unitarian Church, 11, Mr. JOHN BEGG; 6.30, Mr. JOHN H. SMITH.

University Hall, Gordon Square, W.C., 11.15, Rev. PRIESTLEY PRIME.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. G. COVERDALE SHARPE.

West Hampstead, All Souls, Weech Road, Finchley Road, 11.15, Rev. EDGAR DAPLYN.

Wood Green, Unity Church, 11 and 6.30.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.

BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.

BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 3.30, Rev. J. M. LLOYD THOMAS.

BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. L. CLARE.

BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIGHTON, Free Christian Church, New Road, 11 and 6.30, Rev. C. S. HITCHCOCK, D.D.

BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. J. EVANS.

CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.

DEAN ROW, 10.45, Rev. E. A. VOYSEY, M.A.

DOVER, Adrian Street, near Market Square, 11 and 3.0, Rev. C. A. GINEVER, B.A.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.

EDINBURGH, St. Mark's, Castle Terrace, 11, Rev. R. V. HOLT, B.A., B.Litt.

EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.

GEE CROSS, Hyde Chapel, 11 and 6.30.

HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. E. LOCKETT.

HINDLEY, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. R. F. RATTRAY, M.A., Ph.D.

HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. JONES.

HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. J. TYSSUL DAVIS, B.A.

LEICESTER, The Great Meeting, 11 and 6, Rev. EDGAR I. FRIPP, B.A.

LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30.

LIVERPOOL, Bootle Free Church, 11 and 6.30. Supplies as announced locally.

LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. MELLOR.

LIVERPOOL, Ullet Road, Sefton Park, 11, Rev. J. C. ODGERS, B.A.; 6.30, Rev. H. TAYLOR.

MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.

MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. JAMES HARWOOD, B.A.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.

MANCHESTER, Sale, 11 and 6.30, Rev. W. S. MCLAUCHLAN, M.A.

NANTWICH, Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. PARK DAVIES, B.A., B.D.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.

NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 3.30, Rev. J. RUDDLE.

OXFORD, Manchester College, 11.30, Rev. RUDOLF DAVIS, B.A.

PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.

PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.

SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.

SHEFFIELD UPPER CHAPEL, 11 and 6, Rev. C. J. STREET, M.A., LL.B.

SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.

SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30, Rev. VICTOR MOODY.

SOUTHEND, Darnley Road Church, 11.

SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, B.A.

TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. JOSEPH WORTHINGTON, B.A.

TUNBRIDGE WELLS, Free Christian Church, Dudley Road Institute (side entrance), 11.15 and 3.15, Rev. S. BURROWS.

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. H. V. MILLS.

WARWICK, High Street Chapel, 11.15 and 6.30, Rev. GARDNER PRESTON.

WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. C. ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.

Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

VICTORIA, BRITISH COLUMBIA.

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BIRTH.

JARVIS.—On January 7, at 31 Weld Road, Birkdale, the wife of Capt. W. B. Jarvis, 4th Leicestershire Regiment, of a son.

MARRIAGE.

MERCER-DIXON.—On Monday, January 8, at Market Place Unitarian Chapel, Kendal, by Rev. H V. Mills, late of Kendal, assisted by Rev. Helen Phillips, of Carlisle, Annie Dixon, of Carlisle, to Rev. C. E. Mercer, Minister of Market Place Chapel.

DEATHS.

ELSE.—On January 7, at Bournemouth, Eliza, widow of Alfred Else of Bournemouth, formerly of Leicester.

WOOLLEY.—On the 3rd inst., at Fairhill, Kersal, Manchester, Jane Ann, second daughter of the late James Woolley, aged 63.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

THE Allied Conference at Rome had about it the secrecy of a great military operation. There was no stage management about it and little to satisfy the curiosity of the journalist. Mr. Lloyd George and M. Briand and the other notable figures suddenly appeared and now they are home again, leaving little for speculation or rumour to feed upon. But the impression has been left upon the public mind that momentous decisions were made and the ties of sympathy and practical agreement among the Allies were strengthened. We can conceive of few things more alarming to the Central Powers than their complete failure to sow dissension among the Allies. On all grounds of human probability the union ought to be weakened by conflicting interests and internal jealousies. That it stands, firm as a rock, is a moral fact the effect of which cannot be lost upon far-seeing minds in Germany. It means that forces are fighting on our side which, in the long run, must paralyse the most powerful military machine. Even when she talks about peace Germany thinks only of her own rights in a world of potential enemies, and because she does so and has no respect for the liberties and ideals of other peoples, her cause is already lost.

THERE is still a good deal of speculation about the motives which lay behind President Wilson's recent Note. One thing we in this country have gained from the discussion, namely a clearer understanding of the sentiments which sway large sections of the population in the United States, especially in the centre and the West, their absorption in their own affairs, their aloofness from the European struggle, and their refusal to support any policy which might destroy the prosperity of business and the comfort of daily life. We have good reason to know and appreciate the very different feeling which prevails in the Eastern States. There the ties created by our common ancestry and a sense of partnership in the same moral and social ideals are much stronger. There too the ennobling memories of the anti-slavery struggle are much more vivid.

* * *

IN this connection the special correspondent of *The Times* quotes some words of Mr. Roosevelt, giving his view of the reasons why the people of the West responded to the appeal that they should vote for Mr. Wilson in the recent election "because he had kept us out of war and because we were prosperous."

> No sensible man [he writes] wishes to go to war if he can honourably keep out of it; and when to this natural inclination is added the fact that the man is very busy and is puzzled about the issues involved, he is certain to cast his vote on the side that he is told will guarantee peace. Evidently people tend to look at the dreadful crimes committed in Belgium and Armenia, in the sinking of the Lusitania, and in Mexico, as analogous to disasters such as an earthquake or a fire, as properly exciting a discreet sympathy, but not as calling for any action which would jeopardise the comfort and well-being of those not immediately concerned. . . . We are at the moment well off. The cost of living is very high; and the Government is rapidly becoming unable to pay its debts; but business man, farmer, and wage-worker are all profitably busy. Under such circumstances only men of unusual insight and foresight will make a political change because of just concern about future conditions. They did not pay much heed to the forecasts of politicians.

The Times correspondent adds the following comment :—"This is a perfectly fair summary of the conditions and the state of mind that the itinerant analyst finds out here at the present time."

* * *

IN an address in Paris last Sunday M. Maeterlinck made an impassioned appeal to the neutral countries to make an effective protest against the horrors of the deportation of Belgians and French to Germany. After paying a tribute to all that has been accomplished in the way of hospitality and charitable help by Holland, Switzerland, Spain and America, he turned upon them with this tremendous challenge :—

> What is all they have done when weighed in the scale, and what ought to be done if we are to absolve them deep down in our conscience and before history, which will judge them? Suppose, for one instant, that we were in their places—that we Belgians, English French, and Italians had remained neutral in a war between Germany and Russia, and that Switzerland had suffered at Germany's hands the fate reserved for Belgium? What, I ask you, would Paris, Brussels, London have done? Can you imagine the cry of horror, the mighty outburst of indignation, which on one and the same day, in all our capitals, would have shaken the very stones in the streets and caught up Kings and Governments in an overwhelming whirlwind of popular pity and justice? ....Those who commit these crimes are living in your midst, received into your houses, surround you with obsequious yet threatening smiles, shake your hands in our streets, salons, and clubs, grow rich at your expense, sit, perchance, at your table and dare still to treat you on a footing of equality. It is time to make them feel by acts that all this is changed, that they are no

longer the equals of any man on this earth, that henceforth, between humanity and them, there is a gulf not to be crossed till after long years of penitence, suffering, and humiliation.

* * *

AT the same meeting M. Vandervelde spoke in similar terms of scathing indignation :—

> A few days ago at Gembloux, the Germans took a man, the father of seven children, whose wife had died the day before. The local authorities implored for delay vainly ; the man was hurried away while the children were weeping around their mother's corpse. Liberty, property, and security are rights denied to those living beneath the German terror, but there still remains one supreme right, which outlives all others, the right to resist oppression. For two years past our masters for the time being have learned to know that Belgium has not abandoned this right. Our workers' last word is that, whatever tortures they may yet have to endure, they will only accept peace with independence and the triumph of justice. We should be unworthy of them if we did not say likewise.

We quote these things because they ought to be as fire in our blood. They should accompany us as a spectre of horror wherever we go. They should make our food bitter in our mouths and turn all our laughter into mourning, until we have done everything that lies in our power to avenge, to liberate and to redeem. Do we even yet realise that we are fighting against some of the grossest forms of wickedness and cruelty that have ever been known on this earth ? Just beneath all this handsome crust of civilisation, just behind our well-padded lives and our smooth religious phrases there is deviltry, gone stark mad, spreading red ruin through the world. Are we yet awake ? Have we taken up the burden which God has appointed for our lot, resolved that we will bear it with a heroism as implacable as His own righteousness, till the captive is set free and Satanic power is cast down into the bottomless pit of shame and defeat ?

* * *

How strange it is to turn from these things to many of our queer little grumblings about discomfort at home. The newspapers are full of letters complaining of the restrictions of the train service and the increase of fares. A stranger to our national habits might conclude that we are really more disturbed about matters of this kind than about the starvation or the massacre of whole populations of innocent people. Of course it is not really so. It is our national habit to be vocal about trivial things which cause us inconvenience, whereas words often fail us or we are ashamed of exposing our feelings in the presence of things which fill the heart with pity and terror. But let us be careful in present circumstances to behave with decency and good manners in presence of a tragedy too horrible for us to understand. We are partners with our friends and allies in everything they suffer, and the happy security of our own land only imposes upon us the duty of a greater dignity of soul.

* * *

IN his presidential address at the meeting of the Classical Association at Leeds Lord Bryce made a strong plea for broad-minded humanism in education. The present conflict, he said, was not "between letters and science, but between a large and philosophical conception of the aims of education and that material, narrow, or even vulgar view which looked only to immediate practical results and confounded pecuniary with educational values." Without contending that the study of the ancients should be imposed upon all, or even on the bulk, of those who remained at school till 18, or even of those who entered a university, he urged that it ought to be retained for that percentage who would draw sufficient mental nourishment and stimulus from the study to make it an effective factor in their intellectual growth and an unceasing spring of enjoyment through the rest of life.

* * *

A NOTEWORTHY plea against over-specialisation in education in the interests of industry has come from Mr. W. L. Hichens, the Chairman of Messrs. Cammell, Laird & Co., and himself an old schoolmaster. Speaking on Tuesday to a conference of headmasters he said that what they wanted to assure themselves when they took a boy into their business was that he had stability and moral strength of character. He submitted that the true function of education was to teach him how to learn and how to live—not how to make a living, which was a very different thing. They were interested, naturally, to know if a boy had an aptitude for languages or mathematics or a mechanical turn of mind ; but it was immaterial to them whether he had acquired this aptitude, say, for languages, through learning Latin and Greek or French and German. What was vital was that he should have a real understanding of the meaning of words and the framework of speech. Never, he continued, had true education been more urgently needed than it was now, when we were face to face with the tremendous problems that war had brought in its train. A want of education, or, worse still, a misguided education, lay at the root of most of our troubles. Strong pressure was being brought to bear to commercialise our education—to make it a paying proposition, to make it subservient to the god of wealth, and thus to convert us into a money-making mob. On which side, he asked, were the forces of education to be found, or were they on the fence ?

* * *

WE are glad to see that under the leadership of Mr. Hodge, the Minister of Labour, there is likely to be an extension of welfare work in our factory system after the war. It seems to be clear to those who have seen the system at work that it has a distinct economic value in the avoidance of friction and slackness ; but our chief interest in it is in the new power it gives to the human factor in industry and the consequent increase of happiness. In a speech at Gorton last Saturday Mr. Hodge said that from reports he had received it appeared that the women who have been appointed as welfare inspectors in munition factories had been uniformly successful. Some of the employers had declared that they will continue the system after the war because they find that it pays. If upon closer examination these opinions are verified, then it must be good for the private employer after the war. It was his intention, as soon as information was collected, to meet representative employers to discuss the problem not only as regards women workers but as regards boys and men as well.

* * *

IT is just two years since the first appeal was issued in our columns for the Belgian Hospital Fund. Since then the Fund has grown in ways of which we had no conception when it was started. We need not recount its really wonderful story, for it is familiar to our readers, but we cannot allow this interesting anniversary to pass without a tribute of admiration and gratitude to Mrs. Bernard Allen on their behalf as well as our own. It requires little imagination to understand the immense amount of labour in organisation and personal service which lies behind the weekly lists and the numerous descriptive articles which have come from her pen. But it is only those who have had the privilege of intimate association with the work and have spent long and happy days with Mrs. Allen in visiting the Belgian Hospitals in France, who really know all that she has done. The work has been a twofold success. It has brought help of a lasting kind just where it was needed, and it has drawn our churches all over the country closer together in a common piece of war service and a common happiness in doing it.

A QUESTION OF JUDGMENT.

THE sentimentalist in religion is usually a person who thinks that difficult situations can be solved by an appeal to emotion. He dethrones judgment in order to exalt pious instincts. He makes his own moral dogma an excuse for turning a blind eye to facts, and snatches at his heart's desire without taking the trouble to unravel the delicate threads of human problems. There is grave danger to Christian standards of righteousness at the present time in the tendency of certain religious people to trust to vague emotional appeals and abstract ideals of virtue, and to overlook the fact that most problems of human duty resolve themselves into doing our best in the circumstances in which we find ourselves. Our chief difficulty consists in deciding what is best, and here we have no infallible guide. The consequences of our actions have to be considered. The drawbacks of rushing forward to snatch at the fulfilment of a noble desire must be weighed. Delay may often be better than action, patient endurance of a hard situation than the acceptance of a quick way of escape. Conscience is not the good man's short-cut to virtue. It intervenes with its divine sanction to give force and effectiveness to right judgment.

Thoughts of this kind have occurred to us several times lately while the hope of peace has been much in the air. There has been danger in some quarters of exploiting the emotional value of the word at the expense of a careful and candid review of all the moral factors in the situation. Few men would confess any liking for peace "at any price," but in their hearts some of them wish that we could somehow patch up the quarrel, and they think, whatever the politicians may say on the matter, that it would be the most Christian thing to do. That way danger lies, danger not only to the military situation but danger also to the integrity of our souls. We have to honour peace so sincerely, that we never become weak sentimentalists about it. Indeed, we may almost go so far as to say that we fall into danger when we make "Peace" our supreme aim at all. Our first, and in a sense our only business, is with righteousness and the fulfilment of our duty, and the guarding of right judgment in a difficult situation, when we are sorely tried by danger and suffering. Peace is the divine touch of quiet happiness which comes to crown right human relations. It is for us to seek for the right human relations even through pain and torment and death. It is not necessarily religious simply to talk about peace, to sing its praises as something holy and blessed and to create an emotional atmosphere in its favour, without any regard to the special circumstances in which we are living. Whether it is right to bend all our efforts to make peace, or with stern resolve to go on with the war till the enemy is beaten, is not a simple matter of right and wrong or of loyalty to Christian ideals. Paradox as it may appear, we believe that we can only be true to the highest demands of pitifulness and charity and further the cause of peace by going on with the war. The whole question must be faced with the utmost conscientiousness, and determined not by pious instinct but by right judgment.

We may illustrate our meaning by referring for a moment to the moral situation in which many of us found ourselves in August, 1914. Was it to be peace? Was it to be war? The problem could not be solved by an appeal to moral dogma or by a simple reference to the court of conscience without any careful study of the facts. We had to realise that we were placed in a situation of immense complexity and that the supreme duty laid upon us was one of right judgment. As rational beings we knew that whichever course we took we should be involved in apparent complicity with evil. The men, who with a full sense of responsibility decided for war, did not do so without counting the cost. They knew the sordid side of war, the cruelty and the pain and the tragic waste of human life, and realising that their action involved some measure of personal responsibility for these things, and hating them in their hearts, they still judged that it was the right thing for them to draw the sword. And the pacifist, if he acted with the rational judgment which entitles him to respect, faced the moral consequences of his action in the same way. He saw that he could only keep the peace by tearing up a treaty and deserting his friends and exposing his country to the risk of horrible outrage, and feeling the shame and dishonour of his own complicity in these things and not trying to blind himself in any way to the fact of his own acceptance of them, he still decided that he must pay the bitter price because in all the existing circumstances, just as they were at that moment, peace was the better course. Our business in August, 1914, was not to confuse ourselves with vague emotional appeals to the beauty of peace or with fierce denunciations of the hatefulness of war, but to keep the cool head and the power of weighing moral values, which are the condition of right judgment.

We need not add many words in order to point out the bearing of this illustration upon our present thoughts and desires. Just as there was no short cut for any man to the decision that this particular war was right or wrong at the beginning, so there is no pleasant instinct inside us, which will save us from the careful labour of judging whether we are right at the present moment, the situation in the world being exactly what it is, to throw our energies into a movement for a quick peace or into a campaign for victory. Either course must involve consequences which all generous and tenderhearted men are anxious to avoid. But, in a world whose salvation must be found in the very heart of tragedy, moral situations are never as simple as we should like them to be. If we try to shuffle off the responsibility of careful and far-seeing judgment we shall soon cease to be the rational servants of God, though the phrases of religion may still linger upon our lips. For ourselves we can only say that we believe without a tremor of misgiving that we shall serve the cause of love and goodness best by taking our part in the campaign for victory. There is here no lust of conquest, no hatred of our enemies. It is the most careful judgment which we can form upon the moral facts of the situation.

Good Thoughts for Evil Times.

STRANGE, then, nor less than monstrous, might be deemed
The failure, if the Almighty, to this point
Liberal and undistinguishing, should hide
The excellence of moral qualities
From common understanding; leaving truth
And virtue, difficult, abstruse, and dark;
Hard to be won, and only by a few;....
Believe it not:
The primal duties shine aloft—like stars;
The charities that soothe, and heal, and bless,
Are scattered at the feet of Man—like flowers.
The generous inclination, the just rule,
Kind wishes, and good actions, and pure thoughts—
No mystery is here! Here is no boon
For high—yet not for low; for proudly graced—
Yet not for meek of heart. The smoke ascends
To heaven as lightly from the cottage-hearth
As from the haughtiest palace. He whose soul
Ponders this true equality, may walk
The fields of earth with gratitude and hope.

WORDSWORTH.

THEY that love beyond the world, cannot be separated by it. Death cannot kill what never dies. Nor can spirits ever be divided that love and live in the same Divine principle, the root and record of their friendship. If absence be not death, neither is theirs. Death is but crossing the world, as friends do the seas; they live in one another still. For they must needs be present, that love and live in that which is omnipresent. In this Divine glass, they see face to face; and their converse is free, as well as pure. This is the comfort of friends, that though they may be said to die, yet their friendship and society are, in the best sense, ever present, because immortal.

WILLIAM PENN.

O GOD, my God, I am all weakness, but Thou art my Strength; I am ever anew bowed down by any trial, but Thou canst and willest to lift me up. Let me not fail, O God my Strength; let me not be discouraged, O God my Hope. Draw me each day, if it be but a little nearer unto Thee; make me, each day, if it be but a little less unlike Thee; let me do or bear each day something, for love of Thee, whereby I may be fitter for Thee. Let no day pass without my having done something pleasing to Thee. Thus alone would I live, that I may live more unto Thee; thus would I die, longing to love Thee more. AMEN.

SIR OLIVER LODGE ON LIFE AND DEATH.

THIS book, dealing mainly with the question of the reality of life after death, written by a distinguished man of science, and filled with a deep faith in the continued existence of personality beyond the grave, comes at a time when the world is more full of mourning for the dead than in almost any period of history. It is being read with eager interest by thousands. For good or ill it is making an immense impression on many lives. All sorrowing hearts must desire with an intense and eager yearning the confident assurance that their dead are not dead but alive. They are inclined to welcome any kind of proof and to turn in any direction which seems to offer comfort and light.

Sir Oliver Lodge is not merely honoured as a great physicist. He is equally honoured as a man of transparent simplicity and goodness. Even those who knew nothing of him before would feel this guilelessness and beauty of character and a deep faith in spiritual things in the book which he has written. It bears the marks of a great sorrow. It bears the marks also of a joy and confidence deeper than the sorrow.

The book is divided into three parts. The first part is composed mainly of letters from Raymond Lodge, and is the record of a noble and heroic life. It will be read by all with sympathetic admiration and reverence. The third part is called 'Life and Death,' and is mainly philosophical and religious. In the early chapters it is a most valuable and important vindication of the reality of a spiritual conception of life against the doctrines of materialism. Life, mind, consciousness, will, cannot be explained, he contends, in terms of matter and motion. They are for ever different from matter and motion and cannot be resolved into them. "Life is not energy, any more than it is matter, yet it directs energy and thereby controls arrangement of matter."

The value of this part is quite independent of the question whether communications from the dead take place or not. It must be clear to any sympathetic and discerning reader of the book that the author is not, like some so-called spiritualists, essentially a materialist at heart. He is not a man who, having failed utterly to find any hope or faith in the persistence of love through belief in God or through his spiritual perception, resorts to mediums for conviction. I think we may say with confidence that if Sir Oliver were to be compelled to-morrow to admit that the evidence for communication with the dead was inconclusive and unsatisfactory he would still believe firmly in the existence of life after death. His faith does not depend mainly upon these evidences. On the contrary, these evidences gain strength from his faith. Because he believes in the persistence of the soul he sees nothing incredible and absurd in the possibility of communication from the dead. In this we may surely all agree with him. We have no right to start with the assumption that messages from the dead are impossible. There is nothing too wonderful to be true.

The second part of this book is concerned with evidences for such communications. It is mainly the report of various séances with professional mediums in which Sir Oliver or members of his family took part. We are considering here questions of scientific evidence, and what Sir Oliver calls a "healthy scepticism" is the right mood in which to deal with them. We are not challenging his faith in another life, we are not showing any irreverence or want of respect for him in analysing very carefully the evidence adduced

One preliminary remark must be made. Every lawyer knows the importance of cross-examination. However anxious a witness is to tell the truth, his evidence in chief is almost always incomplete and sometimes misleading. There are points which need clearing up; there are omissions or additions or personal point of view which quite unintentionally alter the appearance of the facts. Good cross-examination will often show that even the most genuine witness has not given all the truth.

In these reports we cannot cross-examine. We have to take them exactly as they stand and to believe or disbelieve them. In the case of these reports given by Sir Oliver Lodge there can be no question of disbelief. They are genuine first-hand reports given by a man whose word can be absolutely trusted, but even in his case we cannot help feeling that cross-examination might sometimes throw a different light upon them.

It may be mentioned that Mrs. Kennedy, a friend of Sir Oliver's, is generally responsible for taking down shorthand notes at the time.

It is interesting to find Sir Oliver himself throwing some doubt on the complete accuracy of these notes in one case when the medium Peters had stated Raymond had won prizes in athletics, which was not true. Sir Oliver says: "Possibly some confusion in record here, or else wrong."

It is, of course, impossible to deal with all the evidence adduced. The two first reports are the only ones to which we will refer.

Raymond Lodge was killed at Ypres on September 14. In the beginning of September Sir Oliver received a message purporting to have come from Richard Hodgson through Mrs. Piper, a well-known American medium, and received by her on August 8: "Myers says you take the part of the poet and he will act

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Raymond; or Life after Death: by Sir Oliver Lodge. London: Methuen, 10*s.* 6*d.* net.

as Faunus." In this cryptic utterance Sir Oliver sees a reference to Horace, 'Odes,' II. xvii. 27, in which the poet describes how he was saved from being killed by a falling tree through the intervention of Faunus. We may admit that this passage is what the medium or her disembodied "control" had in mind.

It is an utterance suspiciously like those of the famous Delphi oracle, capable of fitting many different circumstances and being interpreted in various ways. The natural meaning is, calamity threatens you but Myers will save you from it. If Raymond Lodge had been exposed to great dangers and had escaped from them, it would have been in agreement with that. If he had been dangerously wounded and had recovered, it would have been in agreement with that. It suggests escape from death through the intervention of a higher unseen power. The last thing it suggests is that Raymond Lodge is going to be killed. However, in the light of subsequent events this is the meaning which Sir Oliver gives to it. "Your son is going to be killed, and I will take care of him and will lighten the blow by making you aware of his continued existence." This is not an impossible interpretation, but it is not the most natural one. There are two remarks which force themselves on the critical mind. If this is the message of a dead friend wishing to substantiate his reality, why this elusive vagueness which would fit in with any possible event? If he can remember and refer to that passage of Horace and get the word "Faunus" through, why cannot he say plainly and simply, "Your son is going to be killed; I will take care of him and help him to communicate with you"? The difficulty for the dead of communicating what they mean is always insisted on by mediums, but it is very hard for the outsider to see any conceivable reason why it should be easier for the dead to remember clearly an ode of Horace and refer to it than to say simply your son is going to be killed. On the other hand, there is excellent reason why a medium, or a sibyl who does not know the future, should wrap her vaticinations in words susceptible of many interpretations.

The other remark is that if this is a communication from the dead it proves more than their existence: it means that the dead are aware not only of the past and present but of the future. Sir Oliver Lodge sees this difficulty and refers to it elsewhere. He says "Prognostication can hardly be part of the evidence for survival." This difficulty cannot be dealt with further now. It is sufficient to say that if this message came from the dead and meant what it is taken to mean, it suggests that Mr. Myers was able to foresee the exact position of Raymond Lodge on September 14, and that a German shell would kill him on that day. It is the complete destruction of any belief in contingency and free will.

The only other evidence we can discuss is that of the group photograph which Sir Oliver Lodge describes as "rather exceptionally good as a piece of evidence."

On September 27 a medium named Peters said to Lady Lodge: "You have several portraits of this boy. Before he went away you had got a good portrait of him—two—no, three. Two where he is alone and one where he is in a group of other men." Sir Oliver comments on this: "We had single photographs of him of course and in uniform, but we did not know of a photograph in which he was one of a group." On the face of it this medium's statement is incorrect. He says: "*Before* he went away" you had two single photographs and one in a group. We are not told if it is correct that the family had only two single photographs of him; it seems improbable that they had not more, but they certainly had not a photograph of him in a group before he went away, as the medium stated that they had. On November 29 they hear of a group photograph which Mrs. Cheves, the mother of an officer, promises to send them. They write and thank her for the offer and say they will be delighted to have it, "but fortunately it did not come at once." On December 3, before the photograph had come, Sir Oliver Lodge had a sitting with another medium, Mrs. Leonard. At that sitting he asks his son Raymond, through Mrs. Leonard, to give him some evidential details as to the photograph. The replies, of course, are as usual very vague and elusive. "He has the impression of about a dozen in it. A dozen, he says, if not more." As a fact there are twenty-one in it. "He was sitting down." "He remembers that some one wanted to lean on him, but he is not sure if he was taken with some one leaning on him. But somebody wanted to lean on him," he remembers. Was it out of doors? "Yes, practically. At the back he shows me lines going down. It looks like a black background with lines at the back of them." ("Feda," the supposed control, "has kept drawing vertical lines in the air.") The photograph came on December 7. Raymond is sitting on the grass in a front row with four others. Seven in the second row are on chairs; nine in the back row are standing up against a shed with lines visible on the roof. Like the others in the front row, he is sitting close up against those behind him. The hand of the man behind him is resting affectionately on his shoulder. He is the only one who is being touched in this way. Sir Oliver prints the photograph in the book and to him it suggests that the man behind is leaning upon Raymond. I see nothing but a hand lightly laid upon his shoulder.

The hypothesis that this description was a guess of the medium, whether in a trance or wide awake, must, of course, be considered. What is a medium to do under such circumstances? These photographs of officers nearly always consist of half sitting down and half standing up. They are nearly always taken out of doors and with some kind of background of a shed or trees or palisade or tents. Any of these backgrounds would have given vertical lines. The men are usually close to one another, so that the idea of pressure or leaning might easily be conveyed. There is great caution about this. The medium only says: "He remembers that some one wanted to lean on him, but he is not sure if he was taken with some one leaning on him." How was it that Raymond Lodge was so deeply impressed with the vertical lines when, during the time he was sitting and being photographed, he had his back to them? Why cannot he give the name of one friend who was in the group? He is asked for it in vain. All the medium or he can do is to say: "Somebody called C. was in it with him, and somebody called R. and he says something about K. He also mentions a name beginning with B." There were officers in the twenty figures with names beginning with B., C., R.: no one beginning with K. If only one name could have come through we should have had something in the shape of evidence. We are told that the memory of the dead is so imperfect. It is certainly strangely uncertain. Myers can remember an Ode of Horace and refer to Faunus after having been dead many years: Raymond Lodge cannot remember the name of one friend after a few weeks' separation.

Sir Oliver claims that the evidence is cumulative, and that there are many other stories of the same type. The result of reading a number of such stories is, on many minds, to make them more sceptical. They all have the same character of vague elusiveness when evidence is asked for, and at the same time great readiness to talk at any length about things non-evidential. We are told that some men ask for cigars and even whisky and soda after death and can obtain some sort of likeness to them which soon palls. We are told that at first they are dressed as they were on earth but afterwards walk about in white flowing garments. We are told they are very busy and very happy and many other things. Sir Oliver, of course, does not claim such descriptions as evidential. He rather deprecates attaching much importance to them and suggests they may have been influenced by the medium or the control. But it is this glaring contrast in all the stories between the ease of communication when no evidence is required, and the cryptic character of the words and phrases when proof is in question, that emerges more and more clearly in the cumulative evidence.

The great danger of this book is that at the present time so many may resort to mediums. Sir Oliver does not advise it, but the mediums do. There is a striking little sentence at one sitting: "They try to get to their mothers and they can't—they are shut out....They say, why don't they all go to mediums?" It is to be feared there may be a great revival of the trade in crystal-gazing, palmistry, and all the various forms of attempting to communicate with the dead. It would not be just to say that fraud and deception are at the basis of it all, but Sir Oliver knows as well as any that there is fraud and deception often mixed up with these things. No doubt, in the case of many mediums there is a curious abnormal condition of trance which demands further investigation.

But those who are in deep sorrow are the last people fit for such investigation. It would be so easy for us to leap to conclusions. We should feel a kind of irreverence in doubting what purported to come from the dead. Our critical faculty in such moments of deep emotion and in such possibilities of intercourse would be in abeyance.

The evidence adduced by Sir Oliver and the impression it is making call for a searching and thorough examination of the professional medium. It is most desirable that there should be a committee of inquirers who should take

immediate action. On such a committee there ought to be trained psychologists, medical men, barristers, and business men. It is to be doubted whether physicists or chemists or biologists, however eminent, are most suitable for such investigation. Nature is infinitely wonderful, but it plays no tricks. It is those who know human nature in its abnormal as well as in its normal condition who are most fitted to observe and to weigh the evidence. There is no reason to treat the mediums with anything but respect, but the whole subject needs the most careful examination. Until this is done it would be well for most of us to suspend judgment. Superstition and credulity are besetting dangers at a time like this. Whatever the result of such investigations faith in God and faith in love as eternal do not depend on them. Such faith has its source in the deep places of the soul and reveals to us the eternal nature of life and love.

HENRY GOW.

WOMEN PATROLS.

AMONG the various developments of women's work during the war few are more remarkable, though many are more widely known, than that of the women patrols. In the early autumn of 1914 wild rumours were flying about of the widespread evil results among young women and girls of the general upheaval caused by the war. Careful investigation showed that much of this was gross exaggeration, insulting alike to the majority of our soldiers and to their girl friends, but that a very real danger did already exist, which would increase as time went on, was clear to those who were among the leaders in social work. After much careful thought the National Union of Women Workers laid before the Home Secretary and the Commissioner of Police a proposal for the employment of Women Patrols in the neighbourhood of camps and in the streets frequented by soldiers, either in training or home on leave. The scheme was cordially approved; the Metropolitan Chief Constable agreed to sign a card for each worker authorising her to act as a patrol for the N.U.W.W., and desiring the Police to render her any necessary assistance, and the Home Secretary circularised the chief constables throughout England asking them to do the same. With this official sanction, strengthened by the support of Lord Kitchener, the work started in November, 1914; since then 3,074 patrols have been registered in England and Wales, and similar work is being carried on in Scotland and Ireland.

The work is always done in couples and on the beat assigned to them; it is the duty of the women patrols to watch what goes on, to speak to any girl who seems to be in danger, or who, by a kindly word of advice as to her behaviour might be prevented from drifting into difficulties, and in general to become known as the friends of men and girls alike. To every one it must be apparent that this is most difficult work, needing unfailing tact and discretion, sympathy and love, courage and the promptness of action born of experience, and a firm grasp of the aims and ideals of patrol-work. A power of endurance is needed, too, for oftentimes the work is unpleasant, dull and dreary, when nights are bad and cold and nothing exciting happens to make it seem really of value. But from all quarters comes strong evidence of the importance the authorities, both civil and military, attach to this work and their high appreciation of the way in which it is carried on. In spite of its difficuities there are no complaints as to the actions of patrols, a striking testimony to the careful and searching selection made from the candidates, and the thoroughness of the training given to those chosen. The full training, for which there is now a college at Bristol, is a three months' course. The first month includes police-court attendance, patrolling with already trained women, report writing, instruction in the rudiments of Criminal Law, drill, &c. During the second month the Bristol Civic League supplies practical experience of investigation of cases, domiciliary visiting, &c., with insight into the duties and powers of Local Authorities and voluntary organisations and into the home and social conditions of those among whom the work is to be done; and in the third month experience is gained in other towns. Such a full training is not yet possible for all, but it shows something of the scope of the work and of the knowledge required. At any time a patrol may be required to confirm her action of the previous night by supporting the constable at the police-court in the morning, and in one large town, out of twenty-eight cases where patrols had given evidence, twenty-six convictions were obtained, a strong proof of the wisdom and caution that had been shown. Without the constant help of the police the work would, of course, be practically impossible, but the advantage is mutual, and constables have several times expressed the opinion that women patrols have come "to stay." "We cannot do without them now," said one sergeant, and so thought a chief constable in the North, when he sent round to complain that for three weeks the behaviour of the girls in certain streets had been getting bad again, the patrols having been withdrawn from the district. They were at once replaced and improvement followed.

But, after all, preventive work and passing friendly advice and caution are rather negative, and merely to suggest to a girl that she should not hang about the streets is of little use when perhaps the house-door is locked and all the family out, or there is no place for her to sit; and in many cases she wants, and is quite justified in wanting to meet her boy-friends. The Patrol Clubs then became a necessity: large, bright, well-warmed places where a girl can have her fun and enjoyment in a healthy atmosphere instead of in the street; such a place near by enables a patrol to say to a girl: "The street is very dark and unpleasant, do go a little way down and see what a bright and warm club there is that you can go into." There are now about sixty-eight of these clubs, dotted about in various towns and in the neighbourhood of camps. Many of them are mixed clubs, where a girl may bring her soldier-friend, and these are specially valuable, though, of course, in some ways more difficult to manage. Everywhere a kindly reception has been given to the patrols by the military authorities; commanding officers have asked that they may be sent to the neighbourhood of their camps, and one appealed for a mixed club to be started. The soldiers themselves welcome the movement, one man expressing the hope that someone was looking after his sisters in the same way, while another, referring to the dark and cold, said "They cannot like it, but it's splendid work and much needed."

Recently the women patrols in London have been employed directly by the Police authorities; in the summer of 1916 the Chief Commissioner asked for a band of trained workers to visit and report on three hundred cinemas, the work to be paid for out of the police funds. The investigation was carried out and a report made to him. In July he applied again for patrols "to assist the police" in Hyde Park during the afternoon and evening, the work to be paid for at the usual police-rate. This work went on through the summer, the method being as follows. The patrols reported at the police station and a constable was told off to each pair. The three walked quietly along the paths and over the grass, speaking, when necessary, to the couples, the constable always taking the initiative. Generally the friendly hint as to the behaviour was well received, but if trouble followed or the offence was serious the couple were taken to the police station, the woman walking with the patrols. Here would be a golden opportunity for a woman's influence of which the patrols would take full advantage, with the result that many a girl went home sadder but with her heart full of gratitude to the women who had saved her from worse sorrow. In October, this work was transferred to the crowded districts near some of the large stations, and is still being carried on.

This most important development makes us realise that, although it was begun as a war-measure, patrolling by women is not in its essence war-work. The problems of Hyde Park, Waterloo Road, the Strand and Piccadilly are no war-problems, as social workers have realised and urged for years the vital importance of the employment of women in the streets, not as voluntary rescue and preventive workers, but as officials with the authority of the law behind them. The need is not for women to take over the duties already in the hands of the policeman, but to undertake the work among the women which the man cannot, and knows that he cannot do, and which at present is left largely undone. Now we have, throughout the country, trained and educated women gaining a wide experience of the under-life of our large cities, and a knowledge of the details of that night life of which formerly they were supposed to remain in happy ignorance. By the end of the war there will have accumulated a mass of most valuable information, well-founded and well sifted, on which it should be possible to base new legislation of a broader, saner and fairer type than the present laws, and if we can see that out of all the present evil this good may come in the future, then we may all of

us join in the heartfelt gratitude of the soldier home on leave, who exclaimed fervently—"Thank God for the Women Patrols." EMMA G. DRUMMOND.

CORRESPONDENCE.

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THE POSSIBILITIES OF PEACE.

To the Editor of THE INQUIRER.

SIR,—I cannot but think that the Christmas manifesto of the "small group of ministers" might well have provoked somewhat deeper "searchings of heart" than it seems at present to have occasioned.

What degree of truth there is in your own inferences as to the probable views of the signatories on the general question of the origin and the issues of the war I cannot say. But for my own part I have no sympathy with any attempt to represent the blame for the war, or for the turpitudes that have been added to its horrors, as lying six at one door and half-a-dozen at the other. I believe the Allies are upholding the cause of civilisation, and even with the world in ruins about us I am as far from advocating "peace at any price" as I am from desiring "war on any pretext." Moreover, I am convinced that the ranks of our five million volunteers could not have been filled even approximately had not a wave of moral enthusiasm swept the land, and had there not been a firm conviction that we were "entering the war with clean hands" and a chivalrous intention of "coming out of it with empty ones." These are the high ideals of which we are the trustees. We must neither lower them by pharisaic professions and mere barristerial "points," nor blur them by confusing them with other issues, nor profane them by allowing them to act as a cloak to unworthy passions. May I say a few words on each of these three dangers?

1. Far be it from me to belittle the principle of "the sanctity of treaties," but is it not at once pharisaical and unworthily technical to harp so insistently on Germany's violation of Belgium's treaty rights? Pharisaical: For which of the allies—certainly neither England nor Russia—has a clean enough record in the matter of observing and maintaining treaty rights to be entitled to throw the first stone? And technical: Because it seems to make Germany's action an illegality rather than an outrage. Many of your readers will remember the account given by Gilbert Murray in his introduction to 'The Trojan Women' of how the Athenians massacred the men of Melos and sold their women and children into slavery because they, the Melians, persisted in maintaining a neutrality which was inconvenient to Athens. Can anyone who reads the story feel that the guilt of Athens is perceptibly lightened by the absence of any express promise on her part that, just to the Melians, she would not do this kind of thing?

2. We are proud to think that genuine moral indignation was not only a cause but a determining cause of the backing our Governments have had from our people in this war. But our diplomatists, supported, I suppose, by the bulk of popular opinion, and for very obvious reasons, did not want Germany to be established on the Belgian coast, however innocently she might have got there. Germany gave us a good moral case for attempting to thwart her. How many Englishmen, in their hearts, thank her for it? But be that as it may, where the moral consideration directly and explicitly coincides with our national interests (as in the demand for the evacuation of Belgium), or stands on its own independent ground, unsupported by any other consideration (as in the symbolic demand for such poor "compensation" and "restoration" as can be expressed in coin) I have noticed that many of the most earnest, I had almost said desperate, advocates of "peace by negotiation, at the earliest possible moment" are uncompromising in their determination to support the war till these objects are secured.

3. Lastly, there is the constant danger, relentlessly pursuing us, not only in public but also in personal relations, of allowing the mere desire for victory (at best) and the desire to punish, to humiliate, and to crush our opponent (at worst) to mask as zeal for the vindication of the moral law. Is not the very most and best that we can hope from the exhibition of military force that it may convince Germany (and the world) once for all that no vast scheme of aggressive national ambition *can*, at our present stage of development, be realised by war? Those who look below official bravado and rhetoric, and especially to the temper of the actual combatants, appear to believe that this conviction has already been driven home. If this is so, can adding bitterness to conviction be anything but an evil? I draw no parallel between the German Zeppelin raids and our own "blockade." Our steady refusal, in so many cases, to retaliate is a matter for deep thankfulness. But is it not possible that there may be objects of legitimate desire that may yet not be worth gaining by driving millions of German women and children to the verge of starvation, and we know not how many thousands over it? Might not terms fixed by negotiation leave less rancour on the one side and compunction on the other than intrinsically "better" terms dictated to a starving and broken foe? I know that many good men and women think the exact opposite. I can not. I am not afraid of our being misunderstood if we allow such hopes to weigh with us. I have never admired men who lower either their intellectual or their moral standards for fear of being too good for the world. Nor do I shrink from sharing with the five ministers the reproach of being barren in suggestion. For I have long found clarity and guidance in an early essay of Auguste Comte's on the 'Distinction between desires and opinions." The forming of right general desires and the insistence on a true scale of values is what we must all aim at to the measure of our powers. Only so can such "moral wisdom" as the democracy has attained to, guide and support the "political insight," and closer knowledge of the passing combinations and opportunities, of the statesmen to whom we entrust the realisation of our wishes and the embodiment of our ideals.—Yours, &c. PHILIP H. WICKSTEED.

Childrey, January 4, 1917.

THE ARMENIAN HORROR.

To the Editor of THE INQUIRER.

SIR,—On December 14 a summary was published in the press of the newly issued Blue Book on the recent Armenian massacres. For this careful statement of the evidence we are indebted to Viscount Bryce and Mr. Arnold Toynbee, and in an editorial upon the subject a leading London paper said: "The documents form one long catalogue of horrors for which hardly any parallel can be found either in ancient or modern history." The public mind is so satiated with horrors at the present time, and its knowledge of recent events in Armenia and of their connection with the war is so small, that there is little wonder that a tragedy so apparently remote should have made, hitherto, but a slight impression. The Committee of the Armenian Refugees (Lord Mayor's) Fund desires that there should be a widespread knowledge of the terrible contents of this volume, so that the public may no longer be left in ignorance of a series of events, almost incredible in their ferocious savagery. We earnestly invite our statesmen, and the clergy and ministers of all the Churches, to make themselves acquainted with the contents of the Blue Book ('The Treatment of Armenians in the Ottoman Empire, 1915-16,' with a preface by Viscount Bryce. Hodder & Stoughton, price 3*s.*).

To the statesmen must be left the political implications of this latest Armenian tragedy. We appeal to the clergy, and to the philanthropic public generally, to assist us to obtain further financial help for the relief of the remnant of the earliest Christian nation, who have escaped into territory now under Russian control. Money is needed to feed, clothe, and repatriate these Refugees, to maintain orphanages, rebuild houses and churches, and provide materials for restarting life in the liberated areas. We take this opportunity, also, of pointing out that though the Fund was specially organised for Armenian relief, we have given assistance also to Syrians and, in certain cases, to Mohammedans who were in need of help.

Contributions should be sent to the Hon. Treasurer (Lieut.-Col. Gregory), Armenian Refugees (Lord Mayor's) Fund, 96 Victoria Street, London, S.W.

On behalf of the Committee,
W. H. DUNN (Lord Mayor), *President.*
ANEURIN WILLIAMS, *Chairman.*
HAROLD BUXTON, *Hon. Secretary.*
London.
January, 1917.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is registered by the London County Council, under the provisions of Section I. of the War Charities Act, 1916.

The objects of the Fund are: (1) *To aid the Belgian hospitals and convalescent depots in France, and the Belgian military doctors at the Front in Belgium;* (2) *To maintain a Civil Hospice at Calais;* (3) *To aid the Belgian School Colonies in France.*

104th LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged 15,757	15	1	
Mrs. du Vallon (eleventh donation)	4	0	0
Northgate End Chapel, Halifax, per Mr. J. Teal (ninth donation)	1	18	7
Mr. Thos. Ballantyne ..	1	1	0
Miss M. B. Lamb (ninth donation)	2	0	0
X. (twenty-third donation) ..	1	0	0
Mr. Herbert Roberts	0	5	0
Miss M. E. Swaine (twenty-second donation)	2	0	0
The Misses Pearse (sixth donation)	1	0	0
Mr. and Mrs. J. H. Green (tenth donation)	1	0	0
Miss Gladys Green	0	5	0
Mr. and Mrs. Alfred Wilson (ninth donation)	5	0	0
Miss Hargrove (second donation)	1	1	0
Miss E. A. Lemann (fourth donation)	5	0	0
K. L. (sixth donation) ..	5	0	0
Mrs. William Kenrick (tenth donation)	10	0	0
Mr. George Banks (twenty-fourth monthly donation)	1	0	0
Mrs. George Webb (seventh donation)	5	0	0
The Leytonstone Congregation, per Mr. J. W. Peterken (third donation)	1	1	0
Mr. and Mrs. F. M. Goadby, Cairo (fifth donation) ..	5	0	0
Z. A. (fifteenth monthly) ..	10	0	0
Mrs. Dendy (twelfth donation)	1	0	0
S. S. D. (eighth donation) ..	5	0	0
Mrs. Suffield (sixth donation)	2	0	0
Mr. Walter Coventry (third donation)	0	10	0
The Rev. and Mrs. T. Bowen Evans (fourteenth monthly donation)	1	0	0
£15,829	16	8	

Parcels have been received from: Ullet Road Church Sewing Circle, Liverpool (per Mrs. J. C. Odgers); Mrs. Helsby; "In Memory" (per Miss E. Potter); Anon.; Miss Winkworth; West Grove Women's League, Cardiff (per Mrs. Fox); Miss Swaine; Miss Catherine Scott; Mrs. Jellie; Mr. and Mrs. Birkett Crowe; The Misses Pearse; Miss Mary B. Lamb; Unitarian Church, Southport, Sewing Circle (per Mrs. Harris); Bournemouth Unitarian Church Working Party (per Mrs. Davis) Hendon Women's War Relief Committee (per Mrs. Hunt Cooke); Hampstead War Hospital Supply Depot; High Pavement, Nottingham, Sewing Meeting (per Miss Guilford); Mrs. Babington; Miss Corfield; Mrs. Hanna; Mrs. Walker; Miss Hervey; Miss Lee; The Old Meeting Church, Birmingham (per Mrs. Lloyd Thomas).

WEEKLY NOTES.

THE wooden hut for the little boys at Wisques, of which I wrote a fortnight ago, is being erected already. It is costing £100. The Director is very happy to think these children will soon have a dry schoolroom, instead of learning their lessons in the wash-house in an atmosphere of steam!

In a letter from a convalescent camp, I have the following appeal for suits of civilian clothes: "At the present time we have none, and the poor men who are sent off discharged clamour piteously for them. The army should arrange to fit out each man going on *congé sans solde* with civilian clothes, but they do not, though there is hope they may do so later on. In the meantime they all come to us very piteously begging for civilian garments."

I have also received these requests myself and have generally been able to grant them—but just now I have no suits at all in stock.

ROSE ALLEN.

SPECIAL WANTS.

Pyjamas, vests, pants.
Slippers, shirts, socks.
Mufflers, cardigans, mittens.
Games of cards, chess, draughts, dominoes, &c.

For the Maternity Home at Calais.

Layettes (on Belgian methods).
Women's chemises.
Bed jackets (in pale colours if possible).

The name and address of sender and list of contents should be enclosed in each parcel.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

LIEUT.-COLONEL BULLOCK IN LEEDS.

LARGE congregations assembled last Sunday at Mill Hill Chapel, Leeds, to hear Lieut.-Col. Bullock, minister of Ottawa Unitarian Church.

In his morning sermon, Col. Bullock said that there was a seeming incongruity in a minister of the Gospel of Peace standing in a pulpit in panoply of war, especially when his task in battle was not merely, say, to attend to the wounded. It did not, however, seem so strange in his adopted country, for so he must speak of Canada—he being a Yankee of the Yankees, with every drop of blood in his Yankee body, his ancestors having crossed the Atlantic in 1634, and generation after generation since born on American soil—for him to be a combatant officer, a man who preached the sacredness of life going out, apparently, to destroy life, as it did to some in England. Being of American birth, he was sometimes asked for an explanation of how he came to be in the British Army. Well, he might reply by telling the story of an Irishman newly landed in the United States who, walking along the streets of New York, looked in through the doors of a saloon, saw a fracas, and asked: "Is this a family quarrel, or may any one join in?" Seriously, however, that story had some application to the present conflict, for it was not merely a quarrel in the European family, not even a war between nations, but a struggle between two eternal and antagonistic principles, and on the triumph of the right one rested the future of all civilisation. While the Gospel of Jesus was a Gospel of Peace, it tended to produce men and women who were content to make a temporary sacrifice of peace to procure its lasting future. Unless they were willing to consent to the withdrawal of Christianity from all the questions that pertained to men and women, they must consent to enter into the war and stand for the right. Had Jesus gone along the road which the Good Samaritan trod, and come on it while the man was being beaten by the thieves, he thought the story would have been different. Had he come into the little town of Nazareth while a mob was destroying the carpenter's shop, he would have stood up in defence of his father's property. Had he gone into Judea, and found his mother and sisters being attacked by men who had broken into the country, he would have defended them to the last drop of his blood.

Continuing, Col. Bullock said that he hated war. He loved peace, the smile of the babe, the green fields, the singing of the birds, the nodding of the trees, and yet there were some things better than peace, and some more awful than war. Better a war which produced manhood than a peace in which manhood faded and died. He did not intend, at first, to enter into the combatant ranks, and then he thought it was not right for him to ask another man to do what he was not quite ready to do himself, to ask people to go out to meet the possibility of death, unless he were prepared to go himself. With regard to the attitude of America, he did not ask that they should have plunged into the war, though one of the things that had influenced his decision was the sinking of the Lusitania, but he did say that, after that and similar outrages, the American President should not merely have sent Notes, thus earning for his country the title of "the land of the fountain-pen and the typewriter," but should have cut off all diplomatic and commercial intercourse with a Power that would not observe the decencies of international relations. When his former country refused that, he furled its flag, that its folds should never again be kissed by the sun until atonement was made for abominable outrage.

Turning from this particular question to religion in general, the preacher said that the religion of yesterday would not satisfy to-morrow. The Church of the Ages must readjust itself to the needs of the age. The Church that would do most for the world would be most supported by the world. The Church that cured the lame man had the healed man for its testimony. Magnificent work had

been done by the Red Cross Society, on whose behalf the collection was to be taken that morning, but men and women not connected with that body had thrown themselves into work right and left. No people he had met were so buoyed up by enthusiasm as the women he saw every day going to the hospitals in London, to do what they had never done before, peeling potatoes, washing-up pots and the like, some of them starting before the omnibuses had begun to run, and walking four or five miles in the early morning in order to be there in time to give a thirsty man a drink of tea. There were, of course, many other instances, and all this self-abnegation deserved equal praise. That spirit would live on after the war. The Church that allowed itself to be the channel through which that spirit flowed would be the Church of the future.

They had raised such a civilisation as the world had never seen, and yet, over against their churches, they had erected jails and workhouses. Hell was not in being there, but rather in being here. Wherever there was a wicked mind, there was hell. The flag of peace could never float over a State which rebelled against God. Life was an end in itself, and not a means to the future. God was not more interested in the happiness of some other sphere than in that of this one. Too long had the Church frowned upon their smiles, and it must learn the lesson of the cheery optimism which "Tommy" carried with him. He loved to hear his "boys" sing:—

The bells of hell go ting-a-ling, a-ling,
For you, but not for me.
For me the angels sing-a-ling, a-ling,
They have the goods for me.

O death where is thy sting-a-ling, a-ling,
O grave, thy victoree?
The bells of hell go ting-a-ling, a-ling,
For you, but not for me.

INTERVIEW WITH COLONEL BULLOCK.

The following interview with Col. Bullock appeared in *The Leeds Mercury* on Monday:—

The most interesting personality in Leeds during the past week-end has been the Canadian "Fighting Parson," Lieut.-Col. Bullock, who in ordinary times is minister at the Ottawa Unitarian Church, and who, on Sunday, addressed large congregations in Mill Hill Chapel, Leeds.

In the course of an interview with a representative of *The Leeds Mercury*, the gallant officer chatted pleasantly on war problems and on the attitude of Canadians and Americans to the great struggle.

Replying to the suggestion that he obviously did not share the view of those who hold that, though it may be lawful, it is not expedient for a minister of the Gospel to fight, Lieut.-Col. Bullock said: "No! I hate war. I hate battlefields strewn with dead bodies, and stained with blood. But I hate treachery and injustice and tyranny more than I hate war, and I felt I could not ask men to enlist, and face the possibility of death, unless I were prepared to do the same myself."

Asked if he would care to express any opinion as to the attitude of America, Col. Bullock said it would not seem fitting for him to enter into a discussion on international relations, but, as a former American, he wished that the President would cease his Note-writing, and refrain from "butting-in" with his endeavours to bring about a premature peace.

"Are we in this country correct in thinking that the majority of Americans favour the Allies' cause?" asked our representative. "Undoubtedly correct, and my correspondence tells me that that view is spreading. Americans recognise more and more that this is not a war between nations, but between two eternally antagonistic principles."

Questioned as to recruiting in Canada, the Colonel said that it continued to be satisfactory. The new method of recruiting men direct for the Service, instead of for particular battalions, was slower in its immediate results, but likely to be more satisfactory in the long run. He did not think that Conscription would be necessary, but if it were the present Premier would not hesitate to do whatever was required for the best interests of the Empire. He knew that the people of Canada were pledged to give the last men, if necessary, to ensure a satisfactory finish. Canadians in London, he added, would regard with disfavour any settlement that did not fulfil the intentions with which the Allies entered the war. Moreover, the living owed some debt, which must be paid, to the dead, for their sacrifices. His correspondence with Canada showed the same feeling there; a satisfactory peace must be secured, no matter what the cost, and a premature peace would be dear at any price.

Discussing some of the "After the War" problems, Col. Bullock remarked that Prohibition had made considerable progress in Canada since the war started, and with such good effect that he did not think that the people would ever consider a return to the old system. Here, too, the same held good south of the Border.

They were expecting a considerable accession of emigration to Canada after the war, particularly from men who would not be content to return to the old life in office, shop, or factory. That was an attitude which the British Government would have to consider and deal with very carefully.

Nearly every Provincial Government was making special arrangements for settling returned soldiers on the land, and the Dominion Government was following on the same lines, as were the Railroad and Transport Corporations. Some of the advantages, especially those offered by the last-named, would be open to soldiers from all parts of the Empire.

The Colonel added that he was not in favour of sending a large number of war-widows to Canada, as they would find it very difficult to live there on a small pension, and they could not very well supplement it by working, as the labour-market for women was well stocked. The only openings were on the land and in domestic service, including under that heading employment in hotels and restaurants.

HOSTEL AND SOCIAL CENTRE AT ESSEX HALL.

Mr. R. M. Montgomery, Treasurer of the Hostel and Social Centre Fund, acknowledges with sincere thanks additional contributions as follows: Mr. E. Focke, £5; Mrs. William Kenrick, £5; Mrs. Kirke, £2 2*s*. Mr. J. W. H. Smith, Sheffield, has generously undertaken to provide six bedsteads with mattresses for the Hostel. Perhaps his example may inspire some others to provide the pillows, bed-linen, and blankets for the six bedrooms!

MEN AND MOVEMENTS.

We are busy preparing a special number for the Soldiers, Sailors, and Airmen from our churches and Sunday Schools. It will be sent to them as a message of friendship on March 3. We are anxious to give as full particulars as we can of distinctions gained by our own men. Will ministers, parents and other readers send particulars on a post-card to the Editor, 23 Cannon Place, Hampstead, London, N.W., giving name, regiment and rank.

The special number will contain many attractive features. We shall be glad to receive any incidents or stories described in a few lines which strike any reader as good enough to be included.

Lieut. H. D. Roberts writes to us this week: "I am picking up railhead experience in 'warm' corners." He asks us to inform his friends that his new address is

c o. D.A.D.R.T. II.,
A.P.O.A.D. 2,
B.E.F. France.

We leave our readers to solve the conundrum for themselves!

We are very glad to hear that Capt. Richard Roscoe, son of Mr. and Mrs. Philip Roscoe of Hampstead, who owes his rapid promotion to his fine gift for soldiering, has been awarded the Military Cross for distinguished valour.

Another very familiar name comes in for special mention in Sir Douglas Haig's recent despatch. Major Cecil Crosskey is a son of the late Dr. Crosskey, for many years the honoured minister of the Church of the Messiah, Birmingham. Major Crosskey is closely connected with the congregation and with the social life of the city.

The Church of the Messiah has a further reason for pride in the recent award of the Military Cross to Temp. Lieut. Sayer, son of Alderman Sayer, and a teacher in the Sunday school at the outbreak of the war.

The 'Essex Hall Year Book' has appeared in its usual form, despite the difficulties which surround paper and printing in war-time. It is replete with information, and is edited with the

business care and the attention to detail which we expect from Mr. Bowie. The names of four ministers appear for the first time, two layworkers have qualified as full ministers, eight ministers have died, and seven others for various reasons have been omitted. This shows a slight shrinkage, but it must be remembered that there is the unusually large number of seventy-four aged and retired ministers on the list.

NEWS OF THE CHURCHES.

Astley.—At the annual prizegiving in connection with the Sunday school which was held at the Unitarian Chapel on January 6, forty prizes were distributed to scholars for regular attendance. A dramatic performance was also given, and carols were sung.

Altrincham.—The Rev. E. I. Fripp, B.A., of Leicester, has accepted an invitation to the pulpit of Dunham Road Chapel in succession to the Rev. Dendy Agate, B.A.

Birmingham : Old Meeting Church.—The following statement appears on the front page of the Old Meeting Church Calendar:—The Old Meeting Church is unfettered by dogmas, creeds, formularies or ritual of any kind. In its constitution it is absolutely independent of sectarian ties and dogmatic limitations. No creed is imposed on either Minister or Members. It is recognised that, while among earnest seekers after Truth there must needs be wide diversities of opinion, these may coexist with a true unity of spirit. Membership of the Church is open alike to men of all theological schools, and the Church stands now, as through all its long history, for perfect intellectual liberty, looking to its Members for the inspiration of personal piety. The assured heritage of the past is reverently and gratefully accepted, but changes in the order of worship are made from time to time as the need for fresh adjustments to Life and Thought is felt. In the spirit of Jesus Christ the members freely join in the worship of God and the service of Man. The sympathy and support of all who value a progressive faith and an unfettered religious communion will be cordially welcomed. It is frequently said that the people attending places of worship are allowed repeatedly to come and go without being greeted by any sign of friendliness. We earnestly desire that there should not be any ground for such complaint against this Congregation. The position however is more difficult than is usually realised; for it is not always possible to distinguish and approach those who would like to be welcomed, and there are some visitors who definitely prefer to worship unrecognised and unnoticed. We wish, however, to assure all of our eagerness to receive them in a hospitable spirit of good-will. Any who desire to make friends amongst those who attend our Services, or wish to join the open fellowship of our undogmatic Church, may leave their names and addresses with the sidesmen or wardens, or write to the minister.

Birmingham.—On Sunday, December 31, special collections were taken at the Church of the Messiah on behalf of the Red Cross Society, and realised over £96.

Dundee.—A Christmas Sale and Social in connection with the Free Religious Movement was held on December 23. The opening ceremony was performed by Mr. William Honeyman, of Cupar, Fife, Mr. Alex. Anderson presiding, and a sum of £35 was raised. The meetings of the *Hibbert Journal* Club during the past session have all been extremely interesting, and in spite of the conditions which make it difficult just now to hold successful meetings at night, there has been an average attendance of forty. Among the lecturers for the next two months is Mr. Fred Maddison, who will speak on 'Conscription and Protection.' A course of evening addresses dealing with the question 'Did Jesus Live?' is announced for February. In connection with these lectures Dr. Carpenter, of Manchester College, has sent an interesting letter to the minister, the Rev. H. Dawtrey, on the historical reality of Jesus, which is published in the January calendar.

Lewes.—The congregation of Westgate Chapel gave a New Year's party to fifty wounded men from The Shelleys and School-hill House in the Chapel Hall on Wednesday evening, January 3. After tea a most enjoyable programme of music, games and other items was gone through, under the direction of Mr. C. Severs. In the course of the evening the Rev. J. M. Connell expressed the pleasure it gave his people and himself to entertain the men, and the hope that the New Year would bring peace and the complete triumph of the cause for which the men had risked and suffered so much.

Liverpool : Ullet Road Church.—On Sunday morning, January 7, a Confirmation Service was again held in the Church, and was conducted by the Revs. J. C. Odgers and H. Taylor. Twelve young men and women were confirmed. This service was a fitting sequel to attendance at a special Confirmation class conducted since the beginning of October by Mr. Taylor. All those confirmed took part in the Communion Service which followed the Confirmation. The service seems to have been in accord with a felt want. Its object was to emphasise the call of the Church to the individual, to remind young people of the need of self-government as they became more and more conscious of life's duties and responsibilities, to accentuate their discipleship to Christ, and to offer them a warm welcome into fellowship with the congregation. Each of those confirmed received a copy of 'Echoes of Holy Thoughts' as a memento of the service.

THE FEEDING OF CHILDREN IN WAR-TIME.

'The Feeding of Children in War-Time,' by Mr. Charles Hecht, reprinted from *The Child*, is issued by the National Food Reform Association as a pamphlet. It should be extremely useful to those who are concerned with the dietary in schools, hospitals, canteens, hostels, and other institutions, whether for children or adults, and who are striving to adjust it to existing conditions so as to combine economy with undiminished, if not increased, efficiency. The leaflet will be found equally valuable by parents and guardians, Health Visitors, and social workers. It can be obtained from the offices of the Association, 178 St. Stephen's House, Westminster, post free 2½*d.*

Board and Residence, &c.

BOURNEMOUTH.—WEST HILL ROAD.—"HOLLYHURST." High-Class Apartments. S.W. Sea Views. Rooms from 21s. Modern Sanitation. Near Church. Excellent Cooking.—Mrs. S. A. NEWBURY.

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LADIES' HANDKERCHIEF SALE. Slightly imperfect hemstitched Irish Linen. Fine quality. Size 13½ in. Bundle of six, 3*s.* 3*d.* (postage 2½*d.*). Send postcard to-day for the Sale Catalogue, free.—HUTTON'S, 5 Larne, Ireland.

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The use of alcohol is terribly seductive, especially to those who fly to the sideboard for little sips of alcohol because they are intensely miserable. The greatest want of the age has been a satisfying non-alcoholic beverage, and at last we have it in Coleman's R.T.B.

Are you willing to Test it? Strongly recommended by Doctors and the Clergy.

It will refresh you. You can drink Coleman's R.T.B. with cold or hot water, or any kind of mineral water. A bottle at 1*s.* 9*d.* (a Champagne Quart) will make 25 half-pints, which make the cost of the drinks less than a penny each. It is a powerful nerve stimulant, but has no after depressing effect like alcohol. It exhilarates, invigorates, and stimulates. It stops the craving for spirits. It is a magnificent tonic for those who are 'run down' and not feeling quite well. The more you drink the better you are. It can be given to children with advantage.

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**** Regarding Advertisement Rates see Inside Front Cover.

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ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

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SUSTENTATION FUND.

FOR THE AUGMENTATION OF MINISTERS' STIPENDS.

At the Annual General Meeting to be held on Tuesday, February 13, 1917, the Contributors will have to elect three Managers in place of Sir Edgar Chatfeild-Clarke and Messrs. T. Oliver Lee and G. J. Notcutt, who retire by rotation, and are eligible for re-election.

Any Contributor may be nominated by two other Contributors to fill a vacancy on the Board of Management. Such nominations must be sent to me before FEBRUARY 1, 1917.

W. H. DRUMMOND, *Acting Secretary.*
23 Cannon Place, Hampstead,
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4. Rev. W. L. SCHROEDER, M.A., of Halifax.

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N.B.—The name of the Minister of the Church is in all cases inserted unless instructions are received to the contrary by Thursday midday.

SUNDAY, January 21.

LONDON.

Acton, Creffield Road, 11.15 and 6.30, Rev. H. C. HORSLEY, B.A.

Bermondsey, Fort Road, 6.30, Mr. S. P. PENWARDEN.

Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. W. J. PIGGOTT.

Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. W. STEPHENS.

Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. Dr. CARPENTER.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.

Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. D. BASIL MARTIN, M.A.

Forest Gate, Upton Lane, 11, Mr. R. W. SORENSEN; 6.30, Mr. J. BEGG.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. BERTRAM LISTER, M.A.

Hampstead, Rosslyn Hill Chapel, 11 and 6.30, Rev. HENRY GOW, B.A.

Highgate Hill Unitarian Christian Church, 11, Rev. J. VINT LAUGHLAND; 6.30, Rev. R. TRAVERS HERFORD, B.A.

Ilford, High Road, 11 and 6.30, Rev. A. H. BIGGS, M.A., LL.M.

Islington, Unity Church, Upper Street, 11 and 7, Rev. J. VINT LAUGHLAND.

Kentish Town, Clarence Road, N.W., 11 and 6.30, Rev. F. HANKINSON.

Kilburn, Quex Road, 11 and 6.30, Rev. J. ARTHUR PEARSON.

Leytonstone, Haydn House, 63 Fairlop Road, 11.15, Mr. E. CAPLETON.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.

Peckham, Avondale Road, 11 and 6.30.

South Norwood, League House, 141 Portland Road, 7, Mr. H. O. MONTAGUE.

Stoke Newington Green, 11.15 and 7, Dr. LIONEL TAYLER.

Stratford Unitarian Church, 11 and 6.30, Mr. J. P. ROSLING.

University Hall, Gordon Square, W.C., 11.15, Lieut.-Col. Rev. C. S. BULLOCK.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.

West Hampstead, All Souls, Weech Road, Finchley Road, 11.15, Rev. EDGAR DAPLYN.

Wood Green, Unity Church, 11 and 6.30.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.

BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.

BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 3.30, Rev. J. M. LLOYD THOMAS.

BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. L. CLARE.

BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIGHTON, Free Christian Church, New Road, 11 and 6.30, Rev. W. H. DRUMMOND, B.A.

BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

CAMBRIDGE, Assembly Hall, Downing Street, 11.30, Rev. R. T. HERFORD, B.A.

CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. J. EVANS.

CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.

DEAN ROW, 10.45 and 3.0, Rev. E. A. VOYSEY, M.A.

DOVER, Adrian Street, near Market Square, 11 and 3.0, Rev. C. A. GINEVER, B.A.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.

EDINBURGH, St. Mark's, Castle Terrace, 11, Rev. R. V. HOLT, B.A., B.Litt.

EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.

GEE CROSS, Hyde Chapel, 11 and 6.30.

HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. E. LOCKETT.

HINDLEY, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. R. F. RATTRAY, M.A., Ph.D.

HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. JONES.

HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. F. COLEMAN.

LEICESTER, The Great Meeting, 11 and 6, Rev. EDGAR I. FRIPP, B.A.

LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30.

LIVERPOOL, Bootle Free Church, 11 and 6.30. Supplies as announced locally.

LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. MELLOR.

LIVERPOOL, Ullet Road, Sefton Park, 11, Rev. H. TAYLOR; 6.30, Rev. J. C. ODGERS, B.A.

MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.

MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. JAMES HARWOOD, B.A.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.

MANCHESTER, Sale, 11 and 6.30, Rev. W. S. MCLAUCHLAN, M.A.

NANTWICH, Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. PARK DAVIES, B.A., B.D.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.

NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 3.30, Rev. J. RUDDLE.

OXFORD, Manchester College, 11.30, Rev. Dr. JACKS.

PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.

PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.

SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.

SHEFFIELD UPPER CHAPEL, 11 and 6, Rev. J. W. LEE.

SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.

SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30, Rev. VICTOR MOODY.

SOUTHEND, Darnley Road Church, 11.

SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, B.A.

TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. JOSEPH WORTHINGTON, B.A.

TUNBRIDGE WELLS, Free Christian Church, Dudley Road Institute (side entrance), 11.15 and 3.15, Rev. S BURROWS.

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. ERNEST PARRY.

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DEATHS.

CARLIER.—On Wednesday, Jan. 10, suddenly, Christian Carlier, wife of Egbert Carlier, of Lewisham, but in charge of Deptford Chapel. Deeply lamented.

HARROP.—On Jan. 15, at Chapel Hill, Dukinfield, Ann Elizabeth Harrop, in her 83rd year.

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A Journal of Liberal Religion, Literature, and Social Progress.

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NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

THE Reply of the Allies to President Wilson's Note was published too late for any comment to appear in our columns last week. It is the most important diplomatic document since the beginning of the war, as firm in purpose as it is admirable in tone. There is nothing even in its phrasing which can jar upon the most sensitive American nerves, and from all accounts it has made an excellent impression on the other side of the Atlantic. The outbreak of heady anger against it in Germany is a tribute to its strength, and to the fear which it inspires. Germany's "holy wrath" is a confession before the world that she cannot argue about peace on the basis of respect for liberty and justice and the rights of other peoples.

* * *

THE Note declares that it is impossible to-day to bring about a peace "that shall permit the establishment upon firm foundations of the future of the nations of Europe." After throwing the whole responsibility for the war upon "the aggressive will of Germany and Austria to ensure their mastery over Europe and their economic domination over the world," the Note makes the following reply to Mr. Wilson's desire that we should define, in the full light of day, our aims in prosecuting the war :—

> The Allies find no difficulty in answering this request. Their war aims are well known ; they have been repeatedly defined by the heads of their various Governments. These war aims will only be set forth in detail, with all the compensations and equitable indemnities for harm suffered, at the moment of negotiation. But the civilised world knows that they imply necessarily and first of all, the restoration of Belgium, Serbia, and Montenegro, with the compensations due to them ; the evacuation of the invaded territories in France, in Russia, in Rumania, with just reparation ; the reorganisation of Europe, guaranteed by a stable regime and based at once on respect for nationalities and on the right to full security and liberty of economic development possessed by all peoples, small and great, and at the same time upon territorial conventions and international settlements such as to guarantee land and sea frontiers against unjustified attack ; the restitution of provinces formerly torn from the Allies by force or against the wish of their inhabitants ; the liberation of the Italians, as also of the Slavs, Rumanes, and Czecho-Slovaks from foreign domination ; the setting free of the populations subject to the bloody tyranny of the Turks ; and the turning out of Europe of the Ottoman Empire as decidedly foreign to Western civilisation.

* * *

THE foregoing is the crucial passage of the Note. It is upon this bold and open confession of the rights of nationality that the Allies take their stand ; and it is round these aims, as the fortunes of war enable us to reduce them to practical shape, that the grave political discussions of the near future must turn. At the same time it will be observed with lively satisfaction that the Allies give an unqualified support to the international ideals, still vague in outline but inspired by strong humanitarian feeling, which have won a large measure of support among the American people. "They associate themselves whole-heartedly with the plan of creating a League of the Nations to ensure peace and justice throughout the world. They recognise all the advantages that would accrue to the cause of humanity and civilisation by the establishment of international settlements designed to avoid violent conflicts between the nations—settlements which ought to be attended by the sanctions necessary to assure their execution, and thus to prevent fresh aggressions from being made easier by an apparent security."

* * *

MR. BALFOUR, as Foreign Secretary, has sent an open letter to our Ambassador at Washington, which may be read as a commentary upon the Allied Note from the British point of view. His treatment of the problem of Turkey is particularly valuable at a time when some people even in our own country are inclined to treat it as "no proper or logical part of the general scheme." Why, Mr. Balfour asks, should the cause of peace be associated with a complete reversal of our traditional policy towards the Turkish Empire ?

> The answer [he writes] is that circumstances have completely changed. ....Under German officers Turkish soldiers are now fighting in lands from which they had long been expelled, and a Turkish Government controlled, subsidised, and supported by Germany, has been guilty of massacres in Armenia and Syria more horrible than any recorded in the history even of those unhappy countries. Evidently the interests of peace

and the claims of nationality alike require that Turkish rule over alien races shall, if possible, be brought to an end, and we may hope that the expulsion of Turkey from Europe will contribute as much to the cause of peace as the restoration of Alsace Lorraine to France, of Italia Irredenta to Italy, or any of the other territorial changes indicated in the Allied Note.

* * *

THE speech of the Prime Minister at the Guildhall last week contained no momentous disclosures. It simply repeated in impassioned language the aims which are familiar to us all, and pleaded for all the money that can be spared from the necessaries of life in order to bring the war to a victorious end. "Let no money be squandered in luxury and indulgences which can be put into the fight. It counts, every penny of it." "The more we get the surer the victory. The more we get the shorter the war. The more we get the less it will cost in treasure, and the greatest treasure of all is brave blood. The more we get the more you will be enriched by your contributions, by your sacrifices of extravagance. I want to bring this home to every man and woman. This extravagance during the war has cost blood, valiant blood, the blood of heroes. It will be worth millions to save one of them." This is the sort of language which we can all understand. It goes straight to the heart. We hope that there is a multitude of men and women who will give their money just for the country's sake, in order to save brave blood, and not because the new loan is a sound investment. We know that it is the business of the Government to get the money they need as quickly as possible; but we wish that it had not been necessary for the Chancellor of the Exchequer to assure us that any one who invests in the Loan will get better terms than have ever been possible in the past or than he will ever get in the future. Patriotism at a safe 5 per cent is not a very heroic virtue.

* * *

ONE other feature of Mr. Lloyd George's speech we cannot pass over without a word of comment. He spoke very hopefully of the prospects of the country after the war. He is convinced that the stock-taking of the national resources and the discipline of the national character, which have been forced upon us, will leave us a happier and more efficient people.

> I do not know [he said] what the National Debt will be at the end of this war. But I will make a prediction. Whatever it is, what is added in real assets to the real riches of the nation will be infinitely greater than any debt would ever acquire. The resources of the nation in every direction are being developed and directed. The nation itself, disciplined, braced up, quickened, has become a more alert people. We have thrown off the useless tissues. We are a nation that has been taking exercise. We are a different people.

This is a very different picture from the prophecies of misery and reaction and a terrible labour-war, of which we hear in some quarters; but it agrees in its broad outlines with what we have heard from other good observers, who base their anticipations not upon *a priori* arguments of what always happens after a big war, but upon intimate knowledge of the resources of modern industry when they are controlled with skill and good temper.

* * *

WE print to-day a further instalment of letters which we have received on the recent plea of five ministers for a speedy peace by negotiation. For the moment the whole question has been wiped off the slate. But for ourselves it never had even a faint tinge of reality, because we could not discover any evidence of the existence of the elementary moral agreements without which any attempt at negotiation would be ignoble trifling. The discussion seems to reveal a fundamental difference of temperament in presence of the decisive moral conflicts of the world. There are apparently some people who dread a victory and would despise themselves if they took any pleasure in it. If only the war could end in compromise, and both sides come out of it heartily ashamed of having taken any part in such a dirty business, they would perhaps feel some mild satisfaction. For ourselves such an end would have about it the humiliation of defeat. We want victory. We work for it, and we pray for it. We long to hear the joy-bells ringing all over the world for the victory of freedom and right. In saying this we believe that we are obeying the deep call of religion and the noblest instincts of our blood. We are not ashamed of the proud memories of Trafalgar. We do not wish that we had settled with Napoleon instead of beating him at Waterloo. Or, if we are suspected of some unfair partiality for our Englishmen, let us remember that one of Lincoln's highest claims to our veneration is his refusal to temporize upon a clear moral issue or to enter into negotiations of peace with men who treated slavery as an open question.

* * *

SPEAKING of Lincoln it is well for us to remember that the noble passage about "a just and lasting peace," which has become very familiar to us apart from its context, is no plea for mildness or hesitation in the prosecution of a righteous war. It marks his stern resolve not to think of peace until victory had crowned his arms. Let us venture to place it in its proper setting.

> Fondly do we hope—fervently do we pray—that this mighty scourge of war may speedily pass away. Yet, if God wills that it continue until all the wealth piled by the bondman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said: "The judgments of the Lord are true and righteous altogether." With malice toward none; with charity for all; with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in; to bind up the nation's wounds; to care for him who shall have borne the battle, and for his widow, and his orphan—to do all which may achieve and cherish a just and lasting peace among ourselves, and with all nations.

* * *

THE Social Union connected with the Fitzwilliam Street Unitarian Church, Huddersfield, of which the Rev. R. A. Dickson is minister, is to be congratulated on its enterprise in inviting Lord Haldane to deliver an address on 'The Future of the Nation' last week. Lord Haldane, who said that he came among them as a preacher of the gospel of education, made a powerful plea for an educated democracy. Education, he said, was the great leveller. While they could not have flourishing industry without a great deal more science, the development of the human mind, of the human spirit, was an end in itself which solved every problem. In an ignorant democracy vast reservoirs of talent lay wasted. The cause of education, the elevation of education, and the bringing out of democracy what was latent in it was to him the most sacred cause, from the point of view of pure nationalism. With knowledge there came an idealism which lifted people above the difficulties of everyday life, and delivered them from squalor and misery which could no longer be tolerated when indifference had given place to zeal. For this reason the root of the whole social problem lay in the education question—education in its widest sense.

* * *

IT is with special pleasure that we print to-day a small selection of the replies received to the New Year greeting which was sent from Essex Hall to the men of our churches and Sunday schools, who are serving in the forces. They are typical of hundreds of others. In their simplicity and friendliness, and their happiness in being remembered, they give us a heartening vision of good men doing their best and finding the secret of courage and cheerfulness in their religion.

THE CHURCHES AND AFTER-WAR PROBLEMS.

WE notice a tendency in some quarters to speak of after-war problems as though they were the chief concern of the churches at the present moment. Conferences are being summoned to discuss them, and speakers vie with one another in evoking every type of emotion from high hope to severe depression as they gaze into the unknown. In all this, religion is once again showing its preference for the future tense. The present may be dark, but the future is bright with hope. Vague expectations take the place of urgent duties, and Christianity itself is something about to be instead of the power of God in the soul here and now. We do not despise the far horizons which beckon us forward to adventures more marvellous than we have ever known; nor do we deny that foresight is a large part of practical wisdom. But there are days in a man's life when every moment is crowded with duty, when personal suffering and loss rain stinging blows upon his head, and all his need is for strength to trust in God and to fight on bravely, be the future what it may. To such a man, and he is representative of all that is noblest and most faithful in the nation in this critical hour, after-war problems are not a matter of first importance. What he asks of his Church is the straight, clear, heartening word, which will make him a better soldier in the great campaign, whether in the army abroad or in civilian life at home. What he needs is not so much the vision of a new heaven and a new earth, as the sense of God's presence and protecting power in his heart while he pays the price of faithfulness to the last farthing.

The future with which the churches ought to be chiefly concerned just now is the remaining weeks and months of this year 1917. It is going to be a testing time of faith and endurance and self-denial and brotherly kindness more severe than any of us have dared to picture to ourselves. The deposit of faith in the churches and the vital religion in our own hearts have got to arm us against weakening fears, and sentimental dreams of peace divorced from the victories of righteousness, and the temptation to lose heart, to which even good men may yield when they see their friends falling around them and their own homes threatened with disaster and gaunt poverty stalking through the land. What is needed is a tremendous concentration of spiritual energy upon our task. It needs our prayers as well as our money, the spiritual qualities which lie closest to the heart of Christ as well as the discipline of the camp. The service that is asked of us is that of a complete manhood, and everything that ennobles manhood makes the service more efficient and the hope of deliverance more secure.

But what of the future and its problems? Are these to be left to look after themselves? If the people who study after-war problems find in this pursuit some excuse for their own withdrawal from sterner tasks, or imagine that from a point of vantage "above the battle" they can discern the dangers that beset their fellows in the dust and heat of the struggle, we can only express our belief that their labour is entirely vain. It is not they, but the others, who are creating the future and safeguarding its interests. The best laid schemes of the neutral mind are of small account when the precious things of life can only be saved by the blood of sacrifice. Our highest service to the future, and perhaps under present circumstances the only service that is of sterling value, is to see to it that we bring our present duty to a clear and decisive end, counting not the cost to ourselves if only we leave the generations that come after us the noble memory of men who never faltered in their day of trial.

And for the rest, we can open our own hearts and all the common channels of our religious life to the cleansing and renewal of days unsurpassed in their glory and terror in the history of the world. It will be our humiliation and defeat if the churches settle down quietly into the old grooves, and go on in the coming days with the same faults and the same limited outlook as they did before. But whatever changes appear before the world must first take place in our own hearts. And here the Holy Spirit is already at work. Amid much that has been discouraging in the failure of the churches to get out of deep ruts of habit at a time when all their strength was needed to kindle and inspire and unite, hidden forces have been at work of which we are conscious in our own lives. Every Church or denomination carries with it the memories of ancient controversies. The fires are rekindled, the battles are fought over again long after most people have ceased to take any interest in them. They fill our religious assemblies with their dissonant cries. They weaken our common witness for God, and divide human hearts which ought to be united in devotion to the weightier matters of justice, mercy and faith. We cannot argue these things out of existence. A larger interest must come in to displace them. It is this strange and illuminating experience which has happened to us. We see that many of the things about which we once disputed are really dead. We are being slowly forced back from insistence upon our own point of view into a new and deeper care for the things which really matter for human souls. And at the same time we are being filled with a richer power of human fellowship. Not only do the duties and sufferings which we all share make us more tolerant of one another; they reveal qualities of heart and mind, which we never took the trouble to admire before, because the men who possess them are not of our fashion. Days of stress hallow old ties and open the door wide to new friendships. The prejudice, the pettiness of mind, the party antagonisms, the critical temper which once kept good men apart lose their power when the big issues of the world are faced together.

We dwell on these unseen but far-reaching influences, because more than any fresh schemes of work or good resolutions of amending our too lukewarm Christianity they appear to us to be the things that really matter. Our schemes will possibly never bear fruit, and we have made innumerable good resolutions before. But here are forces of the Spirit called into activity by the stress of the hour, which will change the world for us if we do not resist them. They are setting our duties in a new light. They are filling our lives with a sense of untried opportunity. They are making us better men. The future depends not upon the plans which we make for it, but upon the

living forces of character which we bring to the service of its needs. Never before have the churches had such a signal opportunity of showing that they know how to be schools of great character. It is by their power of making men large-hearted and brave for the duties of this present time, be the future what it may, that they will be judged, and against this judgment of worth, tested on many a field of goodness and valour, there can be no appeal.

Good Thoughts for Evil Times.

In the corrupted currents of this world
Offence's gilded hand may shove-by justice;
And oft 'tis seen the wicked prize itself
Buys out the law: but 'tis not so above;
There is no shuffling,—there the action lies
In his true nature; and we ourselves compell'd,
Even to the teeth and forehead of our faults,
To give in evidence. What then? what rests?
Try what repentance can: what can it not?
Yet what can it when one can not repent?
O wretched state! O bosom black as death!
O limed soul, that, struggling to be free,
Art more engag'd! Help, angels! Make assay:
Bow, stubborn knees; and, heart with strings of steel,
Be soft as sinews of the new-born babe!
All may be well.

'Hamlet.'

He who sets before him, as in a picture, this vast image of our mother Nature in her entire majesty; who reads in her aspect such universal and continual variety; who discerns himself therein, and not himself only but a whole kingdom, to be but a most delicate dot,—he alone esteems things according to the just measure of their greatness.

Montaigne.

Almighty God, who seest that we have no power of ourselves to help ourselves, keep us both outwardly in our bodies and inwardly in our souls, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul. Amen.

A HOME FOR BELGIAN REFUGEES IN FRANCE.

During my recent visit to France, I spent two most interesting days at a Carthusian Monastery, in which, before the expulsion of the monks, no woman had set her foot. The institution now within its walls is one of the finest examples of organisation which Belgium has to show since her exile.

During the battle of the Yser, the population from the extreme Front fled back into the villages behind the lines, which rapidly became seriously overcrowded. When it is remembered that the army also was billeted in these villages, and that the hygienic arrangements were never very highly organised, it was not surprising that infectious diseases, and especially typhoid fever, soon became a serious problem. The army doctors did their best, but from all points of view the situation was extremely grave. There was danger to the efficiency of the army from these crowds of civilians—the danger to the health of the civilians themselves was sufficiently obvious.

But directly the worst of the battle was over, M. Berryer set himself to reorganise the sanitary service, and a large hospital at St. Idesbald was opened for the typhoid cases among the civilians. The number of patients was so great that the next step was to provide a hospital in the rear, to which patients could be sent, as soon as they were fit to travel, for the long convalescence necessary. There were also, in the military hospitals, a considerable number of civilians, wounded during the bombardments, and it was impossible to keep them there after they had received the first attentions necessary for their wounds.

La Chartreuse de Neuville, in the valley of the Canche, was discovered by Dr. Rulot, who was appointed to the work by M. Berryer. Facing full south, on high ground, and large enough to take five or six hundred patients, it seemed to be a suitable building, and the grounds and gardens attached offered scope for extensions in the future. The French Government consented to allow the buildings to be used for this purpose, and from March to May, 1915, the patients arrived in a steady flow. One hundred beds were set aside for soldiers recovering from typhoid fever—all the rest were for civilians.

With many of these patients came their aged and dependent parents—or their little children. In their state of misery, it would have been a piece of cruelty, of which the kind-hearted officials would have been quite incapable, to separate these families. Many of the old people were helpless and even bedridden; it was not possible to board them out in French families, as was done in the case of most refugees. La Chartreuse became not only a hospital but a civilian hospice. All these varieties of cases gathered under one roof presented a very difficult problem, and all agree that the fact that difficulties were got over and dangers diverted is largely due to the devotion of the sisters of charity who looked after the household arrangements, nursed the sick, and cared for the moral and spiritual needs of their patients.

The present Director, Dr. Jonlet, besides being a physician of great repute before the war, is one of the best organisers I have ever met. My first knowledge of the work he was doing dates from January, 1916, when he came to visit me in London to see if the Belgian Hospital Fund could help him to give better beds to the children under his care. We sent out one hundred children's beds at once to replace the wooden planks, which were all the beds that any of the civilians had at that time. In March, 1916, I paid my first visit to La Chartreuse, and saw for myself its vast organisation. I was bewildered by the extent of the building and the cold, dark cloisters, and all the human misery I saw. In the old days each of the Carthusian Fathers had his four-roomed house with his own little garden. Now, in each room, there were three or four of those wooden "beds," with a poor sick old woman in each. At first sight one's feeling was what wretched old creatures they were, how unattractive, how dirty. But fortunately, outward appearance is not everything, and one remembered that these were the mothers of sons, perhaps of heroes, and in their helplessness and old age they had a right to gentle services and as much comfort as circumstances would permit. Many of them were reduced almost to a state of imbecility by the horrors they had seen. So these houses of the "fathers" practically take the place of what we might call the workhouse infirmary.

After that visit funds permitted us to send out fifty more beds for the adults to replace the worst of the wooden beds. Subsequently, last summer, we sent one hundred and fifty more, and applied to the King Albert's Hospital Fund on behalf of these old people, with the result that they sent the remaining one hundred and fifty—and now everybody has a good iron bedstead and suitable bed clothes.

In the "cells" formerly occupied by the *brothers*, the women and girls suffering from tuberculosis are housed. This seemed to me one of the saddest sights on my first visit. The rooms were stuffy and cheerless, the beds very uncomfortable, and the patients sad and depressed. Last week these wards were some of the brightest and most cheerful. All had learned to keep their windows open, and there were two girls in each cell, in comfortable beds with pretty coverlets, and each pair had decorated their own room as they pleased, and very pretty and bright they were. All doors were open to the corridor, where were good stoves, and the sisters passing constantly to and fro to supply all needs. Dr. Jonlet, who took me round, had a word for each, and knew their names and histories. They all responded so eagerly, and it was clear that just to have a word from

him was a happiness for them. One felt everywhere his personal influence, and though a perfect martinet when there was any question of lack of cleanliness or hygiene, he was yet always willing to hear the reason, and to suggest means of meeting the difficulties which led to the fault. The old men were in wards in what was formerly the printing office. Those who were well enough to be up were sitting round the stoves, gossiping, and perhaps smoking or playing some simple card game, as happy and contented as their sad circumstances and bitter memories would permit.

But the really delightful spot was the children's side. There were many little patients in the early days—some typhoid convalescents, some wounded. These children gradually recovered, and became perfectly fit to continue their studies, and accordingly the Minister of the Interior sanctioned the building of huts for a school. These buildings are nearly finished and already partly occupied. They are sufficiently removed from the main building to keep the children quite to themselves. The huts are painted gaily in green and white stripes, and a nice playground is being prepared. Their dormitories with their new beds and pretty coverlets were very clean and tidy. Dr. Jonlet never ceases to preach the doctrine of scrupulous cleanliness to them, and woe betide the child who tries to escape washing thoroughly and brushing his teeth!

Some of the convalescent men are now engaged in installing baths and lavatories for them on a very simple but thoroughly hygienic principle. The school work is inspected by the representative of the Minister of Education from time to time, and though the children are naturally rather behindhand with their work, they are now making up for lost time. Even in the sick wards a bright-faced sister was beginning to teach a little—going from bed to bed, and giving each child the little tasks which they were able to perform without fatigue.

One other department was of great interest to me—the maternity wards and the crèche. It is only the unmarried mothers who are sent here, as the married women are received elsewhere. The character of the girls is studied, and help given just where needed. In the case of a first fall, all kindness is shown; the young mother is encouraged to be proud of her child, and is taught to care for it, to prepare its food, to make its clothes. She is kept for some months, under good influences, and then either employed in the institution, or sent to a carefully selected home in a district where she can make a fresh start.

To bridge the gap between crèche and school is a *colonie scolaire* on the seashore, not far off, where are one hundred little ones from 3 to 7 years old. I have described this before in the pages of THE INQUIRER, but the special pleasure of this visit was to see the little ones wearing the good and pretty clothes sent them by the London school children, and to see the pride they take in them.

To return to La Chartreuse and to its household arrangements. There is a good laundry, kitchens where food for both invalids and convalescents is prepared, workrooms where the mending and making of clothes is done, a "*saboterie*" where *sabots* are made for children and adults; a cobbler's shop, a laundry, a bakery, and many other workshops for the necessary work of so large an establishment. The fruit and vegetable gardens, which had quite gone out of cultivation, are being well worked now, and a farm has just been hired where cows are kept, where pigs are fattened, and where potatoes (of which the hospital requires 100 tons a year) are grown. Each section has its own dining room, which also serves as the sitting room; and besides there is a large recreation room called the *Salle Berryer* (in honour of the Minister of the Interior) where one of the staff has installed a cinema which he bought himself, and where performances are given twice a week—once for the soldiers and men, and once for the women and children. I saw the whole community together on Sunday morning at mass in the beautiful chapel of the monastery. It was a pathetic sight to see so many wrecks of lives together, but for the moment their hearts were uplifted together in the act of worship, for the Flemish peasants are very devout. They form a little community of exiles in a strange land, and no one who has not watched the process of building it up can have any idea of the amount of hard work and organising ability necessary to produce the result that one sees to-day. It is a great pleasure to feel that our Fund has had a share in this fine piece of work. In a report issued by the Director he gives us almost more than our share of praise, and I know that he sets a real value on the sympathy and interest our Fund has always shown to this institution.

ROSE ALLEN.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, *and all private information should be accompanied by the name and address of the senders.*

THE POSSIBILITIES OF PEACE.

To the Editor of THE INQUIRER.

SIR,—I have just received copies of THE INQUIRER of December 23 and 30, 1916, but I trust I am not too late for practical comment upon the manifesto of five ministers upon 'The Possibility of Peace.' Your own comments of the 23rd are most pertinently to the point, and I cordially agree with the letter of the Rev. R. B. Drummond in your issue of the 30th. Mr. Shone's suggestions are couched in a broad spirit, but an admirable sentence of his puts entirely out of count the immediate possibility of his well-intentioned proposal for a World Conference: "For any nation might well be proud to concede to the general good that which it would never yield to the threat of force." Does Mr. Shone really think that Germany (in my opinion the real instigator of this war, and I surmise in Mr. Shone's opinion also) would accept any adverse decision? If not, his Conference would be futile; and again in his own eloquent terms, because "the peace settlement must be a part of the new era of justice, and not of the old evil era of force." For what sane man can possibly associate Germany with "a new era of justice"? In bluntest language, the bully, whether of the individual or of the national order, needs an unquestionable lesson. At present, he might well say he had received no such lesson. His own magnanimity and his new-found pacifism alone urged him to head the new "League for the Enforcement of Peace after the War"!

All this may appear brutally irreligious to the five signatories of the manifesto for peace; and I expect that it certainly will be designated as the natural outburst of a confirmed pagan. Let me hasten to add, however, that if my estimate be not found far wide of the mark, I shall deem myself happy, for I have not a single shred of sympathy with the religion of five ministers who, from a *de haut en bas* point of view, can be blind to the inequalities and fundamental differences, say, for conciseness' sake, between French and German ideals of justice.

Sir Roland Wilson, in your columns, has clearly stated the position in regard to the triumphantly trumpeted test question of the five respecting Russia and Constantinople. I confess to a thrill of satisfaction on hearing that a Russian statesman had explicitly announced the desires of his country in the matter of Constantinople; for then I was certain that Russia would not bow down to the German idol. The main difference between us poor mortals and the five ministers lies in the prosaic fact that we feel bound to start with world-conditions as they stand and as they *have been made* by the German-provoked war, and not with the conditions of the void Land of Nowhere.

And let me say this in answer to their merciless accentuation of the present distress of our world-home, and of "our mothers and sisters," that the men of the British Empire willingly give their lives as the necessary sacrifice for human liberties. No man is enamoured of the conditions out here; not a man but would gladly welcome the end of this human devastation; but it must be ended so that no such hell shall ever again rage rampant. I give a simple illustration. Three men this very evening messed together over a simple dinner. One told the other two that he was about to write in order to confute some acquaintances of his who were talking of the present possibility of peace, with reliance upon German good-will. "What do you say?" he asked them. "Tell your friends," replied one, "that I have a brother whose hair has turned grey in the conflict; another lies hard hit in hospital; another is a prisoner in Germany." "Ah!" replied the interlocutor, "I don't think that will carry any weight." "Well, then," was the earnest return, "tell them this: that I am carrying on here until Germany is beaten, so that my little baby two months old, whom I kissed and left just a fortnight ago, shall never go through this same devilish business." That answer seemed more pertinent. Do the five realise that this man and millions of other men are giving them-

selves to die, in order that the children of the five shall not experience the same hellishness in their day? Realise, too, the scene of the conversation: a railhead within sound and sight and reach of a terrific bombardment; the father of the babe (whom he had just seen on his last leave), a Canadian, who may be in the very thick of shells to-morrow; the other a man who lately took to himself a wife, and was taken as a husband by a brave woman, an Englishman given his commission for daring dispatch riding on the very edge of yawning disaster. The guns roar; the house shakes; the sky is aflame; not one of the three fails to recognise that the slightest deviation in the sight or angle of a single gun will complete the tale of his years on this earth, his home, and the home of his loved ones.

Do the five think this is gone through for love of a game? Or that men of peace such as I myself have been assumed to be have become mad? I can only repeat a conversation held in a train from the North with the Secretary of the Peace Society. Had I changed in my peace views? Changed in my views? I disliked and detested militarism before; now I loathe and hate it. One of my bitterest charges against Germany is that the German greed of domination drove me to any form of soldiering whatsoever. Had I changed in my advocacy of peace measures? Not in the slightest degree. If, as a British citizen, I have a voice in the world-settlement, and even as a soldier I shall claim the right, it will but emphasise, with the emphasis acquired by the expenditure of £5,000,000 a day by my own country alone on war, exactly what I said when lecturing under the auspices of the Liverpool District Missionary Association, the substance of which appeared on various occasions in the columns of THE INQUIRER. And I know men who, however personally disinclined to discount my earnestness, were still in doubt about the possibility of my plans. Their doubts are now resolved. Nor do they stand isolated: the whole civilised world is with them.

Before the war I was fully alive to the untoward and wrecking part taken by the representatives of Germany at the Hague Conferences; but I did not impute to them any very evil aims. To-day, on the other hand, we all know that had these representatives assented to the most elementary proposals, it would have been impossible for Germany to make one fell swoop on France without a flagrant violation of her solemn compact. Further, one remembers that to Russia's eternal honour it was her Czar who put the Hague Conference in being. Most Englishmen in this third year of war recognise that Germany is the world-criminal; and in the name of all that is good I personally claim that she confess her sins before God and men. She chose the judgment of arms: by arms she shall be judged. A "peace," with Germany considering herself as an equal, means a generation of suspicions, huge standing armies and a retrograde world.—Yours, &c.,

H. D. ROBERTS, Lieut.

France. January 11, 1917.

[We have had to omit part of Lieut. Roberts's letter owing to pressure on our space.—Editor of INQUIRER.]

To the Editor of THE INQUIRER.

SIR,—Will you permit me, as one about to leave for combatant service at the Front, to make a prosaic contribution to this discussion? None of your readers can dissent from the wishes and prayers of the five ministers for peace. The desire for peace is not recent. We have wanted peace since and before August, 1914, but only on terms. Mr. Asquith's great words, "We shall never sheathe the sword until...." still ring true.

During the last few days the Allies have stated their terms: Germany has also issued a manifesto to neutrals. Let Germany be as explicit as the Allies, and your readers will be in a better position to estimate the relative value of negotiation or further warfare. Meanwhile, a sure instinct is at work heartening our people to fight on.

I have read and re-read Dr. Wicksteed's letter, and, knowing his passion for beauty and social justice, wonder why he cannot frankly and strongly support men like yourself and Dr. Jacks in patriotic endeavour. You, Sir, have been sure of yourself all through, and Dr. Jacks' onslaughts against bad-will have acted like tonic. We soldiers have been treated as Crusaders by THE INQUIRER, and we fare forth with increased confidence in the strength of our ideals. But Dr. Wicksteed's questions perplex and grieve, and but for other teaching, would weaken allegiance to our country's fair name and fame. Fortunately, straight answers to the questions he puts help to reach the "true scale of values" he speaks of. Take, for example, his query about the Athenian outrage against Melos. The answer is—"Yes, most assuredly." An outrage becomes unspeakably more horrible when accompanied by broken faith. For Dr. Wicksteed to pay a tribute to our moral enthusiasm and then charge us with pharisaism in our attitude towards Belgium is to take away more than he concedes. If so cynical about treaty obligations, why so partial to negotiation? In the next place Dr. Wicksteed asks how many Englishmen, in their hearts, thank Germany for giving us a good moral case for attempting to thwart her. Before a desolating indictment of this kind is launched, the prior question as to the grounds for attempting to thwart Germany should be fairly met. It is not a matter for heartfelt thanks, but for genuine pain, that Germany compelled us to intervene, *vide* Sir Edward Grey's dispatches. Lastly, Dr. Wicksteed is afraid lest our ideals be smirched by a resort to unworthy passions. Let the nation that deliberately plotted this war see to that! It is the Germans who have denied God and broken the brotherly covenant. If under the exigencies of war we use fleshly weapons, we are free from the crime of having calculated in peace time and under the cloak of friendship the re-conquest of Europe. Ideals are only safe so long as we are prepared to die for them. The Navy and Army are seeing to that: God forgive us if we do not express burning indignation! Germany damned the consequences, and now timid people seem hurt at the prospect of her suffering the consequences of her criminal policy.

I wish every newspaper in the land would day after day set forth the significance of 1864, 1866, 1870, 1914. If Germany is allowed to emerge from this war in possession of one inch more territory, our children will rise up and curse us, for we shall have weakly succumbed to the view that might is right, and thrown upon them the ghastly task of resisting the further encroachments of a nation that has succeeded in making war pay.—Yours, &c.,

WALTER SHORT, 2nd Lieut.

20 *St. Albans Road,*
Bootle, Liverpool.
January 13, 1917.

SIR OLIVER LODGE ON LIFE AND DEATH.

To the Editor of THE INQUIRER.

SIR,—Many people will have read with great interest Mr. Gow's review of 'Raymond,' and have felt admiration for its fine spirit, as well as respect for its acute criticism. I daresay it is true that in faith born of undying love most of us have our confidence in immortality. Certainly in these matters it is difficult to ground our convictions on reported facts which are overwhelmingly influential in other people's experience. Where we have our own the case is different. What happens is the natural expression, to us, of pre-existing belief, which may rank even as certainty. To me the chief evidential value of the book is not in the detailed evidence but in this, that for that family, the larger part of whom were previously sceptical as to intercommunion of persons in different worlds, the member who is no longer visibly and tangibly with them does veritably remain a member. They at least have no doubt that Raymond is living, and continues in many ways to share in the common life. No criticism can touch that. No scepticism can alter what for them is fact. In their experience, whatever the world may say, the family circle is unbroken. That is the really wonderful thing. To me no evidence offered approaches it in significance and worth. For taking the world so intimately into his confidence I feel that we are under a debt of gratitude to Sir Oliver Lodge which cannot be easily overestimated.—Yours, &c.,

ADDISON A. CHARLESWORTH.

Highgate.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is registered by the London County Council, under the provisions of Section I. of the War Charities Act, 1916.

The objects of the Fund are: (1) *To aid the Belgian hospitals and convalescent depots in France, and the Belgian military doctors at the Front in Belgium;* (2) *To maintain a Civil Hospice at Calais;* (3) *To aid the Belgian School Colonies in France.*

105th LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	15,829	16	8
Miss Amelia Williamson (third donation)	0	10	0

Mr. W. N. Martin (thirteenth monthly donation) ..	0	6	0
Mr. F. Maddison (twenty-second donation)	0	10	0
Mr. F. Martelli (fourth donation)	1	0	0
Miss S. J. Gregg (eighteenth donation)	1	0	0
Mr. and Mrs. H. J. Evelegh (sixth donation)	5	0	0
L. G. A. and R. F. (fourth donation)	0	10	0
Miss J. M. Rhodes	0	10	0
Mr. Woolcott Thompson (thirteenth donation) ..	25	0	0
Mrs. Barnes and family (seventh donation) ..	1	0	0
Mr L. N. Williams (tenth donation)	1	1	0
Mr. S. Arthur Gittins ..	1	5	0
	£15,867	8	8

Parcels have been received from :—Stockport Branch Women's League (per Miss New) ; Mrs. Mayer ; Miss S. Partridge ; Mrs. Philip Vizard ; Miss Ashton ; Mrs. Notcutt ; Mill Hill Sewing League, Leeds (per Miss E. M. Buckley) ; Mrs. Freeston ; Miss Mellor ; Anon. (by hand) ; H. J. ; Mrs. Leys ; Mrs. and Miss Carter ; Miss Else ; The Misses Thomas ; Miss Dora Harris ; The Old Meeting Church, Birmingham (per Mrs. Lloyd Thomas) ; Wimbledon War Workers' Depot.

WEEKLY NOTES.

I AM sorry to have been obliged to disappoint so many people about the wool. I had only 200 lb. and it has been all applied for twice over, so I was unable to send any to the later applicants. The Fund has benefited by £20, which was acknowledged some weeks ago in the name of the donor of the wool. I should be very glad of some games of chess, if any one has any to spare. I have several applications for sets for hospitals and they are very difficult to buy except at very high prices now. Men's civilian suits would be very welcome also.

ROSE ALLEN.

SPECIAL WANTS.

Pyjamas, vests, pants.
Slippers, shirts, socks.
Mufflers, cardigans, mittens.
Games of cards, chess, draughts, dominoes, &c.

For the Maternity Home at Calais.

Layettes (on Belgian methods).
Women's chemises.
Bed jackets (in pale colours if possible).

The name and address of sender and list of contents should be enclosed in each parcel.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

YORKSHIRE UNITARIAN UNION.

A ROLL OF HONOUR is printed in the Annual Report of the Yorkshire Unitarian Union. It contains the names of 530 men who have joined H.M. forces since the outbreak of the war. Of these 26 have been killed, many wounded, and a number have won military promotion and distinctions. The Yorkshire Unitarian Union has issued the following letter to the men now with the forces :—

This message to our men with the Navy and the Army has been written at the request of the Committee by the Rev. W. L. Schroeder, M.A., of Halifax.

Dear Friend,—Sir Philip Sydney, a gallant gentleman and chivalrous soldier, wrote that he never heard the old song of Percie and Douglas that he found not his heart "moved more than with a trumpet."

We, to-day, our minds echoing with the music of deeds in full keeping with the traditions of British pluck and constancy recorded in the ancient ballad of Chevy-Chase, are moved in like fashion. As we hear the story of the fight on land and sea and in the air, and of the patient endurance of our men amid circumstances harassing and exhausting, our hearts are moved "more than with a trumpet."

Great traditions are in the making, great life is being wrought, great ends are in the process of achievement ; and with it all, great sorrows and great hardships are being endured with a fortitude that speaks well of the soul of the nation.

From under many skies, where our men are striking hard for life and freedom of development, comes the challenge to the nation to keep faith. We who remain at home, conscious of our deep indebtedness to all who are risking their lives for our sakes, and proud of the kind of response that leaped from the hearts of some of the bravest and best in the land, would, in all humility, send a message of trust and good-cheer to the lads who from our own little religious communion in the county of Yorkshire, have gone forth on land and sea to fight in the fulfilment of a national duty.

Fine things have been done by Yorkshire boys, and fine things yet will be done. Great sacrifices already have been made by the county, and the price of victory here and there has meant unspeakable and undying sorrow in many homes.

To all, but at this moment especially to the members of our own churches and schools, we would like to say, "Thank you !" for what is being done.

We pray that all may be well with you, that your heart may be nerved to meet the close demands of the time, and that God may bless you in life and in death.

When the war is over, and that for which we are fighting has been achieved, it will be for you a great memory that you did what you could, even to the offering of your body, that the soul of liberty might be saved. And for the sacrifice made, we honour you, in that for England's sake you fought—

That her name as a sun among stars might glow,
Till the dusk of time, with honour and worth.

GROSVENOR TALBOT, J.P.,
President.

JULIUS HESS, *Treasurer.*

W. R. SHANKS *Secretary.*

LETTERS FROM OUR SAILORS AND SOLDIERS.

HEARTY RESPONSE TO THE NEW YEAR MESSAGE.

OUR readers already know that copies of the New Year's Message by Dr. Carpenter and the booklet containing Readings, Prayers, and Hymns, have been forwarded to nearly five thousand sailors and soldiers belonging to our churches and Sunday schools ; and it is expected that two thousand additional names will be sent in. This work has been done from the Social Centre established at Essex Hall, as a result of the very generous response to the appeal made by Mr. R. M. Montgomery, K.C.

Letters are now arriving daily in large numbers from these sailors and soldiers. From a score or more of the pile at Essex Hall we have culled a few extracts. All the writers without exception speak of their pleasure and gratitude at being remembered by the President of the Association ; and the Booklet in its neat buff case evidently attracted attention. Many of the men say that when they pass through London on leave they will certainly do their best to visit the new Social Centre ; while several make the remark that it is a real pleasure to know that people are interested in their welfare and happiness.

A. writes : "I do not know how you received my name, but I am pleased all the same. I hope to make the acquaintance of that Room at Essex Hall when I am on leave."

B. writes : "'For Freedom and Right' is an excellent production. I should like to hand a copy to the men in my Battery." Later he writes : "I could do with another twenty-five copies so as to give one to each of my men."

C. writes : "It came as a great surprise to me, but I am sure it was a pleasant one. It will help me to pass many weary hours." (Hospital in France.)

D. writes : "I was thankful to think that out of so many men in the army some one remembered me. I hope it will help me in the future. I find in a soldier's life many temptations."

E. writes : "The Booklet is a great help to me out here (France), its contents being so full of straight sensible words. It was one of my happiest moments to visit the old chapel at High Street, Portsmouth, and hear the Rev. G. W. Thompson preach ; and even though I was quite young it broadened my mind. My dear old father is quite a veteran Unitarian, and he asked me if I would like to hear Mr. Thompson preach, for I was then a member of the Wesleyans, and I went and had quite an enlightening time."

F. writes : "The Booklet I may say will come in very handy, and I can pass away a few minutes with it before going to sleep. I am a scholar of the Ancient Chapel, Liverpool. Mr. Craddock and Major and Mrs. Burroughs have been very good to me. I joined this ship the second week of the war."

G. writes : "I have shown the Booklet to some of the men out here (in France), and they all like it because of the simple, straightforward wording. I shall make a point of calling at Essex Hall."

H. writes: "As I was reading the Booklet it brought back to me pleasant memories of the happy time I had when at home. I am still in hospital (France), but I hope to get back to my battalion as I am gradually improving in health."

I. writes: "I know what a help it will be to me to face many an hour of darkness and very likely pain. I have been on active service now two years, and have not had the good fortune of ever being able to go home on leave. I should like to hear from you, for a letter cheers one up so at times."

J. writes: "It is very helpful to receive remembrances from the dear people at home. I will try and keep in touch with you when I go up the line which may be any day now."

K. writes: "I was very delighted to receive the precious little book of Readings, Prayers, and Hymns. I have often looked at the bookstalls for such literature without success. Might I ask as a special favour that you would send a Booklet and Letter to my wife as we could mention the life and thought in our correspondence."

L. writes: "Mr. Tarrant's verses are splendid." "Great" is the term applied to the verses, 'To ours, among the Rest,' by another soldier.

M. writes: "I am in the best of health and good spirits, but I am waiting for the time to come when there will be peace, and we can return to our homes and families."

N. writes: "I think very dearly of my Sunday school at Rawtenstall."

O. writes: "I have been in the army two years and five months. I took part in the landing at Gallipoli, where I was blown up by a shell, and was invalided home suffering from concussion of the brain; but I am quite fit now and ready to do my duty when they want to send me. Since joining the army I have always done my best and tried to keep in the path I was taught to walk in at my school in Todmorden, and to Mr. Fox I owe a great deal."

P. writes: "I can assure you we are doing our bit cheerfully, under very bad conditions, to lower the flag of outrageous Huns. Being a sapper, the change of work seemed very hard at first, it being so much different to the kind of work I used to do. Some people are under the impression that it is just like work in the coal mine, but there is a lot of difference, but I have got quite used to it now, and feel quite as contented as I used to be in the coal mine."

Q. writes: "I am now on Home Service having been invalided home from France suffering from shell shock. I am now looking after some wounded Germans. I spent about twelve months on the Somme front, and was present at the recent great battle. In my work there as stretcher-bearer, I have seen death in all its forms. I can truly say that the great principles of our faith as Unitarians helped me and strengthened me in my hours of danger and stress. On the field of battle men have death around them every day: they are soldiers and sextons too."

These are a few quotations from the letters that the Secretary at Essex Hall has received. They show the importance and value of keeping in touch with the men who have gone out from our churches and schools.

We are informed by Mr. Montgomery that the Committee have now obtained vacant possession of No. 1 Essex Street, and that the alterations to the building, which will be known as "Lawrence House," will be proceeded with as quickly as possible. We hope to announce the date of the formal opening of the building in our special number for sailors and soldiers, which will be published on March 3.

SHEFFIELD DISTRICT ASSOCIATION OF UNITARIAN A ND FREE CHRISTIAN CHURCHES.

THE Fifth Annual Meeting of the Association was held on Thursday, January 11, at Sheffield. In the afternoon a service was held at Upper Chapel, the preacher being the Rev. Dendy Agate (Manchester), who said, in the course of his sermon, that though the war was a terrible thing, it was not without its compensations, for it had turned our boys into men of courage and determination, and trained them for tasks which a short time since seemed beyond their powers. It had opened up to them possibilities of self-sacrifice and service of which they had merely dreamed. Some part of that manliness had been learned in the churches and in the schools.

The service was followed by a Conference on 'The Churches after the War,' introduced by Dr. Mellor, the Revs. A. H. Dolphin, C. J. Street, W. R. Shanks, and others, taking part in the discussion. Dr. Mellor said he did not think the position of the churches would improve on the cessation of hostilities. On the contrary, he thought their difficulties would increase. A committee on which he served, and which had considered the subject, believed that one of the effects of the war upon the life and religion of the people of their own and other churches would be a deepening of the consciousness of the things in which all Christians were agreed and a lessening of the importance of things upon which Christians differed before. As to the effect of the war upon the men at the front, Dr. Mellor said it would be hard to diagnose, because he could find no two cases of returned men alike. Whatever might be said about the glory of war, it always had a brutalising effect, and the only way to deal with it was to strike the personal note in religion.

The Rev. A. H. Dolphin had great difficulty in understanding what was meant by the unity of the churches. The Free Church Council were trying undoubtedly to do something, but there was no hand being held out to them. As an instance he criticised the Y.M.C.A. authorities, who refused to accept them, and in order to get over the difficulty sent an honorary member's ticket, which he scorned.

The Rev. C. J. Street believed human nature was going to remain the same after the war as it was before. They would have, as now, those who did not want to learn anything, the half thinker, and the thinker. The time might come when churches would cease to be.

Tea was served at Channing Hall, where the annual meeting was held in the evening, the President, Mr. W. R. Stevenson, presiding. The Annual Report, District Minister's Report, Lay Preachers' Union Report, and the financial statement were adopted on the motion of the Chairman, seconded by Mr. J. R. Wigfull. In the course of the evening the subject of the afternoon's Conference was again referred to, and the Rev. D. Agate agreed with Dr. Mellor that it was best for them to go their own way and do their own work, and not be discouraged because other people did not give them that recognition which, if they took a different point of view, they would give.

Dr. Mellor felt, with the Bishop of Liverpool, that if the Christian churches had taught Christianity as it should have been taught there would have been no war. He had been told that men were fighting and dying for him. He took no merit for that; he was rather ashamed of it. Sacrifice of itself was not enough: there must be atonement. That was the challenge of the hour; it was the opportunity offered to the Christian churches, and he hoped God would give them strength to rise to the level of the opportunity.

The Rev. Kenneth Bond (North Midland Association) thanked the Rev. Dendy Agate for his sermon, and the Rev. A. H. Dolphin moved a vote of thanks to the officers, at the same time proposing their reappointment, the Rev. W. J. Pond seconding. Thanks were also given to the Lay Preachers by Mr. W. G. Turner, to which Mr. E. Meadowcroft responded, and to the Women's League for providing tea, by the Rev. J. W. Lee. After the meeting musical items were rendered by Mrs. Andrew King, Miss Erica Stevenson, L.R.A.M., and Mr. Claud Dolphin.

MEN AND MOVEMENTS.

As we mentioned last week we are busy preparing a special number for the Soldiers, Sailors, and Airmen from our churches and Sunday Schools. It will be sent to them as a message of friendship on March 3. We are anxious to give as full particulars as we can of distinctions gained by our own men. Will ministers, parents and other readers send particulars on a postcard to the Editor, 23 Cannon Place, Hampstead, London, N.W., giving name, regiment and rank.

THE special number will contain many attractive features, including a special message from Lord Bryce and several portraits and other illustrations. We shall be glad to receive any incidents or stories described in a few lines which strike any reader as good enough to be included.

MAJOR BRONSON CROTHERS, son of the Rev. S. M. Crothers, D.D., visited Essex Hall this week. He is on leave for a few days. He has been very hard at work as a doctor in France since coming over to England in 1915. He is one of the group of American citizens who volunteered for medical service in the British Army.

AMONG the officers mentioned in Sir Douglas Haig's dispatch was Lieut. Arthur M. Champion, R.F.A., son of Mr. J. Kenrick Champion of Castle Bellevue, Redland Hill. Lieut. Champion is Intelligence Officer on the staff of his brigade and has been at the front for the last fourteen months. He was educated at Clifton College and Sandhurst; passed into the Indian Army; was "invalided out," and afterwards entered the Administrative Service of British East Africa. Shortly after the war broke out he obtained permission to take up temporary military service.

MR. T. N. RILEY, M.Sc., who at the outbreak of war was on the teaching staff of the Plymouth Municipal Technical School, joined the ranks of the Royal Naval Division in the Engineers Signal Company. His abilities quickly marked him out for promotion. He rose from the ranks to the post of captain. For conspicuous services in Gallipoli Capt. Riley was awarded the Distinguished Service Cross and mentioned in the dispatches of Sir Ian Hamilton. Before the war Capt. Riley occasionally occupied the pulpit of the Treville Street Unitarian Church and served as local treasurer for the British and Foreign Unitarian Association. He is now in France.

THE War Office has amended the Rev. T. P. Spedding's authorisation by giving him permission to visit the Military Hospitals as well as the Home Camps. He is named in the letter, issued by the War Office, "Missionary Agent of the British and Foreign Unitarian Association."

THE Rev. David Edwards, who was ordained Unitarian Missionary in the Khasi Hills on the occasion of the visit of the Rev. J. T. Sunderland to India, died some weeks ago. His son, at present a student at Calcutta, hopes to succeed his father. The Rev. Milmani Chakvabarti, after twenty-seven years' service as Brahma Somaj minister in the Khasi Hills, has retired. He also superintended the Unitarian Mission stations.

WE have received *The Social Service Quarterly* for January, the organ of the National Conference Union for Social Service. Copies may be had gratis from the Rev. H. H. Johnson, the Orchards, Croft Road, Evesham. If we may venture upon a suggestion it is that in future issues some trouble should be taken to give a more adequate account of the social service which is being performed by the churches which the Union represents. A few study circles and the annual Interdenominational Conference at Swanwick only represent a very small corner of the field.

MEMORIAL NOTICES.

MISS WOOLLEY.

OUR losses at Cross Street Chapel, Manchester, by death, within the last few years have been very severe, and we are again trying to reconcile ourselves to one of the most serious of these losses in the death of Miss Woolley. Though Cross Street Chapel was not her first spiritual home—she was one of those whose spiritual home is everywhere—she was a regular worshipper. Her name, of course, was known far beyond the limits of our household of faith. My knowledge of her, though only extending over a few years, was sufficient to prepare me to hear without surprise any judgment of her character that might at first have struck me as rather the judgment of loving kindness, in the moment of bitter grief, than the judgment of knowledge; and yet a remark I heard lately was the remark of one who knew her quite intimately: "If ever there was a saint, she was," it was said. Thoughts and deeds and intentions that she would have jealously guarded from the general gaze, have not escaped the eyes of a discerning affection. Her finest qualities she would readily disguise. She loved the quiet unobtrusive ways of life. As there are such things as "comfortable words" that help us so there is such a thing as a comfortable presence, and that quality of true goodness of character Miss Woolley possessed, so that one felt at home at once in her company; and even her frankness of expression, amounting at times almost to bluntness, was never disconcerting. The edge was taken off her bluntness (if I may use such a solecism) by a consciousness that a kind heart was near a blunt word, and a curious chuckle or light-hearted laugh often betrayed the truth. For many a long day she will be thought of lovingly by many friends. Her presence and support in Cross Street Chapel were highly esteemed. One is almost filled with dismay as strong helpers like Miss Woolley leave us. The light has gone from an honoured house and home and all our hearts sympathise with that well-known household. E. L. H. T.

MRS. CARLIER.

ON Wednesday evening, January 10, Mrs. Christian Carlier quite suddenly died. She had occasionally complained of her health, but to the last she had the outward appearance of being well, and was always ready for the many good works in which she was engaged. In earlier life she had been a Sunday school teacher and member of Deptford Chapel. In 1894 at the George's Row (Dingley Place) Domestic Mission she was married to Mr. Egbert Carlier; and it is now interesting to notice that amongst the signed witnesses to the ceremony was the late Miss Emily Sharpe, whose Unitarian bookshop in City Road Mr. Carlier was managing. Till nearly four years ago these friends were faithful members and devoted workers at their now adopted religious centre. The time, however, came when they were to be called to work on their own account. Deptford Chapel was without a minister, and Mr. and Mrs. Carlier and their family resolutely stepped into the breach, and for nearly four years this ancient cause has been flourishing under their united guidance and management. It was partly to encourage this work that the London District Unitarian Society raised and spent £1,000 upon the repair of this old-time chapel.

Mrs. Carlier's death was absolutely sudden. Going to her Girls' Class, and nearing her destination, she felt faint, had at once to go into a small shop, and (luckily in the presence of her husband) almost immediately passed away. In various other good works, her time—yet never to the neglect of her home—was fully occupied. Greatly respected, her loss will be sorely felt. After service in the chapel she was interred in Brockley Cemetery, the Revs. F. Summers and J. A. Pearson officiating. She was 51 years of age.

NEWS OF THE CHURCHES.

Blackpool: South Shore.—The members of the Unitarian Free Church, in trying to "do their bit" in the national struggle raised £3 3*s.* for the Army Christmas Pudding Fund, £1 3*s.* 4*d.* for the Belgian Children's Fund, and £1 1*s.* for the Joint Red Cross and St. John's Ambulance Fund. A War Savings Association has also been carried on since July, and the ladies have made many garments for the soldiers out of material provided by the Blackpool Voluntary Aid Association. The Rev. B. C. Constable has just completed an interesting series of twelve Sunday evening discourses on "The Great Verities of Religion." The annual Christmas party was very successful. The children's annual Party and Prize Distribution was held on January 10, when the prizes were given and presented by Mr. J. J. Bowles.

Carlisle.—A carol service was held in the Unitarian Church on the last Sunday in the old year, with the object of aiding the funds of the National Institute for the Blind. The sermon was preached by the minister, the Rev. Helen L. Phillips. On the following day a New Year's Party was given for the Sunday scholars and friends, when a presentation was made to Miss A. Dixon, who has rendered the church good service in both choir and Sunday school, and whose family have been connected with the Unitarian cause since it was first established in Carlisle. The presentation took the form of a silver inkstand, suitably inscribed, and was made with many congratulations and good wishes in regard to Miss Dixon's approaching marriage with the Rev. C. E. Mercer, of Kendal.

Chesterfield.—For the first time the minister of the Unitarian Chapel at Chesterfield was this year included in the annual exchange of pulpits amongst the Nonconformists of the town, and on Sunday morning, January 14, the ministers of Soresby Street Congregational Church (Rev. Will Reason, M.A.) and Elder Yard Unitarian Chapel (Rev. Kenneth Bond) made an exchange. Speaking from his own pulpit in the evening, and referring with pleasure to the fact that such an exchange had become possible, the Rev. Kenneth Bond said: "One swallow does not make a summer, but the appearance of the first venturesome bird is a token that others are on the way." Is the utterance prophetic? And is the fulfilment near at hand? Mr. Bond also spoke at some of the week evening prayer meetings that have been held at the various nonconforming churches during the past fortnight. It is worthy of note that Elder Yard and Soresby Street are the two oldest nonconforming churches in Chesterfield.

Horsham.—The Sale of Work, held just before Christmas, realised a little over £22. A series of Library Lectures by Miss Churchman on 'Russia and England: a

Comparison in Developments'; by the Rev. R. Smyth on 'How the Earth grew from Childhood to Motherhood'; on 'John Bright,' by the Rev. N. J. Hawthorn Jones; and on 'Socrates,' by Mr. W. Kensett have taken place during the winter months, and others are being arranged.

Huddersfield.—Lord Haldane delivered a fine address on 'The Future of the Nation,' dealing mainly with the question of Education, at a meeting of the Fitzwilliam Street School Union which was held in the Town Hall on Wednesday, January 10, Mr. Owen Balmforth, J.P., presiding. The chairman was supported on the platform by a representative gathering of gentlemen interested in educational work in the West Riding. At the close of the address an enthusiastic vote of thanks was accorded to Lord Haldane, on the proposal of Alderman J. Blamires, seconded by Sir Swire Smith, M.P.

Leigh.—On January 10, a cordial welcome into the ministry was given to Mr. Frank A. Bullock, who has been in charge of the Unitarian Church for the past eighteen months as a lay worker, and has now received the ministerial certificate of the National Conference. The Rev. Rudolph Davis, secretary of the Western Union, gave the charge to the congregation, and the Rev. J. J. Wright, of Chowbent Chapel, welcomed Mr. Bullock into the ministry, offering him the right hand of fellowship. Mr. T. W. Collins, on behalf of the congregation, congratulated Mr. Bullock, and spoke with warm appreciation of what he had done since he came to Leigh, when he found the forces of church and school at a low ebb. In the course of an earnest address the Rev. F. A. Bullock dwelt upon the fact that in this hour of darkness they were waiting for the coming of God—the God that was slowly unfolding himself in all the deeper things which were bound together by a firmer grasp of chivalry, idealism, and spiritual beauty. He only asked that together they might serve in the dawnland until, by and by, with patient endurance or suffering, if need be, they stood together in that dawn where the shadow of evil and death could not come. In the evening a meeting was held in the church, Mr. Richard Ridyard, chairman of the committee, presiding, when a purse of gold was presented to Mr. Bullock as a mark of the esteem and affection in which he is held by the congregation.

London: Bermondsey.—On Saturday evening, January 13, a social evening, organised by the members of the Ladies Needlework Guild, was held in the Schoolroom at Fort Road. A collection, amounting to £3, was made, which sum will be entirely devoted to the provision of comforts to be sent to the soldier members of the congregation. During the evening a presentation was made to Miss Malier, the leader of the Ladies' Needlework Guild.

London: Essex Church.—Last Saturday, January 13, forty-one wounded soldiers from Endell Street Military Hospital were entertained in the Essex Church School. Ladies of the congregation provided and served tea, and the children of the school performed a Christmas Operetta. The soldiers seemed genuinely to enjoy the party, and it was a great pleasure to the Church to have such gallant and modest guests.

London: Plumstead.—The children attending the Unitarian Sunday school in Herbert Road, between sixty and seventy in all, had their New Year's tea and entertainment on Thursday evening, January 11. At the entertainment the minister-in-charge presided. The superintendent, Miss Daisy Hopkins, having distributed the awards for good attendance and behaviour, a little ceremony (not on the programme) was, on behalf of the scholars, performed by Mabel Truman, who, stepping on to the platform, in a pretty speech of twenty-four words presented Miss Hopkins with a box of pocket handkerchiefs "as a small token of our love, and in gratitude for your devoted good work among us." Taken by complete surprise at this unexpected manifestation of thoughtfulness on the part of the children, the recipient acknowledged the gift in a few graceful words.

Manchester: Bradford.—A meeting was held on Saturday evening, December 13, to welcome Mr. and Mrs. Heale, the new minister and his wife. Mr. Broadbent, the President of the Manchester District Association, took the chair, and addresses were delivered by the Revs. J. Morley Mills, T. P. Spedding, and Mr. Lee of Monton. The Rev. J. Morley Mills, in welcoming Mr. Heale, said that although the times were different, yet there was never a greater need for the work of the church than there is to-day. The Rev. T. P. Spedding bore testimony to Mr. Heale's work in London, and in connection with the Y.M.C.A. among our soldiers. Under his ministry the church could look, he said, for a successful future. Mr. Lee, on behalf of the Governing Body, assured Mr. Heale that in coming to Mill Street he came to a church with a good tradition. A hearty welcome was also extended on behalf of the congregation, Sunday school, Women's Own, &c. Mr. and Mrs. Heale responded in suitable terms.

Stockton-on-Tees.—The Sunday school is at present in a very active condition, and the interest of the scholars is demonstrated by the very high percentage of attendances in all the classes. In spite of the loss of three male teachers who have joined the colours, the boys' side of the school has been admirably sustained, an especially hopeful sign being the zeal shown by the Senior Boys' Class. At the other end of the scale the popularity of the Cradle Roll augurs well for the future. The Sunday School Choir, which has been in training since last spring, gave a proof of its abilities on December 31 with an admirable rendering of a special New Year's Eve Cantata, arranged by the Choir trainer, Miss E. L. Watson. Christmas parcels were sent from the teachers to our boys who are serving their country in France and elsewhere. We are glad to say that the lastest reports from them are all favourable. Mr. Douglas Scruton, the son of the Rev. A. Scruton, who was wounded while serving with the Black Watch in France, has recovered sufficiently to be recalled to his military duties, and is at present stationed in Ireland.

Suffolk Village Mission.—The members of the Bedfield Chapel held their New Year's Party on January 3, under the leadership of the Rev. W. H. and Mrs. Sands. On the following Wednesday the Sunday school children had their Christmas tree. Hearty thanks are due to the kind friends in London who, every year, send a welcome parcel of gifts for this occasion, and also to the esteemed secretary, Miss E. M. Smith, who so thoughtfully supplements them.

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At the Annual General Meeting to be held on Tuesday, February 13, 1917, the Contributors will have to elect three Managers in place of Sir Edgar Chatfeild-Clarke and Messrs. T. Oliver Lee and G. J. Notcutt, who retire by rotation, and are eligible for re-election.

Any Contributor may be nominated by two other Contributors to fill a vacancy on the Board of Management. Such nominations must be sent to me before FEBRUARY 1, 1917.

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February

4. Rev. W. L. SCHROEDER, M.A., of Halifax.
11. Rev. GILBERT T. SADLER, M.A., LL.B.
18. Rev. FRANCIS H. JONES, B.A.

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OUR CALENDAR.

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N.B.—The name of the Minister of the Church is in all cases inserted unless instructions are received to the contrary by Thursday midday.

SUNDAY, January 28.

LONDON.

Acton, Creffield Road, 11.15 and 6.30, Rev. H. C. HORSLEY, M.A.

Bermondsey, Fort Road, 6.30, Mr. S. P. PENWARDEN.

Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. W. J. PIGGOTT.

Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. DAVID DAVIS.

Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.

Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. D. BASIL MARTIN, M.A.

Forest Gate, Upton Lane, 11, Mr. J. BEGG; 6.30, Mr. J. H. SMITH.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. BERTRAM LISTER, M.A.

Hampstead, Rosslyn Hill Chapel, 11 and 6.30, Rev. F. K. FREESTON.

Highgate Hill Unitarian Christian Church, 11 and 6.30.

Ilford, High Road, 11 and 6.30, Rev. A. H. BIGGS, M.A., LL.M.

Islington, Unity Church, Upper Street, 11, Rev. A. A. CHARLESWORTH; 7, Rev. J. VINT LAUGHLAND.

Kentish Town, Clarence Road, N.W., 11 and 6.30, Rev. F. HANKINSON.

Kilburn, Quex Road, 11, Rev. R. T. HERFORD, B.A.; 6.30, Rev. A. A. CHARLESWORTH.

Leytonstone, Haydn House, 63 Fairlop Road, 11.15, Rev. Dr. GEO. S. HITCHCOCK.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.

Peckham, Avondale Road, 11 and 6.30, Mr. WM. LEE, B.A.

South Norwood, League House, 141 Portland Road, 7, Rev. J. ARTHUR PEARSON.

Stoke Newington Green, 11.15 and 7, Dr. LIONEL TAYLER.

Stratford Unitarian Church, 11, Mr. J. P. ROSLING; 6.30, Miss M. B. BURTT.

University Hall, Gordon Square, W.C., 11.15, Rev. J. ARTHUR PEARSON.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.

West Hampstead, All Souls, Weech Road, Finchley Road, 11.15, Rev. EDGAR DAPLYN.

Wood Green, Unity Church, 11 and 6.30.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.

BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.

BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 3.30, Rev. J. M. LLOYD THOMAS.

BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. L. CLARE.

BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIGHTON, Free Christian Church, New Road, 11 and 6.30, Lieut.-Col. C. S. BULLOCK.

BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

CAMBRIDGE, Assembly Hall, Downing Street, 11.30, Rev. C. HARGROVE, D.Litt.

CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. J. EVANS.

CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.

DEAN ROW, 10.45 and 3.0, Rev. E. A. VOYSEY, M.A.

DOVER, Adrian Street, near Market Square, 11 and 3.0, Rev. C. A. GINEVER, B.A.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.

EDINBURGH, St. Mark's, Castle Terrace, 11, Rev. R. V. HOLT, B.A., B.Litt.

EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.

GEE CROSS, Hyde Chapel, 11 and 6.30.

HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. E. LOCKETT.

HINDLEY, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. R. F. RATTRAY, M.A., Ph.D.

HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. JONES.

HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHAS. PEACH.

LEICESTER, The Great Meeting, 11 and 6, Rev. EDGAR I. FRIPP, B.A.

LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30.

LIVERPOOL, Bootle Free Church, 11 and 6.30. Supplies as announced locally.

LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. MELLOR.

LIVERPOOL, Ullet Road, Sefton Park, 11. Rev. J. C. ODGERS, B.A.; 6.30, Rev. H. TAYLOR.

MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.

MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. OTTWELL BINNS.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.

MANCHESTER, Sale, 11 and 6.30, Rev. W. S. MCLAUCHLAN, M.A.

NANTWICH, Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. PARK DAVIES, B.A., B.D.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.

NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 3.30, Rev. J. RUDDLE.

OXFORD, Manchester College, 11.30, Rev. HENRY GOW, B.A.

PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.

PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.

SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.

SHEFFIELD UPPER CHAPEL, 11 and 6, Rev. C. J. STREET, M.A. LL.B.

SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.

SOUTHAMPTON, Church of the Saviour, London Road, 11 and 3.15, Rev. VICTOR MOODY.

SOUTHEND, Darnley Road Church, 11.

SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, B.A.

TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. JOSEPH WORTHINGTON, B.A.

TUNBRIDGE WELLS, Free Christian Church, Dudley Road Institute (side entrance), 11.15 and 3.15, Rev. S BURROWS.

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All Souls Church, 7, Rev. HORACE WESTWOOD, D.D. Sunday School, 3.

DEATH.

SOLLY.—On January 19, at Letchworth, Louisa Florence Solly, youngest daughter of the late Rev. Henry Solly, aged 67.

The Inquirer.

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THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

OUR first word this week must be one of deep and respectful sympathy to all who have suffered through the explosion in the East of London. There have been similar disasters since the beginning of the war, but none about which the newspapers have been allowed to give such full details. Fortunately the death-roll is not nearly so heavy as was feared at first, and the Government has issued the reassuring statement that the destruction of the factory will not make any practical difference to the output of munitions. London has been more deeply stirred by it than by Zeppelin raids or the news of terrible fighting, partly perhaps because the veil of secrecy was withdrawn, and the shock of it was near enough to make even the least imaginative citizen realise how close he is to the grim destructiveness of war.

* * *

ONCE again the noblest traits of our national character have shone out brightly. All the accounts of eye-witnesses agree in their tribute to the splendid behaviour of the people. There was no panic, and even little children, who were hurt and maimed, seemed to realise that they must be as brave as the men in the trenches. Notable tributes have been paid to the firemen and police who took great risks themselves in order to save others, and to the numerous helpers who were quickly on the spot to succour the victims. But the one name that will be long and gratefully remembered in connection with the disaster is that of Dr. Angel, the brilliant Oxford chemist, who walked calmly into the burning building to warn the workpeople of their grave danger and was never seen again. It was a simple act which requires no adornment of praise; and it seems to us all the more beautiful because it is just what we expect every true man in a similar position to do.

* * *

ON Monday President Wilson read a carefully prepared statement to the United States Senate. It has been accepted by the world at large as the next step in his diplomatic discussion with the belligerent Powers, though he himself, possibly only with the rhetorical artifice which is permitted to public men, gave it a more domestic application. "I thought that I owed it to you," he said to the members of the Senate, "as the council associated with me in the final determination of our international obligations, to disclose to you without reserve the thought and purpose that have been taking form in my mind with regard to the duty of our Government in the days to come, when it will be necessary to lay afresh and upon a new plan the foundations of peace among the nations." The immediate result of his words is that everybody is wondering once again what he means, and why he has spoken; and the newspapers bristle with the most contrary opinions on the subject.

PAST experience has taught us that it is unwise to rush to conclusions about any of Mr. Wilson's utterances, or to be annoyed because he does little to conciliate people who have quite as much claim to be accepted as the prophets and spokesmen of liberty as himself. He has a gift for the unfortunate phrase, which leaps to the eye and obscures the real intention of his mind. It has not been necessary for us to come to conclusions about his latest message in a hurry, but reflection is far from leading us to coincide with the judgment of *The Manchester Guardian*, which hails it, after a good many futile and ingenious explanations, as deserving to be received "with infinite friendliness and respect." These seem to us to be words which would only be justified if it really gripped the needs of the present situation in a practical way. But the pose of neutrality keeps President Wilson among the clouds and encourages the suspicion that political prudence forbids a plain declaration of his meaning. Many of his countrymen see this as clearly as any of his friendly critics on this side. His programme seems to be that the belligerents are to arrange ideal conditions of peace and brotherhood without a decisive victory being gained by either side, and then America will step in to guarantee their permanence.

* * *

HERE indeed is the ostensible object of his speech. He disclaims any wish to interfere with the terms of peace, but he desires to make it known that they must fulfil certain conditions or the United States will take no part in a league of nations to protect them. On the surface this may appear reasonable enough. No one could expect a great neutral country to accept any sponsorship for terms which are manifestly impolitic and

unjust. But it may be doubted whether it is wise, or likely to assist in future efforts to secure international co-operation, for one people to take up an intransigeant position of this kind even in loyalty to its own highest ideals. It is usually a nobler course to consent to sacrifice our own inclination and to use the imperfect instruments which are ready to our hand than to wait in prayerful inactivity for the millennium. Any one who reads President Wilson's conditions and attempts to apply them to the present political condition of Europe may well despair of his League of Nations ever coming into existence.

* * *

WE shall not be surprised if some wholesome scepticism of this kind is the chief practical result of President Wilson's speech. We use the word "wholesome" advisedly, because we have an uneasy feeling that the scheme of a League to enforce Peace is being accepted in many quarters on the strength of a vague emotional appeal without any candid examination of its inherent difficulties, and the dangers to justice and freedom which might be involved in its success. By no skill or contrivance can we impose immobility upon international relationships, nor does a policy of "hands off" from every country but your own strike us as very hopeful for the victims of outrage and oppression. A system which aims at shutting up every nation within its own barriers, and leaves men indifferent to the iniquities which are done on the other side of the fence, would soon be shattered to bits by the liberating forces of the human spirit. We hope with all our hearts that the war will end in a peace "worth guaranteeing and preserving," but we believe that we have a better foundation for the tranquillity of Europe in the friendship of the Allies, resting as it does upon deep moral agreements, than in more ambitious schemes. In any case President Wilson has given us a useful warning that America is only prepared to abandon her policy of isolation and accept a place in the League of Nations to enforce Peace when the world is approaching political perfection. For the long long way which we have to travel before that day arrives it will be wise not to turn a deaf ear to more modest proposals.

* * *

SOME stir is likely to be created in ecclesiastical circles by the announcement that Dean Henson has accepted an invitation to preach at both services at the City Temple on Sunday, March 25. In a letter to the secretary of the Church Committee he recalls the fact that eight years ago he was inhibited by Dr. Gore from preaching in a Nonconformist pulpit in Birmingham, and then dexterously suggests that in matters of this sort the Bishop of London has fortunately shown himself to be more broad-minded.

> I have observed with very great pleasure [he writes] that the Bishop of London is reported recently to have authorised the loan of a parish church within his diocese to Presbyterians in circumstances which called plainly for an exercise of Christian fraternity. I cannot, indeed, satisfy myself that his lordship had any legal power to do this, but I applaud his frank recognition that (in the words of Archbishop Tillotson), "Charity is above rubrics," and I admire his intelligent refusal to plead a morally obsolete law against an evident public duty. You yourself say that at the present time "relations between Anglicans and Nonconformists are more cordial than they have ever been." That assurance is infinitely welcome to me, and I infer from it you own clear persuasion that, if I accept your kind invitation to preach in the "City Temple," I may be well assured that the general sentiment of religious people in London would approve my action.

After this the Bishop of London may feel himself compelled to remonstrate, just to show that he is not to be headed off in this dexterous fashion.

* * *

IN a later passage of the same letter, after paying a warm tribute to the value of the apostolic labours of Nonconformists to English Christianity, Dr. Henson speaks clearly on the subject of re-union.

> I hold it the plainest duty of the parent Church of England [he says] to draw closer and make effective for service the spiritual links which unite the divided sections of English-speaking Christendom in an unexpressed but conscious unity. I believe that the only re-union of Christendom which would be sound, or could be permanent, must be built on those evangelical principles which were re-affirmed at the Reformation, that the method of spiritual advance is forwards from what has been already gained, not backwards to what was once and is no more. Therefore, I would gladly labour for the closer association in work and worship of Anglicans and Nonconformists.

* * *

THE welcome announcement has been made this week that the output of beer is to be reduced by another 30 per cent. The total reduction on pre-war brewing will thus be 50 per cent. In other words 286,000 tons of barley and 36,000 tons of sugar will be released for food. There will be also a considerable saving on transport. At the same time the Government announces its intention of restricting the amount of wine and spirits which may be released from bond by a similar amount. This is a tardy measure of reform and in the opinion of many of us quite inadequate in view of the grave situation which has arisen in connection with our food supply. Lord Devonport is quite blunt in his repudiation of any possible connection between the new measure and the ideal of a more sober and efficient nation. "These steps," he said in an interview reported in *The Times*, "are in no way to be deemed measures of temperance or social reform. The bald fact is that the barley, sugar, and other ingredients used in brewing are required for food. In fact, I may say it is really a question of 'bread *versus* beer.'"

* * *

IN the course of his address to the York Diocesan Conference on Tuesday the Archbishop of York said that, while he was impenitent as to the wisdom of the Bishops' decision to discourage the clergy from entering the combatant service, he recognised that some of the clergy must be set free, wholly or partly, for other branches of national work. Readjustments and restrictions would become necessary. He suggested that the answer to the problem might be found partly in the lessening of the many services in their churches, in concentration upon things that really mattered, in the "scrapping" of a number of superfluous organisations, and in the union, if only temporary, of country parishes, but chiefly in the ministry of the laity to redress the deficiency in the ministry of the clergy. These are words of far-reaching application. The responsible leaders of every denomination ought to take stock at once of their resources in men. There is no profession that has suffered so little as the ministry from the war. It has accepted, with very few murmurs of dissent, privileges for itself which it has been impossible to grant to other men. If the new demand for national service is quietly ignored by theological colleges and ecclesiastical bodies on the ground that nothing must be allowed to interfere with a sacred profession, the outlook for the churches in the future will be grave indeed. Any attempt to plead "benefit of clergy" during the present crisis can only be a prelude to disaster.

* * *

IT is with special pleasure that we make the announcement that a gift of £200 has been received from the American Unitarian Association for the new hostel at Essex Hall. It is one more proof of the large-hearted kindness of our American brethren, of their constant sympathy with us in our time of national anxiety, and of the closeness of the tie which binds us together as partners in the same religious ideals and fellow-seekers for the freedom of the truth.

THE RELIGIOUS CHALLENGE OF THE WAR.

CHRISTIAN worship brings with it to many of us a sharp challenge from the War, a challenge to the group of religious ideas and feelings which gather round the conceptions of an Almighty and Merciful God, Christ the Good Shepherd, and Love the bond between God and Christ and man. How can these be reconciled with the awful fact of the War, for that is fact whatever the others may be? It is not sufficient for such to suggest that, as in the realm of Nature so in that of morals, God may have bound Himself as well as us by law, and cannot consistently with His own nature interfere with the seed bearing its appropriate fruit. That seems only to push the difficulty back a stage. Why, they ask, such law, such seed, such fruit at all, and so on to the final and useless questions: why God, why man at all? No way out is to be found in that direction.

There is another way of facing the difficulty. It may be that our premises are wrong, that we are starting from incomplete conceptions of God and Christ. They are not the only ones which have found a place in the Christianity of the past. God, the Supreme Law-Giver, Christ the Judge, disobedience and sin, judgment and punishment, these conceptions also have been part of the Christian tradition, repugnant as they are to many in these softer times when we would have all things, including our religion, made comfortable and easy. We have thought as little as we could about judgment. Are we not undergoing it now? We have discarded the idea of Hell, and have awakened to find ourselves there.

Many who have stood in the Sistine Chapel and pondered over Michael Angelo's great pictures must have come away with a suspicion that all was not right in our modern easy-going religious ideas. They went to see a great work of art, but they have found themselves also face to face with an expression of the thoughts of a strong, good man, living in very evil times. Christ, no longer a gentle shepherd but an awe-inspiring Judge, pronounces judgment and doom upon sinners, while Prophets and Sibyls in sad silence, remembering their own neglected warnings, bear solemn witness to the justice of God. Was it all superstition and ignorance, nothing but art expressing false ideas? Has it no meaning or warning for us to-day, no application to what is happening now?

We need not abandon our thought of the merciful God and the Good Shepherd, but we may well ask ourselves whether under some circumstances the only true way of mercy does not lie through judgment and punishment; whether, supposing that it be the Divine Will that in the end all the sheep shall be folded and some will not be led, it may not be necessary that there should be drivers if need be with the goad; whether, instead of questioning the action or inaction of God, it would not be more fitting to cry "This madness has come on us for our sins."

"Our sins?" Do I not mean "Germany's sins"? Not altogether. Granted, as indeed is the case, that she has been the greater sinner and is primarily responsible for the War, we also have offended and were getting ripe for judgment. For what are the qualities that we specially condemn in our enemies as the cause of this terrible calamity? Are they not their lust for power and pride of place, their disregard of the rights and interests of others, their intolerances and hatreds, their intense combativeness, their gross materialism? Can we say that as a people we were free from these defects, that, in the easy-going days before the war, these noxious weeds did not begin to flourish here also? Think of our political and class and sex animosities, of the greed which in our trade was manifested in many of our combines and trusts and gambling operations—the desire to get as much and give as little as possible in return—the growing luxury and neglect of spiritual things. Were not the same noxious qualities underlying these? Did we not deserve to be brought into judgment for those? It may be that the action of Germany has made our punishment greater than it would otherwise have been. That comes of the brotherhood of man, which entails that we suffer for the sins of our brethren whether we love them or not. But punishment of some kind was our due and might have taken the form of Civil War.

We had not gone so far on the downward path as they. They had come to this pass that many of them had said "Evil be thou my good." We had not got past acknowledging in our better moments that much that we were doing was evil, only we did not love the good sufficiently to cry halt.

Therefore it may be, and not because of a spotless virtue which was not ours, it is that in this great world struggle the championship of the good has been entrusted to our hands, and a chance given to us, if we be but staunch to the end, of redeeming ourselves and the world from the hell into which sin has plunged us all. Let us not try to escape from that hell by any short cuts, any declining of the combat to which we have been called. Let us accept our sufferings as the punishment of our own sins, while we thank God that, notwithstanding those sins, to us has been given the solemn responsibility and privilege of contending for the right and upholding His law, and with it an opening for return into a nobler kind of life—God's mercy to us manifested through His judgment upon us.

IGNOTUS.

Good Thoughts for Evil Times.

HENCEFORTH I learn that to obey is best,
And love with fear the only God, to walk
As in His presence, ever to observe
His providence, and on Him sole depend,
Merciful over all His works, with good
Still overcoming evil, and by small
Accomplishing great things—by things deemed weak
Subverting worldly-strong, and worldly-wise
By simply meek: that suffering for Truth's sake
Is fortitude to highest victory,
And to the faithful death the gate of life—
Taught this by His example whom I now
Acknowledge my Redeemer ever blest.

MILTON.

HE [Wordsworth] does not excuse or justify his country at all costs. He condemns England for her trespasses, and for her luxury and extravagance.

Riches, he says, are akin to fear, and selfish interests pervert the will. Nor will pride of intellect avail. His hopes rest on the simple, rugged, strong natures whose patriotism, in our own country as with our allies, comes straight from the heart, the "sound healthy children of the God of heaven." It is they who keep the unvanquished soul. Matched with them, "policy" proves vain, "her arts, her strength, her iron and her gold." They will perish rather than yield. Despair comes not near them. They know the danger, but they lay to their heart the faith that the nation will survive and be victorious. There are indeed times when, against the unholy deeds that ravage the world "on earth's groaning field," England seems to the poet to be alone, and

Freedom now
Stands single in her only sanctuary.

Many a fear he has for his country, and he "trembles at the sorrow of the time." But there is a spirit which at such moments knows how to transmute fear, sorrow, and suffering to "glorious gain." Each of us has to carry with him his own fortitude and self-devotion even in the darkest hours. Then the collective soul of the nation will be invincible. The spirit of national resistance, rising from the sacred feelings of the human heart against the wickedness which acknowledges no limit but the extent of its own power, will in the end prevail....To Wordsworth unconquerable hope is the first and last duty. Thinking of the sufferings of ourselves and our allies, he yet gathers "triumph and thoughts no bondage can restrain." In the destiny which Nature has allotted to our island he finds its special consecration as the Land of Liberty. "Nature itself," he says, "by encircling with the ocean the country which we inhabit has proclaimed that this mighty nation is for ever to be her own ruler, and that the land is set apart for the home of immortal independence." ARTHUR H. D. ACLAND.

O FATHER, this day may bring some hard task to our life, or some hard trial to our love. We may grow weary, or sad, or hopeless in our lot. But, Father, our whole life until now has been one great proof of Thy care. Bread has come for our body, thoughts to our mind, love to our heart, and all from Thee. So help us, we implore Thee, while we stand still on this side of all that the day may bring, to resolve that we will trust Thee this day to shine into any gloom of the mind, to stand by us in any trial of our love, and to give us rest in Thy good time as we need. May this day be full of a power that shall bring us near to Thee, and make us more like Thee; and, O God, may we so trust Thee this day, that, when the day is done, our trust shall be firmer than ever. Then, when our last day comes, and our work is done, may we trust Thee in death and forever, in the spirit of Jesus Christ our Lord. AMEN.

AN OPEN-AIR SCHOOL IN LONDON.

MISS McMILLAN'S WORK IN DEPTFORD.

IT was in the spirit of hopefulness aroused by the consciousness that England is awake, at last, to certain plain truths which we have often been reluctant to face in peace times, that the present writer journeyed across London a few weeks ago to talk to Miss Margaret McMillan about the Camp School, Open Air Nursery, and Clinic, which she has established in Deptford. Miss McMillan's work is not unknown to our readers, but so modestly has it been carried on, and so little advertisement has been given to it, that few people realise how much she has done, and is doing, to educate public opinion in regard to some of the fundamental necessities of healthy child life. We were all startled last year by Sir George Newman's statement that, out of a total of six millions, not less than a quarter of a million children of school age are seriously crippled, invalided, or disabled, while *not less than a million* are so physically or mentally defective as to be unable to derive reasonable benefit from the education which the State provides. This reveals a condition of things which none of us can admit without a feeling of shame; but Miss McMillan has known all about it and has tried to make us aware of the facts for over twenty years, and as you go over the humble premises where she carries on a work of supreme national importance almost entirely at her own expense and that of the generous individuals whose sympathies she has been able to enlist on the children's behalf, realising something of the quiet courage and persistent optimism which has supported her in the face of innumerable disappointments and hindrances, you begin to understand that the National Mission was justified in calling us to repentance even at a time when we are espousing the right cause in Europe, and endeavouring to secure freedom for the weak and oppressed.

Miss McMillan's plan for regenerating her country is a very simple one, practical and economical enough to appeal to the most prudent. Starting with the knowledge that we have in this country an enormous number of children arriving at school age who are suffering from one, two, or three definite ailments which render them feeble, inert, stupid, and slow—she puts the number considerably higher than Sir George Newman, by the way—she asks, how are we to counteract the evils resulting from this impoverishment of the national life? Obviously the first thing to be done is to ascertain the facts through the agency of school clinics. Then the children who are found to require special attention, and are incapable of profiting by the State system of education without it, must be separated from their more vigorous companions and kept under medical supervision, at least for a time, or, if prolonged treatment is necessary, withdrawn from the elementary school altogether, and given the benefits of education, good food, physical exercise, and sleep, in the open air. You can do better if you capture the sickly child in the infant stage, and give it all these things from the start; but where that is out of the question, it is still possible to work wonders, even with the worst cases, if they can be given the conditions necessary for sound health for three or four years, receiving that individual thought and love and care which is the key to all social reform. The ideal is that there should be camp schools and clinics attached to groups of schools in populous centres all over the country. There the constitutions of the defectives would be systematically built up, and their minds trained at the same time. Such a system can safely be advocated on grounds of economy alone, for not only would children so cared for be handed over to the educational authorities at a later stage with improved physique, good habits, and quickened intelligence, but they would be guarded against many evils in the future which swell the nation's "drug-and-lotion" account, increase the burden of National Insurance, and foster tendencies which help to fill our reformatories and prisons. The raising of the school age comes in here, of course, but that is too big a subject to enter upon now.

The Camp School at Deptford has been established and fitted up at a minimum cost, for it is Miss McMillan's aim to prove that the working of her scheme does not necessarily involve considerable expense beyond the payment of properly qualified teachers and the provision of a plentiful supply of nourishing food. A long, spacious shelter, which was erected for £120, with corrugated-iron roof, screened on three sides and entirely open on the fourth side, serves both as class-room, dining-room, and sleeping apartment—or did so serve up to a comparatively recent date. For many reasons it is considered desirable that, just at present, the children should spend the night, as well as the week-end, in their own homes, although this rather mitigates against the beneficial results of camp school treatment, as it is obviously of the greatest importance, from the health point of view, that they should not sleep in small, stuffy rooms, in squalid streets, sometimes two or three in a bed. Before the war, forty boys were sleeping nightly under the shelter on simple trestle beds which are

tidily stowed away under the eaves during the day, each one, after a hot bath followed by a cold shower in an adjoining shed, being ensured a good night's rest in warmth and comfort and uncontaminated fresh air. Miss McMillan will not have it that Deptford is unhealthy, in spite of its dense population and evil-smelling streets, and she claims that, with a due observance of hygienic laws, and other conditions needful to maintaining life and vigour, an "Imperial race" can be reared on its fine gravel soil, near the wind-swept river, as successfully as in Belgravia. There is wealth, too, she reminds us, behind the poverty of the people of this neighbourhood, for they are descended from some of the best blood of England, "from highly skilled craftsmen, barge-makers, and builders of fine cruisers; poets, too, of the great Elizabethan era, and mariners of renown."

Space will not permit of a detailed description of the Camp School, but one may point out that Miss McMillan and her sister, who ably supports her in this work, are always ready to welcome visitors and give them information; and if anyone is disappointed at first because there is nothing to be seen in the way of fine buildings or beautifully laid out grounds, they must remember that this "open-air residential school" (for that is exactly what it is) has been established purely as an individual enterprise, without any permanent funds from the authorities to support it, on a piece of dumping-ground originally strewn with brick-bats which has been turned over to the founder because there was practically no other use to which it could have been put. It is estimated that the average capital expenditure per head is £3, as against £13 to £15 for ordinary schools of the new and large type, and a child can be kept and educated for £9 a year, though better results can be obtained with £10. The scholars have two good meals a day, going home for their dinner, and Highland oatmeal and milk enter largely into the diet. In summer as many as seventy children have been cared for in this way, but, in winter, the numbers range from twenty-five to thirty-five. So long as they are allowed to remain at the school the health of the children shows a marked improvement, and they thoroughly enjoy both their lessons and their play. They are carefully trained in habits of orderliness and cleanliness, and there has never been any outbreak of infectious disease since the scheme came into operation.

We must briefly refer to the babies' open-air Camp—a most attractive place, filled, when we visited it, with between fifty to sixty happy little mites, some cosily lying in their canvas cribs, others seated in little chairs at very low tables in a vociferous after-supper mood. These infants make, perhaps, the strongest appeal to a woman's heart, and no one who looks at the little pinched, white faces of the latest comers can doubt that here, at any rate, is a fine field of activity for any woman of leisure with the "mothering" instinct who wants to do some really patriotic work. In this connection Miss McMillan points out that the Board of Education is now prepared to make a grant of fourpence per day per head for all children under five who can be collected into open-air nurseries; to this, as at Deptford, few parents who are in employment find it difficult to add another fourpence, which ensures to their little ones three meals a day (the babies do *not* go home for dinner), every care and attention on the part of capable nurses, medical treatment, and, in normal times, open-air sleeping accommodation. A group of energetic women in any district who will form themselves into a committee for the purpose of saving the babies for the future, and who can obtain the necessary money—a relatively small amount—for erecting a building and equipping it somewhat on the lines adopted at Deptford, can claim this grant, and they will also receive help in other ways from the Board of Education, which is thoroughly alive to the necessity for encouraging this particular kind of social activity. Some of the parents object, of course, that their little ones cannot stand so much fresh air when the weather is cold and inclement, but it is found, in practice, that most of them do even better in winter than in the summer months, and, owing to the precautions which are taken to avoid undue exposure, and the unremitting watchfulness of the devoted nurses and matron, the babies at the Deptford crèche seem to be in little danger of contracting severe colds or being laid up with pneumonia.

In the clinic, every stick and stone of which is dear to Miss McMillan's heart because it symbolises a long struggle to secure for English children the elements of a healthy and joyous existence, there is a beautiful picture entitled "The Guardian Angel," which was presented by a friend at Nottingham. It is the work of a notable Austrian painter, Franz Dvorák, and was exhibited at the Royal Academy in 1911. The picture represents a beautiful and gracious figure in saffron robes bending over two little peasant children, who are gazing up into her face from the darkened foreground where they are kneeling. Behind her head is the purple light of dawn, and round about her is a ring of light, "the aureole of the future," as Miss McMillan explains, with the voice and look of one to whom the future is in very truth the Land of Promise and the fulfilment of dreams. The connection between this shining figure and the hundreds of children who are brought so trustfully by their tired and anxious mothers to the spotless upper chamber where the picture is hung (there are sometimes as many as 1,000 attendances in a week!) is not very far to seek. For here, year in and year out, protective agencies are at work searching out the causes of pale faces and listless limbs and lack-lustre eyes, and in the spirit of love and hope seeking to undo the evil consequences of over-crowding, malnutrition, bad heredity, or sheer ignorance of the elementary laws of health. That this is a work of practical utility and *immediate urgency* there can be no doubt whatever, and surely we may hope that, at a time when the minds of our people are said to be "more malleable, more free from prejudice, more open to conviction, and, therefore, more ready for movement in the cause of real reform" than they have ever been before, such an extension of it will be called for that we shall, at last, begin to evolve a true system of education aiming at the mental, moral, and physical fitness of every man and woman in the United Kingdom.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, *and all private information should be accompanied by the name and address of the senders.*

THE POSSIBILITIES OF PEACE.

To the Editor of THE INQUIRER.

SIR,—The failure of the manifesto of the "five ministers" to provoke a controversy does not prove that our hearts are unsympathetic towards their desire for peace; it rather indicates that our minds appreciate the stupendous obstacles in the way, and the futility of seeking peace at this stage by negotiation. This racial struggle cannot be stayed by a word. Perhaps, too, there is at the back of our mind some slight feeling of resentment against the implication that we are less humane, less sensitive to the horrors of war than the pacifists. Even Dr. Wicksteed's illuminating letter is open to this criticism, since he suggests that we are "pharisaical" in our abhorrence of Germany's violation of Belgium's treaty rights. If so, we are paying a terrible price for our Pharisaism. But does such Pharisaism exist to any noteworthy extent? I doubt it. The mere fact of past denunciations of treaties by Britain and Russia is not to the point; since it does not affect the genuineness of our present feelings. Nor can any act in our dealings with Belgium for a century past be rightly placed in the same category with Germany's ruthless betrayal of that stricken land. It is said that self protection was a motive. Possibly. But it is a Government's paramount duty to protect its territory. And it is indisputable that we could have done this effectually without placing a huge army in France. It so happened that honour and duty pointed to the same path, and we followed their direction with purity of motive and singleness of mind. No useful end can be served by suggesting otherwise. In any case such suggestions might be left to our foes.

Perhaps it is dangerous to generalise; but I believe that many of the noblest men and women of the nation, lovers of peace and workers for international confraternity, who formerly believed in Germany, have set their faces like flint to fight her, because by her betrayal of Belgium she not only broke her pledged word but destroyed faith in fact and law. Prior to the war it seemed as if European peace, possibly even universal peace, might be secured by multiplying buffer and neutral states on the Belgian pattern. Germany has shattered that hope, and it will take many decades to recreate the fabric of international law which she has ruthlessly destroyed.

Dr. Wicksteed suggests that beneath the flamboyant rhetoric of certain officials some sagacious people can see signs of the conviction that "no vast scheme of aggressive national ambition can at our present stage of development be realised by war." Not possessing such discernment I am unable to see, either in the peace note of Germany or the bellicose utterances attributed to its megalomaniac monarch, any such signs. Nor do I believe that the facts support the assertion. Germany has only missed the attainment of her criminal ambition by a very little. If the pacifists had had their way she would have attained it. Had Joffre been less adamantine, or England less true, or France less heroic, not Flanders only but Calais, Boulogne, Havre, and Paris would now have been in German power. My fear of peace coming at this stage arises from the conviction that it is even *yet* possible, in certain contingencies, for Germany to achieve her diabolical aims. For, the moment peace came, Germany would set herself to work to break up the Alliance which has thwarted her efforts, and her task would be infinitely easier then than now.

To all this I know our pacifist friends would say: "What does it matter?" Twenty million brave men, hazarding their lives in defence of *our* freedom, supply this answer: "The object of existence is not *peace* but progressive life. This can only be secured when power reposes in the hands of the righteous. Therefore we fight to wrest it from the wicked who, for selfish ends, use it as a menace to human freedom. Until Anti-Christ is restrained Christ cannot establish his kingdom." Antichrist is not yet restrained.—Yours, &c.,

ALBERT THORNHILL.

Brookfield Parsonage, Gorton.
January 16, 1917.

To the Editor of THE INQUIRER.

SIR,—Dr. Wicksteed tells us that it is Pharisaical to harp on Germany's violation of treaty rights since England and Russia have not a clean record in such matters. But, surely, the present generation has a right to preach and practise a higher morality in international affairs than that preached and practised by its ancestors. We have no responsibility for what occurred a century ago, while we have a very direct responsibility for our thoughts and doings to-day. At the time of the Crusades such an atrocity as the massacre of half a million men, women, and children in Armenia would not have met with general condemnation in this country, if the massacred Armenians had been Mohammedans and their butchers Christians. To-day we believe it to be a hellish thing without even *asking* the religion of the victims. Are we Pharisaical in this? Are those people Pharisaical who preach and practise a high morality and yet believe that Adam sinned? I am glad to think that they are not. It is, maybe, more justifiable to suspect a touch of the Pharisaical in the attitude of those who, while almost glorying in "being barren of suggestion," are yet ever ready to hamper those who *are* suggesting, and working and wrestling with the difficulties of the situation, by charges that they are harbouring the most vicious passions.

There are many facts quite overlooked by those who signed the, so-styled, "manifesto," and some are overlooked even by Dr. Wicksteed. There is the obvious fact that by her declaration of war and invasion of Belgium Germany made it quite impossible that *both* the Belgian boundary should be restored, *and also* the Alsace-Lorraine question remain as it was. A German victory must alter the one, a French victory the other. And when Turkey came into the fight then automatically it was decided that, in case of victory, Russia would obtain access to the Mediterranean. When Germany, in Belgium and Serbia, and Turkey in Armenia, committed the long series of barbaric atrocities, much more serious questions were raised than whether "aggressive national ambition can be realised by war." It is the settling of these questions, and of those, which cannot yet be done by negotiation, as the reception by Germany of the reply of the Entente Powers to President Wilson's Note will prove.

Vindictiveness is a great sin, but it pales into insignificance before the crime against God and humanity of too readily and weakly palliating, forgetting and forgiving the hideous orgies allowed by the Germans to the Turks in Asia, and indulged in by so large a part of the German army in Europe. The greatest "danger relentlessly pursuing us" is, I venture to think, that, having entered the war with moral fervour, we abandon it in an unmoral state, seeing no difference between the aims and methods of the belligerents and only anxious ourselves to return to the fleshpots.—Yours, &c.,

ARTHUR GOLLAND.

London, N.W.
January 16, 1917.

JOHN POUNDS HOME.

To the Editor of THE INQUIRER.

SIR,—Were it not that necessity compels me, I would not ask you to insert this appeal for the John Pounds Home in your paper at this time, when all our kind friends have so many calls upon them. Like many other Institutions we are feeling greatly the increase in the price of food, coal, and clothing, and as this year we have received fewer donations, we shall at the end of our financial year in March, unless help is forthcoming, find ourselves considerably in debt, from which it would be most difficult now to extricate ourselves, and we may be compelled to close the Home. After twenty years' arduous work this would be a calamity, many girls having no other home. Never was our help more needed, for at no time were dangers and temptations so great. It has been suggested to me that now when there is such a demand for servants, girls can find situations and do well without our help. I grant that intelligent girls who have been brought up to understand what work and cleanliness mean, can easily do this, but I want our kind friends to remember that the girls who come to us are the *very poor*, mostly uncared for, and neglected, with either bad homes, motherless, or orphans. We get many, also, who, without being feeble-minded, are backward and slow, needing patience and perseverance in training.

I will mention two cases we have recently taken: A girl of 14, motherless, her father at the front. She had been placed with a woman who neglected her; was ill and in the Infirmary for some time; when well enough to come out, we were asked to take her. She needs care, feeding, and much teaching, for she is very backward for her age. The second girl was brought to us by her aunt, mother and father both dead, leaving a family of seven children. "I have heard of this Home," the aunt said, "and that they treat the girls well and kindly here, not as prisoners, so have brought you this one. She can scrub well, and did for her mother and the little ones, so if she has some clothes she will get on." Poor little soul! she was a pitiful object, small and white, with an old, old face, and a black net dress pinned on her, much too large. Now I look at her with pleasure, years seem to have been lifted from her, she is young again and doing well.

At this sad time when the future of our country is occupying the minds of thinking people, it must occur to them that if England is to be better and wiser after the war is ended, much lies in the hands of its future wives and mothers. I have seen much of the homes of the very poor during the last twenty years, and know that it is almost impossible for a girl to grow into a woman fitted to be a mother without some such help as we give. With the object in view, therefore, of uplifting these girls and making them understand their great responsibilities, it is hoped that all who can will send us some help on February 8, which is to be our Pound Day, and so assist in keeping the Home open and free of debt.—Yours, &c.,

(MRS.) MARY ROGERS, *Hon. Sec.*

John Pounds House,
St. Simon's Road, Southsea.
January 22, 1917.

GIRLS' CLUBS AND THE WAR.

To the Editor of THE INQUIRER.

SIR,—If it is not too late to enter into correspondence with the writer of an article recently appearing in your columns, I should much like to put a question concerning the work of Girls' Clubs at the present time. I refer, of course, to the article by Miss V. E. Crafer on December 30. It seemed to me that in that arresting record of work done, experiments tried and ideals to be realised there was opened up to us a new field of endeavour and possibility: those of us who have worked amongst girls and *know* the difficulties to be faced were, by the enthusiasm and zeal of the writer, given fresh hope and new courage to fight on and fare better than ever before. But—and here is my difficulty—has the fault lain entirely at our door that we meet with so little response, that our results are so meagr.? Suppose a room in a mixed Club were put aside, made holy by its beauty and its quiet, and that there—free from all cant or compulsion—girls and men might come apart and realise the Presence of the ever-present Divine, should we find the room as much used as the writer

anticipates? I admit I am frankly sceptical, and should like to know whether such a plan has ever been tried, and if so, with what results? Granted there have been many mistakes on our part (and who would deny it?) are we and our obtuse self-conscious methods the only stumbling-block? Christ himself warned us that in these things we must not look for success, that though many might hear the call, few would answer it—in short, that to be on God's side in the game of life was a hard thing, necessitating an ever uphill fight; that it meant unpopularity, to be permanently in the minority. Therein it seems lies the crux of the matter—we are tempted now to think and act as if we were canvassing for some great election (as in a sense we are), and our Candidate's chances of success rested entirely on our efforts. "God or Mammon" is the choice in our minds, and the more eager of us cry shame on our party's methods because Mammon looks to have the largest polling. Yet our leader scorned results, He laid no stress upon the numbers of his adherents: I am inclined to think we should have more cause for anxious heart-searchings than we already have if Christianity became a popular religion and its followers were in the majority. But I wander from the point. I should be much interested to know if your correspondent can give further details of practical experience on this most vital side of the work attempted.—Yours, &c.,

E. M. MOORE.

8 Carlingford Road, Hampstead, N.W.

PUBLICATIONS RECEIVED.

MESSRS. GEORGE ALLEN & UNWIN, LTD.—Your Part in Poverty: George Lansbury. 1*s.* net.

THE BLACKFRIARS PRESS, LTD.—Peace with Security: G. C. Armstrong. 3*d.*

BRITISH & FOREIGN UNITARIAN ASSOCIATION.—Year Book, 1917. 1*s.* net.

CAMBRIDGE UNIVERSITY PRESS.—The Cambridge History of English Literature. Vols. XIII. and XIV. 9*s.* net each. Ezra and Nehemiah: T. W. Crafer, D.D. 1*s.* 6*d.* net.

MESSRS. HODDER & STOUGHTON.—Scraps of Paper. 1*s.* net.

MESSRS. LAWLEY & CO.—The Lack of Science in Modern Education: Sir Napier Shaw. 1*s.* net.

MESSRS. MACMILLAN & CO.—Mens Creatrix: William Temple. 7*s.* 6*d.* net.

MISCELLANEOUS.

The Free Catholic. The Harvard Theological Review. The Hibbert Journal. Mind.

MEMORIAL NOTICE.

THE REV. HUBERT CLARKE.

IT is with deep regret that we have to announce the death of the Rev. Hubert Clarke, minister of Mead Row Chapel, Godalming. Mr. Clarke was seized with sudden illness on his way to evening service last Sunday and died next day, aged 63. He was the son of the Rev. Charles Clarke, formerly minister of the Old Meeting, Birmingham. He was educated at Manchester New College, London, and entered the ministry in 1879. After short periods of service at Stockton, Darwen, Halifax, and Altrincham, he settled at Godalming in 1894, where he did quiet and useful work, beloved of his own people and little marked by the world. Mr. Clarke suffered all his life from the severe handicap of lameness and ill-health. He never had the physical vigour to make the best use of the sterling qualities of his mind and character in the pulpit, and as the years passed he seemed to shrink more and more from contact with public life. He was never seen at meetings, and to the younger men in the ministry he was probably quite unknown; but at Godalming he found a great deal of happiness, especially in his work among the young people. He cared for the boys and girls of his little flock with loving sympathy, he encouraged their gifts, and when they went away from him into the great world he followed them with wistful affection. He kept up his classical reading, not simply as a solace for his own loneliness, but because now and then there was a promising boy who wanted to learn Latin. Music was a great delight to him and he had skill as a teacher. To see him with his orchestra at a Harvest Festival was to win a new sense of the beauty of the simple things, which make a good man happy. Much hindered in the battle of life he kept an undefeated soul and did what he could. He has left behind him the fragrant memory of a faithful country pastor and of a steadfast friend.

The funeral took place on Thursday at the Old Cemetery, Godalming. The service was conducted by the Rev. W. H. Drummond.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is registered by the London County Council, under the provisions of Section I. of the War Charities Act, 1916.

The objects of the Fund are: (1) *To aid the Belgian hospitals and convalescent depots in France, and the Belgian military doctors at the Front in Belgium;* (2) *To maintain a Civil Hospice at Calais;* (3) *To aid the Belgian School Colonies in France.*

106th LIST OF SUBSCRIPTIONS.

	£	*s.*	*d.*
Already acknowledged	15,867	8	8
Mrs. Fellows Pearson (tenth donation)	7	10	0
Miss Pearson (sixth donation)	4	10	0
Mrs. Jos. Webb	0	10	0
Miss C. Wells (second donation)	0	10	0
Liscard Memorial Church and War Sewing Society, per Mrs. Johnson (twenty-second and final monthly collection)	3	3	6
Mr. John Sale (fifth donation)	5	0	0
Mr. and Miss Hirst (fourteenth donation)	2	2	0
Mr. and Mrs. C. W. Chitty (thirtieth monthly donation)	4	0	0
Mrs. Harriett Kelsey Fay, Michigan, U.S.A.	1	0	0
Mr. Henry Sharpe (twenty-fifth monthly donation) ..	10	0	0
Mr. Kenrick (seventh donation)	10	0	0
Mr. and Mrs. Thos. Pratt (second donation)	1	0	0
Bootle Free Church War Relief Committee, per Mrs. Yates (twentieth donation)	1	10	0
Miss Emmeline Rawson (eleventh donation) ..	2	2	0
Mrs. Mary P. Fearing, U.S.A.	15	13	2
Mrs. Mary F. Bartlett of King's Chapel, Boston (second donation)	5	4	2
Mr. E. Braithwaite (fourth donation)	0	10	0
	£15,941	13	6

Parcels have been received from:—Miss S. S. Dowson; Mrs. Bowen Evans; Miss C. H. Rawlins; Miss Hetty Ebbutt; Miss Louisa Evershed; Miss Gertrude Ready; Cairo Street Chapel, Warrington, Branch of the Women's League; Miss M. C. Smith; Miss Corfield; Mr. Thomas Cobb; Miss E. S. Hollins; Miss Mary T. Worsley; The Old Meeting Church, Birmingham (per Mrs. Lloyd Thomas); Clapham Ladies' War Relief Committee.

WEEKLY NOTES.

I HAVE just received the following letter from the Director of the Colonie Scolaire at Wisques: "The two bales of clothes and two cases of toys have arrived in excellent condition. What a delightful collection of useful and necessary things—clothes, towels, knitted goods, blue apron cloth, bandages, toys! What new proof you give us of your generous sympathy, what new claim you establish to our gratitude. Thank you from my heart. The wood for the hut of the little boys' class room has arrived. The contractor thinks it will be finished in three or four weeks.

"In our workroom we have several old sewing machines rescued from Ypres, but they are worn out and cannot be mended. A new machine would be immensely useful to us, as would also a knitting machine. At the moment we are in need of knitting wool, especially black wool, and cottons and small haberdashery. I do not know if you can provide any of these things, but I know you will do what you can. On Tuesday last the Queen of the Belgians, with Princess Marie-José, came to wish the children a happy New Year. I spoke to her of your goodness to us."

Several friends have started to make layettes on the Belgian model for our new maternity home at Calais. I have patterns here if any one else wants to know how these little garments are made.

ROSE ALLEN.

SPECIAL WANTS.

Pyjamas, vests, pants.
Slippers, shirts, socks.
Mufflers, cardigans, mittens.
Games of cards, chess, draughts, dominoes, &c.

For the Maternity Home at Calais.

Layettes (on Belgian methods).
Women's chemises.
Bed jackets (in pale colours if possible).

The name and address of sender and list of contents should be enclosed in each parcel.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

THE RECONCILIATION OF PRAYER.

THE following letter, touching in its simplicity and earnestness, from a Catholic priest to a Protestant pastor, was quoted recently in *The Christian Register* from the *Bulletin Protestant Français*. The prayer referred to in it is read every Sunday at the Oratoire du Louvre, one of the principal Protestant churches in Paris :—

"*June* 1, 1916.

"MONSIEUR LE PASTEUR,—I have learned of the very beautiful and religious prayer, 'We bend the knee before Thee, O Father,' &c., which, as I am informed, you are using in your Sunday worship. Thinking that it might prove a spiritual stimulus to my parishioners, I have permitted myself to read it every Sunday at the close of mass. In acting thus I have not thought myself to be indiscreet, or to be making use of alien property. Have we not one and the same Master? Are we not sons of the same Father? I am sure you will agree with me in this, and it is on that account that I am impelled to make a request of you.

"Several persons, deeply touched by the accent of devotion and of reality in the prayer, have asked for copies of it as an inspiration for their private meditations. I am neither willing nor able to circulate such copies without your authorisation. If then you will kindly permit me, I will print the text of your prayer in my Parish *Bulletin*. Unfortunately the state of mind of some of the weaker brethren will not permit me to give the source from which it comes. Do you see any objection to this omission? Furthermore, it is the custom of our churches to use the plural of respect [You, instead of Thou, in addressing the Deity] in prayers in the vernacular; but this is not a modification of great importance.

"I would be very grateful to you, Monsieur le Pasteur, if you would give me a favourable answer as soon as possible. Will not this modest act of fraternal union have the value in the sight of God of a prayer to hasten the blessed day when the sheep of all folds shall form one flock under Christ, the one shepherd?

"I follow with interest and emotion the sermons published in leaflets by the Fischbacher Press. Several of my best parishioners read them with real religious profit.

"Accept, Monsieur le Pasteur, the expression of my respectful regards in Christ. "——, Rector of ——."

MINISTERS' INCOME TAX.

THE following report on Income Tax has been prepared by Mr. A. E. Piggott of Manchester for the Committee of the Ministerial Fellowship. We may point out that its value is not confined to ministers, but applies equally to all our readers whose income entitles them to either partial or total exemption.

MINISTERS' INCOME TAX (SCHEDULE D. OR E.).

To the Committee of the Ministerial Fellowship.

DEAR SIRS,—I have pleasure in putting before you a few points that may be of service to ministers in enabling them to fill in their Assessment forms without injustice to themselves, or to obtain repayment of any sum to which they might be entitled. Tax overpaid, or which has been deducted, and is reclaimable, can be reclaimed for a period of three years.

ABATEMENTS AND RATES OF TAX.

The following table gives the abatements allowed, and the rates chargeable for the Government financial year, ending April 5, 1917, for incomes up to £1,000 :—

Income.	Abatement.	Amount on which tax payable.	Rate of tax. Earned Income.	Rate of tax. Unearned Income.	Rebate on Tax at 5/- deducted from Dividends, etc., and charged on Schedule A. Assessments (Property Tax).
Up to £130	£130	Nil.	Nil.	Nil.	5/- in £ on such amts.
£131 to £400	£120	£11 to £280	2/3 in £	3/- in £	2/- in £ on such amts.
£401 to £500	£100	£301 to £400			
£501 to £600	£100	£401 to £500	2/6 in £	3/6 in £	1/6 in £ on such amts.
£601 to £700	£70	£531 to £630			
£701 to £1000	None.	Full Income.			

ALLOWANCES.

In addition to the "abatement" mentioned above, an "allowance" of not more than 3*s.* in the £ is authorised for annual premiums paid on the claimant's own life, or that of his wife (not exceeding a sum equal to one-sixth of the net income from all sources).

An "allowance" may also be claimed at the rate of £25 in respect of each child living on April 6, 1916, and under the age of 16 years, where the claimant proves that his total income does not exceed £700.

DEDUCTIONS FROM GROSS PROFITS OF EMPLOYMENT.

16 and 17 Victoria, chap. xxxiv., section 52, provides that in assessing duty chargeable on any clergyman or minister in respect of the emoluments of his profession, it shall be lawful to deduct expenses incurred by him "wholely, exclusively, and necessarily, in the performance of his duty as such clergyman or minister." The gross amount of salary should not be stated on the assessment form, but a *net amount* after deducting necessary expenses. The practice of surveyors in admitting particular items varies, and they should not be specified except when demanded. Generally speaking, the deduction allowed varies from perhaps £10 to £25. Rent of study, books and stationery, travelling expenses for visiting, or district denominational meetings, may well be taken into this reckoning.

SURRENDER OF EXCESS AMOUNTS.

An important matter is the *rate* at which tax should be levied, and it will be noted from the table given above that the rate rises as soon as a certain amount has been passed—and the increased rate applies not merely to the *excess* sum but to the whole amount payable.

Thus a person with an income of £130 or under would be free of taxation, while one whose income reached £131 would only be allowed an abatement of £120, and be liable to taxation on £11 at 2*s.* 3*d.* =£1 4*s.* 9*d.*, or, if the income were from investments ("unearned"), then at 3*s.* in the £, or £1 13*s.* Manifestly in this, as in other matters, "excess" is to be avoided! Take the case of a person whose income has exceeded £400—say £401—he will have to pay on £21 more than he would if his income were only £400 ("abatement" being reduced); but if he will pay over the "excess"—£1 in full to the Revenue Authorities—his assessment will then be £400 less £120 "abatement," and he would pay tax on £280 at 2*s.* 3*d.*=£31 10*s.*, instead of on £401 less £100 "abatement"—£301 at 2*s.* 3*d.*, amounting to £33 17*s.* 3*d.*, a saving of £2 7*s.* 3*d.*, less the £1 surrendered.

ASSESSMENT.

The correct assessment of Income Tax and the obtaining of allowances, and the repayment of tax to which a person might be entitled, is admittedly a somewhat complex and difficult procedure. It is dependent upon the correct filling in of the "Return of Income for Assessment." This form, in the first instance, is issued by the "assessor" for the district, but the official who deals with the taxpayer, and with whom the adjustments in each individual case are made is the "Surveyor of Taxes," and if any of your members are in doubt as to their position, they should apply to the Surveyor.

CLAIMS FOR REPAYMENT.

Claims for repayment of tax are addressed to "The Secretary, Inland Revenue (Claims Branch), Canada House, Kingsway, London, W.C."

Though Income Tax deducted from dividends, chief rents, mortgage interest,

and other investments, or assessed on property (Schedule A.), is at the rate of 5*s.* in the £, that rate is reduced by stages down to 3*s.* on incomes ranging between £131 and £500. The difference can therefore be recovered, either by an equivalent allowance being made off the Schedule D., or Schedule E., tax payable by the persons interested, or by direct repayment from Somerset House of the amount.

Two illustrations will make this clear. In the first instance we will assume that the "Return of Income for Assessment" has been duly made in complete form, and that the person's total net income is £400. This might be made up in the following manner :—

Income derived from "Trade, Profession, Employment, or Vocation," *e.g.*, "Ministerial Stipend and Fees received, less expenses, say				*£350 0 0
"Income from Property."				
Annual Assessed Value of Private Dwelling House (address given)...				†29 3 4
Income from "Interest, Annuities, Dividends," &c., including wife's property, tax deducted				†33 0 0
				£412 3 4
"Charges on Income."				
Ground Rent. Oldmans Trustees	£4	13	4	
Mortgage Interest, "Perseverance Bldg. Society." £200 at 4 per cent.	8	0	0	
				†12 3 4
				£400 3 4

*From this sum of £350 would be allowed :—

Abatement	£120
Life Insurance, say...	10
Allowance children, say...	75
	—— £205, leaving

as the sum to be assessed for Income Tax, £145 at 2/3 = £16 6*s.* 3*d.*

The items marked † have all paid or been subject to deduction of tax on "unearned" income at the rate of 5*s.* in the £. Of these £29 3*s.* 4*d.* and £33 are receipts (income) amounting to £62 3*s.* 4*d.*, against which payments have been made of £12 3*s.* 4*d.*, leaving a net sum of £50—as income which has already paid the highest rate of 5*s.* in the £. Now as the total income does not exceed £500, the "unearned" income tax rate should only be 3*s.* in the £, and the notice of "Assessment of Income," which shows, as stated above, a liability for £16 6*s.* 3*d.*, should show against this amount "Relief of 2*s.* in the £ on taxed dividends or interest, &c., allowable in the case of incomes not exceeding £2,000," £5 (being 2*s.* rebate on the £50 of unearned net income) and reducing the amount payable in two instalments in January, 1917, and July, 1917 (and for which a demand note will be sent by the Collector of Income Tax) to £11 6*s.* 3*d.* If this adjustment should not have been made then the full tax, £16 6*s.* 3*d.*, would have to be paid, but a claim for repayment of the £5 could be made to the Secretary of the Claims Branch, mentioned above.

The notices of dividend showing the amount of dividend and the tax deducted, as well as the similar debit notes for chief or ground rent and mortgage interest, should be retained, as they would be required to substantiate any claim made.

War Loans, 1914 and 1915, are not taxed at the source if inscribed and not exceeding £100; above that sum they are subject to tax by deduction from interest payable. War Loan 1917 is not taxed at the source up to any amount. Exchequer Bonds, if to bearer, subject to tax (taken off coupons), but if inscribed, not subject to deduction of tax. In all such cases, the return must include income from this source, and tax has to be paid if over £130 a year. War Savings Certificates, free of tax.

In the second case it is assumed that the income, whether "earned" or "unearned" is under £130, but if any part is derived from investment, that portion will have been taxed at the rate of 5*s.* in the £ (except in regard to War Savings Certificates and Inscribed Exchequer Bonds), and the whole of the tax so deducted can be recovered on filling in the necessary forms (to be obtained from the Claims Branch, Canada House, Kingsway, on written application), and submitting the vouchers for the deduction made.

What is Assessable Income?

As to the receipts returnable as income, the elaborate "Instructions" issued with the return form, states: "All persons resident in the United Kingdom ....are liable to Assessment....in so far as they derive income from Property, Trade or Employment ...." (Note 2 of Instructions), while Note 18 gives it as "Income from Trade, Profession, Employment, or Vocation." It would be right, I think, to include in the return, in addition to ministerial stipend, any fees received for services rendered, even if such were voluntarily given, and not in the nature of a "Charge for Services," though these are not always set forth in the return, or their inclusion demanded. But, surely, voluntary *grants* in regard to which the recipient has no claim, *i.e.*, items which are *not* "income from a profession....employment, or vocation," need not, I am of opinion, be included.

Inquiries on this point have been made from the leading denominational societies by your Hon. Secretary, the Rev. C. J. Street, who states :—

"1. Positive *annuities*, whether from the Minister's Pension and Insurance Fund, or from the Widow's Fund, are clearly 'income,' to be returned as such, and liable to tax.

"2. *Grants*, which are purely voluntary gifts, and only occasional, ought not to be treated or returned as 'income' or subject to tax. This will apply to the occasional £5 or £10 given by the Ministerial Fellowship, *e.g.*, to a minister who is in temporary difficulties, and to grants of the kind, made only occasionally and for special need, by any other society.

"3. The Stipend *Augmentation* and *Sustentation* Fund Grants, which under ordinary circumstances are pretty reliable and continuous, must be treated as 'income' for tax purposes.

"4. The real difficulty—and difference of opinion and practice—comes in when you consider the *Benevolent Grants which are pretty continuous* to needy and deserving cases, but for which there is no kind of claim made, *e.g.*, by the Ministers Benevolent Society."

I do not consider *Benevolent Grants* can be regarded as "Income from profession, employment, or vocation," and they need not be returned "for assessment," nor when accounting for "Income from Miscellaneous Sources."

Yours faithfully,

Arthur E. Piggott,
Incorporated Accountant.
56 *Mosley Street, Manchester.*

HOSTEL AND SOCIAL CENTRE AT ESSEX HALL.

GENEROUS CONTRIBUTION FROM AMERICA.

The President of the American Unitarian Association, the Rev. Samuel A. Eliot, D.D., in a letter received by the Secretary of the British and Foreign Unitarian Association on January 24, writes :—

"I have just had the pleasure of sending Dr. Carpenter, in care of Essex Hall, a modest contribution of £200 for the Hostel and Social Centre in connection with Essex Hall. I have asked Dr. Carpenter to expend this sum wherever he thinks best, and I have ventured to suggest that if immediate and pressing needs are provided for it might be pleasant to furnish one of the rooms with this money and that it be known hereafter as the 'American Room.'"

The Treasurer desires to acknowledge with thanks the following additional contributions which he has received: Miss G. Bradshaw, £1 1*s.*; Miss A. A. Gamble, £2; Miss C. E. Gibbs, £2 2*s.*; Miss Lawrence, Brighton, 10*s.*; Mrs. C. F. Pearson, £5; Women's League, Bank Street, Bury, £1 1*s.*

MEN AND MOVEMENTS.

We have received several complaints lately from subscribers of serious delay in receiving their weekly copy of The Inquirer. In other cases parcels of copies for local sale have been held up for two or three days. May we point out that the fault lies with the postal arrangements and not with our office. We are doing our best to probe the matter and have it remedied. It is clear that the Post Office is finding it very hard to maintain the high standard of speed and efficiency to which we are accustomed.

We desire to call the special attention of our readers to the appeal on behalf of John Pound's Home, which appears in another column. Work of this kind, with its gracious beneficence towards those who are ill-fitted to help themselves, must not be allowed to suffer in spite of the absorbing claims in other directions. It would be little to our credit if Mrs. Rogers's worst fears were realised, and the Home had to be closed.

The National Unitarian Temperance Association has done an excellent piece of work in preparing a number of cards suitable for hanging in a public place, which point out in plain language the danger of the use of alcoholic drink by men in His Majesty's Forces. The appeal is made on the ground both of unselfish patriotism and of personal health and efficiency.

THROUGH the generosity of two friends a supply of these Temperance Cards has been sent to the Y.M.C.A. for use in their huts and canteens. The Secretary, Mr. E. F. Cowlin, 19 Northwood Road, Forest Hill, London, S.E., will be happy to send a few of the cards to any one who can make good use of them.

AMONG the officers mentioned in Dispatches this month we notice with pleasure the name of Lieut.-Col. Stanley Chatfeild-Clarke, V.D. Artists' Rifles. Like his eldest brother, Mr. Howard Chatfeild-Clarke, he is a member of Essex Church. Another brother, Sir Edgar Chatfeild-Clarke, who takes a prominent part in public life in the Isle of Wight, is President of the Sustentation Fund and formerly for many years acted as its Treasurer.

WE are glad to see that Capt. Harold Brown, Yorks Regiment, son of Mr. G. W. Brown of Hampstead, has been promoted to the rank of Brevet-Major. Major Brown has already won the D.S.O., the Military Cross, and the Croix de Guerre.

AMONG recent recipients of the Military Cross we notice the names of Lieut. James Boyle (R.E.), the Choir Secretary at Mill Hill Chapel, Leeds, and Lieut. W. P. Moss, a member of the Church of the Divine Unity, Newcastle-on-Tyne. Lieut. Moss has been wounded three times.

LIEUT. H. D. ROBERTS asks us to correct the address which appeared in this column on the 13th inst. His present address is R.T.O. ; A.P.O.R.C.I. ; B.E.F. He writes : "I am in full charge of a Railhead now, in a *secluded* spot."

NEWS OF THE CHURCHES.

Accrington.—Much sympathy is felt with Dr. Arthur Greenhalgh, Medical Officer of Health for the town of Accrington, in the loss of his wife. Mrs. Greenhalgh (*née* Burgess) sprang from an old Presbyterian family in Monaghan, Ulster, was trained as hospital nurse at the Adelaide Hospital, Dublin, and subsequently held appointments in London, Nottingham, Blackburn, and finally as first Matron at the Victoria Hospital, Accrington. On her marriage to Dr. Greenhalgh thirteen years ago, she became a member of the Oxford Street Church, Accrington. Unfortunately, her health began to fail after a few years, and in spite of every effort to arrest her disease, both on the continent and at home, she gradually lost strength and passed away on January 13, at 7 Rossall Road, Ansdell, in her 47th year. She leaves besides her husband two sons aged 11 and 7, two sisters, and other relatives to mourn her loss. The interment took place on Thursday, January 18, at the Accrington Cemetery, the Rev. J. Islan Jones, M.A., of Bolton, officiating.

Midland Sunday School Association.—The Annual Meeting was held at the Hurst Street School on January 20, and was well attended. The Secretary gave a brief report of the year's work. During his term of office, the president, Mr. W. Cheshire, has visited most of the schools on the roll, and read a very interesting and helpful report of his impressions. In the sixteen schools comprising the Association there are now about 3,000 scholars and 200 teachers. Mr. Cheshire mentioned that at one school several old teachers, whose time is now much occupied with important public work, have come forward with their help and experience to fill vacant places. The Rev. A. W. Fox, President of the Sunday School Association, and the Rev. H. W. Stephenson, of Loughborough, addressed the meeting, and music was contributed by Hurst Street friends. The Rev. H. Warnock, of Walsall, is president for the current year.

Stockport.—The annual interchange of pulpits among the Free Churches of the town took place on Sunday last, and for the third time St. Petersgate Church was included in the exchange. The Primitive Methodist minister, the Rev. William Barker, preached at St. Petersgate, and the Unitarian Minister, the Rev. H. E. Perry at Bethesda Chapel.

Suffolk Village Mission.—Another pleasant gathering in connection with the Mission took place on Monday, January 15, when the congregation and members of the minister's class at Framlingham were hospitably entertained by the Rev. W. H. and Mrs. Sands. Some of the members kindly helped to provide the tea, after which small tokens of goodwill were given by "Santa Claus" to those assembled. A very pleasant evening closed with a few appropriate words from the minister.

A PROHIBITION CHRONICLE.

In spite of the great advance which has been made towards the prohibition of the drink traffic in various parts of the world, it has hitherto been no one's special business to collect and distribute information concerning the movement for the benefit of writers and speakers as well as the general public. *The International Record*, the first copy of which is just to hand, is intended to supply this need, and the fact that Mr. Guy Hayler, author of 'Prohibition Advance in All Lands,' is acting as honorary Editor will be sufficient assurance to temperance workers as to the comprehensive character and accuracy of the information published in its columns. The Prohibition movement is making astonishing progress, and the interesting surveys in *The International Record* encourage most optimistic predictions for the future, especially in regard to the American Continent. "By means of the Canadian Temperance Act," the leading article points out, "Local Veto was extensively adopted. Each Province in Canada has now Prohibition with the single exception of Quebec ; yet even there 84 per cent of the townships have no licence. In the United States the progress is perhaps even more startling. Nine years ago there were three Prohibition States. To-day there are no less than twenty-three States—and Alaska—where the people have adopted State-wide Prohibition ; and if the counties, cities, and towns of the other States are added, then fully 60 per cent of the entire population and 80 per cent of the territory is free from the common sale of intoxicating liquors. It is not in the nature of exaggeration to say that by 1920 it is expected the whole of the United States will be under Prohibition."

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FOR THE AUGMENTATION OF MINISTERS' STIPENDS.

The ANNUAL GENERAL MEETING of the Contributors and Friends will be held at Dr. Williams's Library, Gordon Square, London, W.C., at 12.30 P.M., on TUESDAY, February 13, 1917, to receive the Report and Accounts, elect three Managers, appoint Officers, and transact other Business.

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11. Rev. GILBERT T. SADLER, M.A., LL.B.
18. Rev. FRANCIS H. JONES, B.A.
25. Rev. GILBERT T. SADLER, M.A., LL.B.

THE ATHENÆUM

THE JOURNAL OF RECONSTRUCTION

THE ATHENÆUM completed with the December Number a series of papers the object of which was to set forth not only the changes made in the direction of our national activities during the War, but also the modifications in thought and outlook. The papers are not primarily concerned with future policy and developments, though they may, perhaps, indicate the lines upon which the future appears to be shaping itself.

The following is the complete List :—

No. 1. The War and Education. By A. G. [*September.*
„ 2. The War and National Temperance. By H. G. Chancellor, M.P. [*September.*
„ 3. The War and Women. By M. S. Reeves. [*October.*
„ 4. Agriculture and the War. By Arthur W. Ashby. [*October.*
„ 5. The War and Wages. By R. Page Arnot. [*November.*
„ 6. The War and Labour. By A. G. [*November.*
„ 7. The War and Wealth. By X. [*December.*
„ 8. The War and Religion. By H. G. Wood. [*December.*

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to *The Publisher*, **13 Bream's Buildings, E.C.**, not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted unless instructions are received to the contrary by Thursday midday.

SUNDAY, February 4.

LONDON.

Acton, Creffield Road, 11.15 and 6.30, Rev. H. C. HORSLEY, M.A.

Bermondsey, Fort Road, 6.30, Mr. S. P. PENWARDEN.

Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. W. J. PIGGOTT.

Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. Dr. HITCHCOCK.

Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.

Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. D. BASIL MARTIN, M.A.

Forest Gate, Upton Lane, 11, Mr. FRANK G. FINCHAM; 6.30, Mr. J. BEGG.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. BERTRAM LISTER, M.A.

Hampstead, Rosslyn Hill Chapel, 11 and 6.30, Rev. HENRY GOW, B.A.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.

Ilford, High Road, 11 and 6.30, Rev. A. H. BIGGS, M.A., LL.M.

Islington, Unity Church, Upper Street, 11 and 7, Rev. J. VINT LAUGHLAND.

Kentish Town, Clarence Road, N.W., 11 and 6.30, Rev. F. HANKINSON.

Kilburn, Quex Road, 11, Rev. J. ARTHUR PEARSON; 6.30, Rev. F. H. JONES, B.A.

Leytonstone, Haydn House, 63 Fairlop Road, 6.30, Rev. J. ARTHUR PEARSON.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.

Peckham, Avondale Road, 11 and 6.30, Rev. R. T. HERFORD, B.A.

South Norwood, League House, 141 Portland Road, 7, Mr. J. W. GALE.

Stoke Newington Green, 11.15 and 7, Dr. LIONEL TAYLER.

Stratford Unitarian Church, 11, Mr. R. W. SORENSEN; 6.30, Mr. J. P. ROSLING.

University Hall, Gordon Square, W.C., 11.15, Rev. W. L. SCHROEDER, M.A.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.

West Hampstead, All Souls, Weech Road, Finchley Road, 11.15, Rev. EDGAR DAPLYN.

Wood Green, Unity Church, 11 and 6.30.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.

BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.

BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 3.30, Rev. J. M. LLOYD THOMAS.

BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. L. CLARE.

BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIGHTON, Free Christian Church, New Road, 11 and 6.30, Rev. W. H. DRUMMOND, B.A.

BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

CAMBRIDGE, Assembly Hall, Downing Street, 11.30, Lieut.-Col. Rev. C. S. BULLOCK.

CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. J. EVANS.

CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.

DEAN ROW, 10.45 and 3.0, Rev. E. A. VOYSEY, M.A.

DOVER, Adrian Street, near Market Square, 11 and 3.0, Rev. C. A. GINEVER, B.A.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.

EDINBURGH, St. Mark's, Castle Terrace, 11, Rev. R. V. HOLT, B.A., B.Litt.

EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.

GEE CROSS, Hyde Chapel, 11 and 6.30.

HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. E. LOCKETT.

HINDLEY, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. R. F. RATTRAY, M.A., Ph.D.

HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. JONES.

HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. JOSEPH WOOD.

LEICESTER, The Great Meeting, 11 and 6, Rev. EDGAR I. FRIPP, B.A.

LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30.

LIVERPOOL, Bootle Free Church, 11 and 6.30. Supplies as announced locally.

LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. MELLOR.

LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Rev. J. C. ODGERS, B.A.

MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.

MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. A. W. FOX, M.A.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.

MANCHESTER, Sale, 11 and 6.30, Rev. W. S. MCLAUCHLAN, M.A.

NANTWICH, Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. PARK DAVIES, B.A., B.D.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.

NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 3.30, Rev. J. RUDDLE.

OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.

PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.

PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.

SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.

SHEFFIELD UPPER CHAPEL, 11 and 6, Rev. C. J. STREET, M.A. LL.B.

SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.

SOUTHAMPTON, Church of the Saviour, London Road, 11 and 3.15, Rev. VICTOR MOODY.

SOUTHEND, Darnley Road Church, 11.

SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, B.A.

TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. JOSEPH WORTHINGTON, B.A.

TUNBRIDGE WELLS, Free Christian Church, Dudley Road Institute (side entrance), 11.15 and 3.15, Rev. S BURROWS.

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. ERNEST PARRY.

WARWICK, High Street Chapel, 11.15 and 6.30, Rev. GARDNER PRESTON.

WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. C. ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.

Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, corner of Fernwood Road and Fisgard Street, 11.

WINNIPEG, CANADA.

All Souls Church, 7, Rev. HORACE WESTWOOD, D.D. Sunday School, 3.

MARRIAGES.

BREWITT-TAYLOR—ELLIS.—On January 27, at Rosslyn Hill Chapel, Hampstead, by the Rev. H. Gow, Raymond Brewitt-Taylor, M.B., younger son of C. H. Brewitt-Taylor of China, to Evelyn, youngest daughter of Henry Ellis of Potter's Bar.

HOLT—THOMSON CLAY.—On January 31, in Edinburgh, Alfred Holt, son of the late Alfred Holt of Liverpool, to Jean, daughter of A. Thomson Clay, W.S., of Edinburgh.

DEATHS.

HARDING.—On Friday, January 26, at 18 Antill Road, Bow, Joseph Harding, in his 78th year.

HASLAM.—On January 28, at White Bank, Bolton, William Haslam, aged 72 years. Cremated at Manchester Crematorium on Thursday, February 1.

THOMSON.—On January 27, at Lady Murray's Hospital, Le Treport, of wounds received on January 22, Second-Lieut. Ronald Thomson, R.E, 185th Tunnelling Co., second son of the late Andrew Thomson and Mrs. Thomson, Melton House, Rotherham, aged 30 years.

Situations

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** All letters and manuscripts for the Editor should be sent to 23 Cannon Place, Hampstead, N.W. They must reach the Editor not later than Wednesday evening for publication the same week.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

THE Prime Minister has chosen once again to make an important pronouncement by means of a press interview. In cases where the precision of official language is not required it has the advantage of riveting the attention of a large public. Certainly the distant parts of the Empire will be encouraged by his frank way of taking them into his confidence about the hopes and purposes which gather round the approaching Imperial War Council "The people of the Dominions know," Mr. Lloyd George said to Mr. Keith Murdoch, "that I am not a Jingo. My record contains no journeys into flamboyant Imperialism. Yet I regard this Council as marking the beginning of a new epoch in the history of the Empire. The war has changed us. Heaven knows, it has taught us more than we yet understand. It has opened a new age for us, and we want to go into that new age together with our fellows overseas just as we have come through the darkness together, and shed our blood and treasure together."

MR. LLOYD GEORGE went on to point out that the immediate purpose of the Conference is not to discuss constitutional questions which may arise after the war, but to take effective measures for the prosecution of the war and the settlement of terms of peace. "Nothing," he said, "affecting the Dominions, the conduct of the war, or the negotiations of peace will be excluded from its purview. There will, of course, be domestic questions which each part of the Empire must settle for itself—questions such as recruiting in the United Kingdom, or home legislation. Such domestic matters will be our only reservation. But we propose that everything else should be, so to speak, on the table." Among special topics which will come up for discussion mention was made of the fate of the German colonies, the problems of demobilisation, the migration of our own people to other parts of the Empire, the settlement of soldiers on the land and commerce and industry after the war.

* * *

To the question whether he was sanguine about the future of the Empire Mr. Lloyd George replied in terms of glowing confidence:—

> If we see the war through I certainly am. You do not suppose that the great combination of peoples who make up the Empire can have stood stedfastly together, with their Allies, in order to discredit and overthrow the most brutal and inhuman machine for the destruction of human liberties which the world has ever seen, and not have discovered a new bond of unity and a new ground of friendship. We stand at this moment on the verge of the greatest liberation which the world has seen since the French Revolution. And do you tell me that the peoples who have stood together and staked literally everything in order to bring that liberation about are not going to find some way of perpetuating that unity afterwards on an equal basis? I am certain that they will.

* * *

The Westminster Gazette uses exactly the right word when it says that we read of the salute of the Allied flags in Athens last Monday with satisfaction but with no pleasure. The pity of it is that such an act of reparation, humiliating as it must have been for many proud men, should have been necessary. The scene in the Zappeion Square at Athens, in full view of the Acropolis, was evidently a striking one. By such an act conspirators do not lose their sullenness, and the suspicious elements in the population are not at once turned into friends, but we hope that it marks the end of the *régime* of sordid intrigue which has debased the mind of Europe. Much has been said about the failure of the diplomacy of the Allies to deal effectively with the court and military party in Greece. If, however, a settlement has been reached without plunging the country into the horrors of civil war, history may see just cause for a revision of the popular verdict.

* * *

GENERAL SMUTS received a great welcome on his arrival at Pretoria from the seat of war in East Africa. He confessed that the difficulties of the campaign against the German coloured troops with their tough fighting qualities had been greater than he had anticipated; but he had been surprised beyond measure at the splendid co-operation of the mixed forces which he had commanded. South Africa, who had contributed the main share, might always be proud of her sons. Yet what gave him the greatest pleasure was that these boys were gentlemen. "I have

never seen better behaved troops in my life," he said, "than the young gentlemen who fought under me in East Africa, and if you want a certificate of character for them go to the numerous German women and children scattered over that barbarous country. Ask them what they think of South Africans. They will tell you." That is a tribute which will not be forgotten, and none of us can read it without exultant pride.

* * *

IT is a healthy sign that President Wilson's endorsement of a League of Nations to enforce Peace is being subjected to a good deal of critical examination in his own country as well as elsewhere. As we pointed out last week there is danger in some quarters that the emotional appeal of a grandiose idea may make men impatient of the doubts and hesitations of political wisdom. If we may judge from the short report of a speech by Senator Root in *The Times* he has felt it his duty to point out that there would be serious difficulties in any proposal to commit the United States to enter a convention or treaty with the other civilised countries of the world which would bind the United States to go to war without the people of the United States having an opportunity to say whether they would go to war or not. "What I understand by it," he said, "is that a convention shall be made by which all civilised nations shall agree with all their power to stand behind the maintenance of peace thus agreed upon, and if peace be infringed, then, under the sanction of that agreement, each nation shall determine what is its duty towards the maintenance of that peace."

* * *

IT will be observed that this is a very serious limitation of the proposal, for it throws every country back at a time of crisis upon its own independent political judgment. In other words there cannot be any binding agreement to go to war to enforce peace, simply because public opinion might refuse to keep the promise in cases where no national interest is clearly involved. As Mr. Root says, "Agreement or no agreement, when the times comes the people of the United States will not go into any war, and nobody can get them into any war, until they are in favour of fighting for something. And nothing can be so bad as to make a treaty and then to break it."

* * *

THOUGH Lord Cromer was an old man, and he has left a record of magnificent public service, his death is a serious loss to the country. He was chairman of the Dardanelles Commission, and no one was so well qualified as he to give advice on the problems of the Eastern Mediterranean which must come up shortly for settlement. He will be remembered always as the maker of Modern Egypt, perhaps the greatest achievement of administrative genius of modern times. He found the country broken by terrible burdens and hopelessly corrupt. He left it with its prosperity and happiness firmly based upon sound finance and impartial law. Of course the massive strength of Lord Cromer's work and the exceptional difficulties with which he had to cope raised up a company of critics and detractors. For several years Mr. Wilfrid Scawen Blunt employed his erratic genius in pungent attacks upon his administration. Others complained that he did not pay sufficient attention to native sentiment and the need of popular education. But the fact remains that he succeeded magnificently where other men would have failed, and like many another just man before him his name was one of fear to the wrong-doer. He had reason to be proud of the story of a peasant woman in a remote part of Egypt who told her oppressor, "At Cairo there is the man called Cromer, and he will give me justice."

* * *

BUT the best account of what he did for Egypt is contained in a passage of the noble speech which he made at Cairo on the eve of his departure. It deserves to be accepted as a classical expression of the benefits of English government. We may add that Lord Cromer knew that all these things are at issue in the present war. He said:—

> Has there been no moral advancement? Is this country any longer governed, as was formerly the case, exclusively by the use of the whip? Is not forced labour a thing of the past? Has not the accursed institution of slavery practically ceased to exist? Is it not a fact that every individual, from the highest to the lowest, is now equal in the eye of the law; that thrift is encouraged; that the most humble member of society can reap the fruits of his own labour and industry; that justice is no longer bought and sold; that every one is free, perhaps, some think, too free, to express his opinions; that King Backsheesh has been dethroned from high places, and now only lingers in the purlieus and byways of administration; that the fertilising water of the Nile is distributed impartially to prince and peasant alike; that the sick man is tended in a well-equipped hospital; that the criminal and the lunatic are no longer treated like wild beasts; that even the lot of the brute creation has not escaped the eyes of the reformer; that solidarity of interests between the Governors and the governed is recognised in theory and in practice; that every act of administration, even if at times mistaken, for none is infallible, bears the mark of honesty of purpose, and an earnest desire to secure the well-being of the population; and, further, that the funds, much reduced in amount, now taken from the pockets of the taxpayers, instead of being for the most part spent on useless palaces and other objects in which they are in no degree interested, are devoted to purposes which are a real benefit to the country? If all these, and many other points to which I could allude, do not constitute some moral advancement, then, of a truth, I do not know what the word "morality" implies.

* * *

THE Report of the Speaker's Committee on Electoral Reform is a telling illustration of the possibilities of common action which exist among men, when they lay aside differences of party and come together to discuss what is best for the country. The Report reveals a large measure of agreement upon matters, which usually arouse keen political passion. By the mere flux of time many of them have become ripe for decision, and sensible men, even when they do not like them, feel that it is no longer wise or even fair to resist them. Thus the Report includes recommendations for the redistribution of seats, for some measure of proportional representation, for the severe limitation of plural voting, for the holding of all elections on one day and the reduction of election expenses, and for a conservative instalment of woman suffrage, though the last has not been accepted unanimously by the Committee. It is probable that very few of these questions can be dealt with by the present House of Commons; but in any case the Report is an important landmark in the evolution of democratic government. On most of these questions we can never sink back into the old ruts of controversy. So far as argument is concerned their victory is won.

* * *

LAST week we had to announce the gracious gift of £200 by our Unitarian friends in America to the Hostel at Essex Hall. To-day our pleasure and gratitude are doubled by the receipt of a gift of the same amount for the work of our Belgian Hospital Fund. We can only speed our thanks across the sea to 25 Beacon Street, Boston, and the big-hearted man, Dr. Samuel Eliot, who presides there. At the same time we promise our American friends that every penny of their money will be well spent, and to whatever department of our work it goes, whether the Military Hospitals, or the Maternity Home in Calais, or the School Colonies for homeless Belgian children, it will carry with it a message of sympathy and goodwill and personal friendship.

THE MORAL VALUE OF NEUTRALITY.

WE are exhorted continually at the present time to cultivate a sensitive concern for the good opinion of neutral peoples. It is right that we should wish to stand well with our neighbours, and the better the cause for which we contend the more anxious we are that they should not misjudge or misunderstand us. For one thing there is something stimulating in moral sympathy which puts a girdle round the earth; for another they themselves miss so much if they stand aloof cold, calculating and silent, while we bleed in a cause which is theirs as well as ours. We want them to fight for us with their hearts if not with their hands. But we doubt whether whirlwind campaigns of publicity and newspaper "stunts" to promote sympathy with the Allies are of much use. We have no wish to take a leaf out of the book of Count Bernstorff. As soon as German aims cease to be blatant they will be withered by the contempt of mankind; but blatancy in the case of men with a good conscience and noble aims is a method of foolishness. If here and there this puts us at a disadvantage in the eyes of "special correspondents," we are quite prepared to accept the risk rather than lapse into boasting and the bad manners which are inseparable from loud advertisement of our own virtues. We want to be on excellent terms with all neutral peoples, but we do not want to pay them the poor compliment of showing nervousness about their opinion of us. Let them judge us by what we are and what we do.

There is another aspect of this cult of the Neutral about which it seems desirable to say a few words. It is assumed by some people that neutrality in the present struggle confers upon a nation a special claim to virtue. While the belligerents are soiled by envy and greed and distracted by ignoble passion the Neutral is supposed to live in some heavenly region above the battle, where he can possess his soul in peace and exercise impartial judgment. It has even been suggested that a court of Neutrals is the only proper body to arrange a just and lasting peace. This idea has inspired a letter by Principal Selbie, which appeared in *The Manchester Guardian* last week. It is sufficiently plausible to merit a short examination. He writes as follows:—"'The world can be at peace only when there is a sense of justice.' These words by Mr. Wilson are significant. It is but a step from justice to revenge. In view of this, civilisation has decreed that neither combatants in a conflict can lawfully prescribe and adminster their own conception of justice. This is the legitimate function of independent and neutral authorities. Obviously peace is only possible following the verdict of a jury of the representatives of neutral nations."

We desire to treat Dr. Selbie's opinion with all respect, but it is a time not for compliments but for plain speech, and so we must say with all emphasis that his argument seems to us to be rooted in fallacy. Like many another pious aspiration it crumbles into dust when it is confronted with the facts. We do not suppose that Dr. Selbie himself, or any other man capable of calm and rational judgment on the situation, imagines for a moment that his idea of a neutral court, to whose judgment the belligerents would meekly submit, can be realised. Does it, then, serve any useful purpose to talk in the air? In present circumstances many men have schooled themselves to silence about their pet theories and their far-away dreams, because they know that if they squander thought unfruitfully their good intentions will not save them from being guilty of an act of public mischief.

But our chief objection to Dr. Selbie's suggestion is not that it is untimely because it is impossible. Were it possible we should cordially dislike and distrust it. We believe that he has fallen into the error of confusing political neutrality with moral impartiality, whereas there is no necessary connection between the two things, and as a matter of fact it seldom exists. Suppose a court of neutral nations could be constituted to judge between ourselves and the Central Powers, have we the slightest reason to suppose that it would be wise and fair and filled with political wisdom? It would be composed chiefly of small nations, with their lack of experience in dealing with the large affairs of the world, their own jealousies and fears, and probably a fatal tendency to compromise in order to ward off the anger of their big neighbours. If we want a thoroughly bad peace we could probably have it on these terms. Neutral nations still exist in the sense that they take no active part in the struggle, but there are no impartial nations left in the world. Where are we to look for the calm judicial mind and complete disinterestedness? Is it possible even to desire that such detachment should exist?

This brings us to state briefly our chief reason for rejecting the plea that neutral opinion has any special moral value at the present time, and therefore ought to have a decisive influence in framing the terms of peace. Dr. Selbie's contention rests apparently upon the belief that we are in the position of litigants engaged in a squalid quarrel, while the neutral represents the serene dignity of Law. In no way does this picture correspond with reality. We are contending for things about which compromise is impossible and indecision would be a crime. Will it be said that a man cannot resist aggression or champion the cause of freedom without losing his sense of justice? Is the spectator who pleads reasons of conscience or political prudence for not interfering with the murderer the best judge of the rights of the victim? Is it a holy and honourable office after other men have shed their blood in order to ransom humanity to assume airs of detached and lofty virtue towards their racked and passion-stained lives? We know that such an attitude is contemptible, beyond the power of words to express it, in a few people who still practice the vice of detachment in our midst; but in neutral lands we believe that for the most part sympathy with our sufferings and our aims is too sensitive and too intelligent for them even to wish to be judges over us in a cause which is theirs as well as ours.

For valid reasons political neutrality will probably survive to the end of the war, and wherever it exists we desire to treat it with all possible friendliness. But after two-and-a-half years the issues of this struggle for the future of civilisation have become so clear that moral neutrality has lost all claim upon our respect, and we are entitled to treat

it as the enemy of freedom and justice and every good thing. When the day comes for us to arrange terms of peace and devise a better settlement for the world we hope that we shall have the co-operation of all friendly peoples, not because they are neutrals but because they are men. Their help to us in forming a right judgment will be of value just in proportion as they have had the courage to abandon the pose of indifference, and entering with us into the heart of the conflict and sharing with us some of its bitter and cleansing pain have earned the right to speak with us on equal terms about the claims of justice. That the moral neutral can never do, for he stands disgraced outside the pale.

Good Thoughts for Evil Times.

So, on the bloody sand, Sohrab lay dead;
And the great Rustum drew his horseman's cloak
Down o'er his face, and sate by his dead son.
As those black granite pillars, once high-rear'd
By Jemshid in Persepolis, to bear
His house, now mid their broken flights of steps
Lie prone, enormous, down the mountain side—
So in the sand lay Rustum by his son.
And night came down over the solemn waste,
And the two gazing hosts, and that sole pair,
And darken'd all; and a cold fog, with night,
Crept from the Oxus. Soon a hum arose,
As of a great assembly loosed, and fires
Began to twinkle through the fog; for now
Both armies moved to camp, and took their meal;
The Persians took it on the open sands
Southward, the Tartars by the river marge;
And Rustum and his son were left alone.

MATTHEW ARNOLD.

ALL the wonders of Greek civilisation heaped together are less wonderful than is the simple book of Psalms—the history of the human soul in relation to its Maker. Bishop Grafton's text, "I was glad when they said unto me, Let us go into the house of the Lord" at St. Paul's Cathedral after the Great Fire was again the text after the Peace of Ryswick. The first verse of the 137th—"By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion"—comforted John, King of France, when he was taken captive at Poictiers. The second verse of the 146th—"While I live will I praise the Lord,"—was quoted by the Earl of Strafford as he stood on the scaffold. The sixth verse of the 149th—"Let the high praises of God be in their mouth, and a two-edged sword in their hand"—was the text of Wishart's sermon before the Battle of Bothwell Bridge. These are remarkable instances, yet they do not represent a thousandth part of the spell exercised by special Psalms, and particular verses of them, throughout the entire period of English history. The first verse of Psalm 24—"The earth is the Lord's, and the fulness thereof"—was the motto chosen by Prince Albert for the Great Exhibition of 1851. The first verse of the 27th—"The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid?"—is the motto of the University of Oxford.

MACAULAY.

O THOU gracious and gentle and condescending God, Thou God of peace, Father of mercy, God of all comfort; see, I lament before Thee the evil of my heart; I acknowledge that I am too much disposed to anger, jealousy, and revenge, to ambition and pride, which often give rise to discord and bitter feelings between me and others. Too often have I offended and grieved both Thee, O long-suffering Father, and my fellow-men. Oh forgive me this sin, and suffer me to partake of the blessing which Thou hast promised to the peace-makers, who shall be called the children of God. Bestow on me, O Lord, a genial spirit and unwearied forbearance; a mild, loving, patient heart; kindly looks, pleasant, cordial speech and manners in the intercourse of daily life; that I may give offence to none, but as much as in me lies live in charity with all men. AMEN.

VERSE.

TO MY LITTLE DEAF BROTHER.

Died December 16, 1916.

SOFT little hands so gently laid
On my tired head,
And loving lips
That pressed a tender kiss.
Such anxious eyes
At seeing us departing;
Then quietly smiled a
"Welcome back again."
So brave and cheerful
And so busy always,
Until too tired
To sit up any more;
And, though you never *heard*
Our joys and sorrows,
Being so quick to *see*
You saw and felt them all.

M. T. MOTT.

THOU, above our thoughts and ways,
Knowest how we rise and fall:
Lord of ages and of days,
Hear Thy people when they call.

Oft, allured by pride and sense,
Stood we not as men should stand;
Lord, how weak is our defence
When we loose us from Thy hand!

Lord of ages and of days,
World and system, star and sun,
Link our ways unto Thy ways,
Bid our thoughts and Thine be one.

Hope and fear, and joy and pain!
Lord, uncertain is our lot!
All our strivings are in vain
If Thy arm sustain us not.

Hand that mad'st this mighty plan,
Love which art the Life of all,
Word which wast ere time began—
Hold Thy people lest they fall.

H. H. JOHNSON.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, *and all private information should be accompanied by the name and address of the senders.*

NEW PICTURES AT THE NATIONAL GALLERY.

To the Editor of THE INQUIRER.

SIR,—I have no doubt that many of your readers are aware that five pictures recently added to the National Gallery are now on view there. Three of these are by Rossetti, the other two by Ford Madox Brown, and those who can spare half-an-hour to look at the works of two of our great nineteenth-century artists will be amply rewarded by a feast of exquisite colour in Rossetti, on the one hand, and by the interest which always stirs one in noting the faithful attention to drawing and detail in Ford Madox

Brown, on the other. It is especially interesting to see examples from these masters side by side, as Rossetti, the greater of the two, owed much to Ford Madox Brown, whose work he greatly admired and under whom he studied. Ford Madox Brown was born in 1821, at a time when painting was at a low ebb in England, a time of affectation and insincerity in art. He protested, by his work, against this misuse of talent, and when still quite young he painted a portrait which he called 'A Modern Holbein,' and this picture was, in fact, the first of a new movement which led up to the splendid art of the nineteenth century in England. As Giotto did in the thirteenth century, so Ford Madox Brown did in his time, *i.e.*, tried to paint what he actually saw. His paintings may not, and often do not, please, but examine them carefully and see with what care he adhered to the truth in what he produced. He is said by one writer to have "ceaselessly searched after truth to Nature, avoiding made rules and conventional tricks." In the 'King Lear and Cordelia,' now at the National Gallery, every detail is conscientiously painted, even to the tiny flowers falling from the hand of the sleeping king, and to the gleam of light touching the sea in the distance beyond the Dover cliffs.

Dante Gabriel Rossetti, born twenty-seven years later than Ford Madox Brown, is perhaps the greatest colourist of our nineteenth-century painters. He worked as a young man in Ford Madox Brown's studio, and the still life studies which were there enforced and were extremely distasteful to Rossetti, no doubt, stood him in good stead at a later period, as may be seen in his beautiful painting of accessories. The 'Monna Vanna' and 'The Beloved,' now on view, are two of Rossetti's masterpieces, painted at the best time of his life. In later years his colouring was a little less pleasing, though always magnificent, and the type of beauty which he so loved was slightly over emphasised. Mr. Stephens, Rossetti's life-long friend, wrote an appreciation of 'The Beloved,' from which I quote a few sentences. "'The Beloved' dates from 1863, and, as regards its splendour and colour and the passion of its design, need not fear comparison with the greatest works of the sixteenth and seventeenth centuries in Venice." After a detailed description of the picture, which space forbids here, the writer ends with this: "Excepting one or two later works of the master 'The Beloved' appears to me to be the finest production of his genius. It indicates the consummation of Rossetti's powers in the highest order of modern art, and is in perfect harmony with that poetic inspiration which is found in all his best pictures. This example can only be called 'Venetian' because of the splendid colouring which obtains in it." —Yours, &c.,

KATHARINE F. LAWFORD.

Wandsworth Common, S.W.
January, 1917.

BOOKS AND REVIEWS.

DR. CARPENTER ON EARLY CHRISTIANITY.

PHASES OF EARLY CHRISTIANITY. By J. Estlin Carpenter, D.Litt. London: G. P. Putnam's Sons. 10*s.* 6*d.* net.

To the number of goodly volumes already given to the studious world by Dr. Estlin Carpenter there is now added one that fully sustains, and indeed expands, his high reputation as a scholar and a sympathetic expositor of different types of religious thought. Under the title 'Phases of Early Christianity' he sums up, in the form of six lectures originally delivered in the United States, a wealth of research, continued over many years, in the fields of Christian history and philosophy belonging to the period 100-250 A.D. Those who are at all familiar with Dr. Carpenter's books will be prepared for "lectures" packed in every paragraph with matters of moment. It is no small part of one's interest, in following the course he marks out for us, to observe with what singular skill he introduces a crowd of facts and phrases culled from studies widespread and recondite; one almost succumbs to the notion that learning so lightly wielded is easily retainable—a notion that is speedily corrected, however, when on a second perusal the reader finds how little comparatively has been securely retained.

But, obviously, the use of such a book is not to be read once, or even twice, and then put on the shelf as done with. Here is material for frequent reference. Here is a quarry for the investigator who is in earnest about Christian origins and development, in which he will find many a precious vein of ore. The discoveries made in recent years of usages, religious ideas and customs, and pregnant phraseology, current in the non-Christian circles amidst which the new faith took root and grew, are, of course, utilised here to the full, and much that has been considered peculiar to Christianity, much that has perplexed the ordinary mind when contrasting the pictures of the New Testament times with those of the Church a few centuries later, finds explanation in the natural interplay of that distant age's varied life.

A word that tempts the critic of such a book is "monumental," and if by that word is conveyed a sense of great toils successfully carried through to a striking and permanent result, it may be allowed to pass here. But if so, an expression once uttered by the author's venerable uncle, the late Russell Lant Carpenter, must be added: "monumental but not sepulchral." For to the reader who catches but a little of the spirit of the book there is nothing dead either in its theme or in its unfolding. Christianity, we are wisely reminded by Dr. Carpenter, is neither "a system of doctrine ultimately embodied in creeds, or a scheme of ecclesiastical government under the control of a Church. Beliefs and organisations both enter into it; they are the products of its energy, the modes of its self-expression. But Christianity is first of all a life; it is the life, here and hereafter, of those who may be designated in the language of Jesus 'sons of God,' or, in the imaginative terminology of the Apostle Paul, 'limbs of Christ.'"

Viewed in this way, the author's subject takes on an intense significance. We read of one leader of thought after another—Ignatius, Marcion, Tertullian, Irenæus, Clement, Origen, Cyprian; we observe the successive turns of men's conceptions with respect to the Person of the Saviour and the means by which salvation is to be effected—the Church, the Sacraments, Gnosis, Revelation; but, if we share our instructor's temper we are continually looking behind this foreground of prominent names and emergent ideas and practices to that dim background—dim but how pathetically real—of the countless mortals like ourselves who, in this many-troubled world, were seeking a haven for the soul. It is this regard, and only this, that can redeem from tedium and barrenness the task of recalling once more the records that have been so often dissected by busy antiquaries. And it is this, and only this, the sense of vivid human life, pulsing through and through with hopes and fears, and sorrows unspeakable, and joys inexplicable, that can move to fruitful effort those who still believe in Christianity as "a life," who learn from the story of the past to derive hope amid the facts of the present.

For what does that past teach us more clearly than this: Life, whether of the individual or of the community, profits, and indeed persists, by assimilating and utilising each fresh gift of available pabulum. The spiritual impulse given by the great Founder of the faith, while going to the hearts of men with a quite new power, well defined as a "new birth," had from the first to reckon with its environment. Jewish, Greek, Oriental influences obviously affected it at once and enduringly. By and by the forces of Christendom, which had taken on organic form in the presence of such influences, became in large degree heir to the imperialism of Rome, and the Church accepted into its system an abundant deposit from the cults long popular in the Empire. And thus its progress has been in successive ages. "Again and again in its history," says Dr. Carpenter, "Christianity has been confronted with powerful new influences in the field of thought which threatened its supremacy, if not its very existence. Again and again it has assimilated them and survived." He gives as instances the impact of the Aristotelian philosophy in the thirteenth century, of the "new learning" in the sixteenth, and of scientific discovery in the nineteenth. The full effect of the last of these, it is true, is far from being worked out as yet; and to this transforming factor has certainly now to be added those new conceptions of human society as it ought to be, in the home, the State, and the family of nations, which dawn with brilliant prophecy even amid the awful storm-clouds of the present war. Challenged as never before, will "the life" in Christianity rise equal to its opportunities, its responsibilities? No easy answer is possible; but such studies as these, if we understand them aright, immensely fortify the confidence and fructify the will of the student. If, as is

evident, they appear for the moment detached from the moment's pressing duties, none the less they are needful, especially for those who are resolute to help our stricken generation "out of the wreck to rise." It is, therefore, with sincere gratitude and homage to a great teacher that we accept so rich a gift.

W. G. T.

The National Spirit of Japan: A Contribution to Spiritual Understanding between Nations. By S. Honaga. London: Simpkin, Marshall & Co. 1*s.* net.

The purpose of this interesting little volume by Prof. Honaga of Tokyo, is to describe "some of the most important features of Japanese life at the present day in its international relations," and to "point out the necessity of international morality." Information about the "national spirit of Japan," and the view which a Japanese writer takes of the present world-problems deserves particular attention at a time when the Japanese are among our allies, and the need of mutual understanding and sympathy among the nations is so deeply felt. The author is aware that each race must make its own special contribution to the progress of mankind, and urges that every country should seek "the wider and firmer spiritual foundations which will assuredly establish a new patriotism based on a full recognition both of national and international claims and relations." He sums up his conclusions in the following words: "What alone will make the solution possible is that every nation should form a new conception of its fellows; first of all learning to understand them spiritually, and then finding the common bond which lies at the root of the different thoughts and beliefs of all peoples." We cordially commend his instructive book to the attention of our readers.

In Mr. P. S. P. Handcock's 'Archæology of the Holy Land' a very useful compendium is given of results of excavation in recent years. The book, which is liberally provided with plans and sketches, is clear and concise, a large amount of information (and some discussion) being given in its nearly 400 pp. The author shows a commendable moderation in regard to conclusions which, resting as they often must on fragmentary evidence, are tempting but hazardous. He has carefully examined the materials supplied by the different bands of explorers, French, German, American, and British; but, as would be expected, he has made special use of the great work by Macalister on the mound of Gezer. It must suffice here to say that Macalister's general view of the sequence of races and types of culture at that spot is certainly supported by results obtained, not only in adjacent southern sites, but also in Samaria, the territory north of the Carmel range, and in the Jordan Valley at Jericho. There is much yet to be settled as to the dates of the successive settlements, but ample evidence exists to illustrate the pre-Canaanite and Canaanite conditions upon and amid which the various and intermittent Hebrew invaders had to build up their own civilisation; while even richer material attests the influences, Philistine, Egyptian, Hellenic, Roman, that in turn brought new features into the scene. The value of such a book for the biblical student is obvious, and occasionally the author emphasizes a critical point—as, for instance, when he firmly repels the apologetic suggestions of literalist interpreters with regard to the Canaanite "Walls of Jericho." The text says that, on being duly marched around by the Israelites, the walls fell down flat. But, in fact, they did not; for a large portion of them are found erect under the debris till this day! (London: T. Fisher Unwin. 10*s.* 6*d.* net.)

A new edition of Mr. J. A. Hobson's 'Evolution of Modern Capitalism' is being issued by the Walter Scott Publishing Co., Ltd. A long supplementary chapter brings the earlier treatment up to date, and after discussing the economic transformation brought about by the war, in particular its bearings upon the attitude of the State towards industry, and the changes in distribution of wealth, presents a speculative forecast of the problems which will arise when the war is over.

MEMORIAL NOTICE.

MR. W. D. CLIFF.

We regret to announce the death of Mr. W. D. Cliff of Leeds at the age of 82. He was an honoured member of Mill Hill Chapel. Mr. Cliff (says *The Yorkshire Post*) was the eldest survivor of the present generation of a family which for many years has been greatly respected as representative of the highest traditions of commercial life. He was the son of the late Mr. Joseph Cliff, of Western Flatts, Wortley, who will still be remembered by many of the older inhabitants of Leeds as one of the most respected public men in the city. Mr. W. D. Cliff, at an early age, was associated with his father and brothers in the sanitary brick works at Wortley, carried on under the style of Joseph Cliff & Sons. The family also commenced and owned the business of the Frodingham Iron and Steel Company (Limited), and the Micklefield Coal and Lime Company (Limited), and Mr. W. D. Cliff was chairman of both companies up to the time of his death. He was for many years Chairman of the Bramley Board of Guardians, and was a justice of the peace for the West Riding, and also for the City of Leeds.

Mr. Cliff married Miss Wade of Halifax, and the celebration of the golden anniversary of their wedding in 1910 was the occasion of a large gathering of relatives and friends. His family have rendered devoted service in connection with the war. His son, Major Herbert Cliff, of the West Riding Regiment, and also a grandson and a nephew, have given their lives for the country. One of his daughters is Commandant of the Gledhow Hospital, and another is helping at a canteen in London. Mr. Cliff leaves a widow, three sons, five daughters, and a number of grandchildren.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is registered by the London County Council, under the provisions of Section I. of the War Charities Act, 1916.

The objects of the Fund are: (1) *To aid the Belgian hospitals and convalescent depots in France, and the Belgian military doctors at the Front in Belgium;* (2) *To maintain a Civil Hospice at Calais;* (3) *To aid the Belgian School Colonies in France.*

107th List of Subscriptions.

	£	*s.*	*d*
Already acknowledged	15,941	13	6
W. H. (third donation) ..	10	0	0
Miss Ruth Nettlefold (eleventh donation)	10	0	0
Cradley Sunday School Elder Scholars, part prize money, per Mrs. Shelley	1	5	0
Mr. and Mrs. Lawrence Hall (monthly donation) ..	1	0	0
Mr. and Mrs. Edward Chitty (fifth donation)	10	0	0
First Presbyterian Church, Holywood, per the Rev. G. Leonard Phelps	1	0	0
Octagon Girls Friendly Society, Norwich, proceeds of Café Chantant, per Mrs. Mottram (second donation)	5	0	0
Miss A. Fryer (seventh donation)	5	0	0
Melbourne Young People's Guild, per Mrs. Eleanor Wren (second donation) ..	2	0	0
Staff of Haverstock Hill Central Girls' School, per Mrs. Westaway (twentieth donation)	0	8	0
Anonymous (seventh donation)	20	0	0
Northgate End Sunday School, Halifax (seventh donation)	0	13	4
Northgate End Chapel, per Mr. J. Teal (tenth donation)	1	6	3
American Unitarians, through the President of the American Unitarian Association	200	0	0
Master Henry Thew (fourth donation)	0	1	0
	£16,209	7	1

Parcels have been received from: Mrs. Grundy; Miss Mottram; Anon., Liverpool; Miss Joyce Cobb; Miss E. M. Greg; Finchley Branch of the Women's League (per Mrs. Blake Odgers); Mrs. A. J. Gimson; Miss Frances A. Lewin; Anon., Plymouth; Ullet Road Sewing Circle (per Mrs. J. C. Odgers), Liverpool; Rochester Girls' Grammar School; Mrs. Edward Hecht; Mrs. Reginald Wight; Mrs. Rolleston; Mrs. E. M. Creak; Mrs. Lindsay M. Aspland; Redlynch House Work Depot (per Mrs. Robinson); Mrs. Comyns Carr; Anon. (by hand); Mrs. Roscoe; Miss E. A. Evelegh; Rosslyn Hill Ladies Working Party (per Mrs. Cobb); Mrs. Philip Vizard; Miss M. Merton; Mrs. Edmund Grundy; Miss

Pilcher; "Two Friends"; Mrs. Johnson; Mrs. Edwin Odgers; Miss Blake; Mrs. Wm. Healey; Mrs. Edwin Ellis; Bournemouth Unitarian Church Working Party (per Mrs. V. D. Davis); Mrs. J. H. Green and family; Miss Janet Allan.

SPECIAL WANTS.

Shirts, socks, pants, vests.
Slippers, handkerchiefs.
Mufflers, cardigans, mittens, helmets.
Games of cards, chess, draughts, dominoes, backgammon, &c.

For the Maternity Home at Calais:—

Layettes (on Belgian methods), *patterns to be obtained here.*
Chemises and flannel petticoats for women.

The name and address of sender and list of contents should be enclosed in each parcel.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

WEEKLY NOTES.

I HAVE received the following letter (with a cheque for £200) from the President of the American Unitarian Association:—

DEAR MADAM,—A number of people in the Unitarian Churches in the United States have watched with deep sympathy and interest the labours which you and your fellow-workers have undertaken in behalf of the Belgian wounded and refugees. These friends want to have some small part in these good endeavours. I am taking pleasure in enclosing to you a draft for two hundred pounds for the Belgian Hospital Fund. For purposes of record it can be set down as the gift of "American Unitarians through the President of the American Unitarian Association."

Your friends here have made this contribution not only for the good that the money itself can do, but as an expression of sympathy and of appreciation of the generous helpfulness of their fellow Unitarians in England.

With all good wishes,
Faithfully yours,
SAMUEL A. ELIOT.

It is a very great pleasure to receive this substantial evidence of sympathy from our American friends, and we very gladly welcome their desire to take part in our work.

In the course of a letter just received from the matron of a large hospital for Belgian wounded, she says:—

"I must write once more to tell you of the safe arrival of the Spinal Chair. It came this morning, was unpacked, and this afternoon a man who has a deep wound in his thigh and who hasn't been out of the ward for months went out in it. You can't think what pleasure and excitement it caused; there were many volunteers to push him; and with hot-water bottles and rugs he was beautifully warm and comfortable. It was quite pathetic his enjoyment at getting out again. When the weather is a little warmer, I hope to get the paralysed Adjutant out in it, but he feels the cold so dreadfully. It is very cold here now; we have had very hard frosts and it is bitterly cold in the huts at night. The men are very thankful for all the warm comforts that have been sent."

ROSE ALLEN.

LETTERS FROM OUR SAILORS AND SOLDIERS.

DR. CARPENTER'S Address and the Booklet 'Freedom and Right' have evidently been welcomed very warmly by our sailors and soldiers. A great many more letters have reached Essex Hall during the last week or two. From France, Malta, Salonica, Sinai, from Home Camps and hospitals grateful and friendly letters have come. One writes that he is having a rest after spending days in trenches filled with water, and longs for the time when he may again visit his old Church at Effra Road, Brixton; another rejoices that the President's message reached him although he was seventy miles in the Sinai desert where there was nothing but sand to be seen; a third asks that his writing may be excused as he is in a dug-out with very little light and with the rain coming through the roof; a member of Chowbent Chapel tells of his having seen the Pyramids and of being on his way to Palestine at the time of writing; a gunner, while confessedly not in love with soldiering, finds consolation in seeing men around similarly placed and resolves to put his back into the work and see the struggle through; a Congleton youth who had gained twelve prizes for regular attendance at Sunday school had heard of Dr. Carpenter many times, and was glad to possess his photograph; a soldier doing duty in the far away Bermudas was particularly pleased that "Softly the silent night" had been included in the selection of hymns; and lest those at home should begin to envy the soldier's lot we are reminded by one of them that it is not all honey and sunshine "out here" (in Salonica); but, he adds, "we mean to pull through it all."

Pages could be filled with brief notes and comments similar in many ways to the foregoing samples. Here are two longer letters: one written by W. S. C. from Salonica; the other by a Second Lieutenant, formerly an external student of Manchester College:—

"As time goes on, we can see more clearly than ever that our Cause is just and right, and much as we all detest warfare, there is a satisfaction in knowing that now, if never before, we are fighting for the Common Cause of Freedom and Right. In the firm conviction of the justice of our cause, we fight cheerfully on until our national ideals are attained. Such is the view I take of the situation, and it is in this strain that I write to those at home, for it is they who feel the parting more than we, and it is our duty to write cheerfully, and let them know that we are leading clean lives and that our home life and religious training in our younger days is now standing us in good stead, now that we rely entirely upon ourselves, for life in the army either makes or breaks a man, there is no 'middle.'

"Of course I am not allowed to tell you all about our doings out here, but when I mention that 'we fight cheerfully on,' I really ought to have said we 'work cheerfully on,' for a Field Ambulance is only with the combatants to render immediate aid, whether it be sickness or wounds. However, I am pleased to say our lads are fine workers; and they have already earned for themselves a good name from the highest to the lowest ranks, although we only left England four months ago.

"Regarding the country we are in, it is a grand place for the naturalist; but there is very little spare time in which to closely examine the beauties of Nature, although it is a fine sight to see the effect of the atmospheric conditions on the mountains—the sun giving them the appearance of mountains of gold, whilst a misty day gives them a beautiful bluish tint. We saw very little of the town of Salonica, but what we did see, made us feel proud to be Britons; and it was difficult to imagine that a nation which produced such fine men in olden times should have degenerated to their present position, and profited so little from the teachings of their fellow countrymen.

"I am very pleased to say I am kept well informed as to the doings of our Church, which by the way is in Park Street, Hull, for I get a copy of their magazine *Home Fires* every month. It is very pleasing indeed to read about the doings of our own Church, and it clearly proves that those we have left behind have not forgotten us.

"I should very much like to accept your cordial invitation to visit the Social Centre at Essex Hall; but for the time being, at any rate, this cannot be; but I trust that, ere long, we shall all be able to pay you a visit, and to thank you, one and all, personally for your kindness to us in trying to make our work lighter by your inspiring talks to us. I trust you will have every success in your venture, and that those who are able will avail themselves of the opportunity to visit you at Essex Hall. I should like to say that it is owing to the good teachings at Park Street Unitarian Church, Hull, that I seem to be able to make the best out of everything—in fact, I owe to its members, more than words can tell."

The Second Lieutenant writes:—

"I must thank you for sending me Dr. Carpenter's cheering letter, and the admirable booklet 'For Freedom and Right.' It is very helpful and encouraging to receive remembrances from those of our own Household of Faith at a time like this. The booklet I think is a most helpful compilation and calculated to satisfy a great need that has long been felt, but never before been adequately met. I could wish that I had been privileged to have such a work with me when I was in France. I hope and expect, however, to return very shortly to my battalion in France, when I assure you, 'For Freedom and Right' will be my constant companion, and I feel sure a perpetual source of inspiration. There come times in the strain and stress of war when one feels far removed, indeed, well nigh cut off, from the old life, from old thoughts, friends, associations, and ambitions, and it is at times like this that your booklet and your letter will be of greatest value. They will help one successfully to combat and to vanquish these feelings and will fill one with new and holy desires, and renewed power to strive after the Right and new affections for all that we cherished of old."

THE HOSTEL AT ESSEX HALL.

WE announced last week that a gift of £200 has been sent by American Unitarians as a mark of their sympathy and goodwill towards the scheme for providing a social centre for our Sailors and Soldiers at Essex Hall. The gift was accompanied by the following letter from Dr. Samuel A. Eliot, the President of the American Unitarian Association, to Dr. J. E. Carpenter, the President of the British and Foreign Unitarian Association :—

DEAR DR. CARPENTER,—Your friends and fellow-workers in America have read with much sympathy and interest of the plan to open a Hostel and Social Centre for soldiers and sailors in connection with Essex Hall, and they want to have some small part in furthering that excellent enterprise. I am taking pleasure in enclosing to you a draft for two hundred pounds, which I ask you to expend for the benefit of this enterprise in whatever way and for whatever purpose seems most expedient. For purposes of record it can be set down as the gift of the American Unitarians, through the President of the American Unitarian Association.

While we hope that you will feel entirely at liberty to apply this modest contribution wherever it will do the most good—in the purchase, or the furnishing, or the maintenance of the Hostel, yet I venture to suggest that if more pressing and immediate needs are provided for it might be pleasant to furnish one particular room in the Hostel, to be known as the "American Room." That would perhaps make the donors feel that we had had some special and possibly some permanent part in the promotion of this good work.

The contribution is small in amount, but it carries with it the ardent good wishes of a considerable number of subscribers who wish to pay their tribute to the soldiers and sailors who are with such persistent courage and devotion fighting the battles of freedom and democracy.

With affectionate greetings,
Faithfully yours,
SAMUEL A. ELIOT.

American Unitarian Association,
25 Beacon Street, Boston, Mass.
January 10, 1917.

SOUTH-EAST WALES UNITARIAN SOCIETY.

VISIT OF DR. J. E. CARPENTER.

THE Quarterly Business Meeting of the above Society was held in the Highland Place Unitarian Church, Aberdare, on Monday afternoon, January 29, Mr. D. R. Llewellyn, President of the Society, being in the chair. The extremely cold weather conditions which prevailed, and the extra cost now entailed in railway travelling, had a prejudicial effect upon the attendance of delegates from other churches ; nevertheless the great majority of churches affiliated with the Society were represented on the occasion. The Committee's Report was presented to the members, also that of the District Minister of the Society. Both reports recorded a good deal of useful work which had been done since the last meeting of the Society. On the one hand there was that in both reports which gave cause for satisfaction and hope, whilst on the other hand there were things which gave rise to some anxiety, especially at Clydach Vale, where Sunday services have been suspended for some months, and where it seems very doubtful whether they can be restarted again with any reasonable prospect of success. The condition has arisen there owing to causes which were quite unavoidable, and for which there seems to be no remedy, at least just now.

The reports referred with grateful satisfaction to the visit of the British and Foreign Unitarian Association Deputation to Swansea and Cardiganshire, where the autumnal meetings of the Association were held in November last. At the present meeting of the Society the President had the great pleasure of extending a cordial welcome to Dr. J. Estlin Carpenter, President, and the Rev. T. P. Spedding, Missionary Agent of the British and Foreign Unitarian Association, both of whom were present. Very appreciative reference was made to the excellent work done for our churches by Dr. Carpenter ; also grateful mention of the recent good work done by Mr. Spedding amongst our soldiers. The Committee's Report, too, recorded the sense of the great loss which the Society had sustained through the lamented death of Mrs. Reid of Swansea, a former President of the Society. The Treasurer, Mr. Gomer Ll. Thomas, in presenting his report, was able to make the satisfactory statement that the subscription list for the year had been well maintained, and was quite equal to that of the previous year. There was a substantial balance in hand at the close of the financial year owing to the fact that it had been deemed unnecessary to make so many grants as in the previous year. A Religious Service was held in the church at 4 o'clock, the devotions being led by the Rev. Philemon Moore, Carmarthen, whilst Dr. Carpenter preached a sermon marked by lofty eloquence and deep spiritual fervour which profoundly moved those who were present. It was truly a time of spiritual refreshening and uplift.

A public meeting was held in the church in the evening, and there was a very representative and fairly numerous audience. The President again occupied the chair, the speakers being Dr. Carpenter and the Rev. T. P. Spedding. The delegates and others were hospitably entertained to luncheon and tea by the friends of the Highland Place Church.

MEN AND MOVEMENTS.

OUR readers should look out for a special announcement of our forthcoming Soldiers' and Sailors' Number, which will be found on our front cover next week. Meanwhile may we repeat our request for information about distinctions gained by any of our men serving with the Forces ?

COPIES of the Special Number which will be published on March 3, will be sent to all the men whose names are recorded at Essex Hall, but we expect that there will be a large demand for extra copies among their relatives and friends at home. We can only supply these if an order is sent in good time to the Manager, 13 Bream's Buildings, Chancery Lane, E.C.

WE are most unwilling to call attention to any error in the excellent work which is done by our printers at the present time under circumstances of exceptional difficulty ; but in justice to the interesting letter by the Rev. A. Thornhill last week we may mention that he wrote that Germany "not only broke her pledged word but destroyed faith in pact (not *fact* as printed) and law." The change of one letter makes a considerable difference to the meaning.

A GREAT deal of useful propaganda for the cause of the Allies in the United States is being done by American citizens themselves. We hear in a letter just received from our friend Miss Perkins of Concord, Mass., that Dr. Jacks's article on an 'Interim Religion' has been reprinted from *The Hibbert Journal*. "Thousands of copies," she writes, "are being sent throughout the country, especially the Middle West, where there seems strangely little interest." The article is issued in pamphlet form under the auspices of "The American Rights League of Massachusetts for upholding the Duty of the Republic in International Relations."

IN the same letter Miss Perkins writes :—"You will probably also have seen of our meeting in protest against the deportation of the Belgians, and tens of thousands of signatures have gone to President Wilson appended to the Protest. There seems no doubt that this last outrage has touched many hearts that have been apparently indifferent. The very name of Slavery ought to be a clarion call to this country."

PROF. G. BONET-MAURY, D.D., so well known to many of our readers, writes from Paris conveying his good wishes to his English Unitarian friends, and re-affirming his confidence in the victory of the nations allied for the defence and protection of Right and Liberty. It will be remembered that Dr. Martineau wrote a preface to the English translation of Prof. Bonet-Maury's 'Early Sources of English Unitarian Christianity.'

WE note with great pleasure that Temp. Lieut.-Commander Bernard Henry Ellis of the Royal Naval Division, who did such splendid service in the battle of the Ancre, has been awarded a D.S.O. "When the attack was held up by heavy machine-gun fire, he pushed forward with some men and made a reconnaissance of the final position under very heavy fire. Later, he assumed command of and handled his battalion with marked courage and ability." Lieut.-Commander Ellis is the son of Mr. and Mrs. Henry Ellis of Potter's Bar and grandson of the late Prof. Henry Morley.

THE same number of *The Gazette* contains the announcement that his

brother Temp. Lieut. Edward Vezian Ellis, R.N.V.R. has been awarded the Military Cross. "He led a counter bombing attack down the enemy second line trench, which had been only partially captured by our troops, and was instrumental in capturing a number of prisoners."

NEWS OF THE CHURCHES.

Birmingham.—The Old Meeting Church has, for the first time in its history, elected as Warden a lady, in the person of Miss Clara Martineau. Miss Martineau, who is a member of the Birmingham City Council, is the only daughter of the late Sir Thomas Martineau, is greatly interested in all matters affecting the welfare of our churches, and is eminently qualified to fill the position. A number of ladies were also appointed as "sidesmen" to take the places of members absent on national service.

Blackpool, South Shore.—At the annual meeting of the Unitarian Church on January 28, presided over by Mr. J. J. Bowles, an interesting report was presented by Mr. J. Cunliffe, the secretary, which showed that, notwithstanding the war, the attendance at the services had been about the same as usual, that nine new members had been admitted, that a Sale of Work had realised £80, that £75 had been contributed towards the reduction of the debt on the Church building, that £6 9*s.* had been raised for the benefit of various war funds, that the ladies had made up 75 garments for the soldiers, and that the members of the War Savings Association now number 45, as compared with 23 in July last. The report expressed thankfulness for the labours of the Sewing Society and the zeal of the minister, the Rev. B. C. Constable, whose services had been much appreciated, and hoped that the building debt balance of £165 might be wiped off this year.

Godalming.—*The Surrey Times* of last Saturday contained a beautiful tribute to the memory of the Rev. Hubert Clarke. "His ministry at Meadrow during the past quarter of a century," it says, "was one of unostentatious devotion. It is impossible to tell in a few lines all that his quiet and faithful service has meant to those who attended the services at Meadrow. He entered into their homes, came to know them all intimately, and by his sympathetic nature won, it is not too much to say, their warmest and most affectionate regard. He took a close personal interest in the lives of those who attended the chapel, and he showed a special concern in the welfare of old boys who had passed through the Sunday school and who are serving—or have laid down their lives—in the King's forces. His work at Meadrow will always be remembered for the fact that he founded the Meadrow String Band very soon after he came to Godalming. Loving good music himself, he sought to spread the love to others. How well he succeeded is shown by the fact that for more than twenty years the band has been carried on, and the annual concerts have been performances of a consistently high musical standard. It is only owing to the war that the activities of the band have been somewhat restricted of late.....Mr. Clarke's passion for education found expression in his work on the Godalming Higher Education Committee of which he had been a member for some years as a County Council representative. He was also deeply interested in the Free Library at the Technical Institute. An enthusiastic reader of good literature himself, he sought to do all he could to spread knowledge to others....A man of charming personality, he will be much missed by those who were privileged to know him intimately, whilst amongst those with whom he had laboured at Meadrow and Farncombe with such devotion for so long his passing will leave a great gap." The funeral took place at the Godalming Old Cemetery on Thursday, January 25. The friends present included his brother, Mr. R. A. Clarke, and representatives from the congregation of Meadrow Chapel, Ward Street Church, Guildford, the Godalming Higher Education Committee, the Technical Institute and the Farncombe Happy Home Lodge, I.O.G.T. The service was conducted by the Rev. W. H. Drummond, who paid a fitting tribute to "one who lived a simple and good life." "This is not the time," he continued, "to praise a man's virtues, but we cannot gather here without expressing together our affection for our friend, our sense of the value of the quiet work he has done for so many years in this neighbourhood and our deep admiration for the loftiness of soul which conquered all difficulties and enabled him through long years to be forgetful of himself and to give himself to the service of others. I have known our friend ever since the days when he came as a young student to my father's house, and all through these years he has ever been the same, conscious always of the burden that he had to carry, sensitive sometimes of the difference between himself and other men, and yet always devoted to his work, always thinking of his children and his young people who were just like a family to one who never knew the joy of wife and child himself. We may truly say of him that he walked in his Master's steps, and that his name is blessed." Mr. Drummond also conducted a memorial service at Meadrow Chapel last Sunday evening, and preached on the service of others as the keynote of the Christian ministry.

Ilford.—The annual meeting of the congregation of the Ilford Unitarian Church was held on Monday, January 29. Mr. John Kinsman presided, and was supported by the minister, the Rev. A. H. Biggs, the treasurer, Mr. A. Beecroft, the secretary, Mr. C. Syer, and the Rev. W. H. Drummond representing the Provincial Assembly. Excellent reports of the year's work were presented, and the Treasurer announced that after a period of anxiety he was able to close the year with a small balance in hand owing to the splendid rally at the recent Sale of Work. In the course of a short address Mr. Drummond congratulated Mr. Biggs and his congregation on the fine spirit with which they had faced their difficulties, and the amount of earnest religious service which was being carried on by the church and its connected institutions.

Midland Guilds' Union.—A united meeting of the Midland Guilds' Union was held at Lodge Road Unitarian Church, West Bromwich, on Saturday last. After tea and the Business Meeting the members of the West Bromwich Guild provided a much appreciated musical and dramatic entertainment. A resolution of sympathy with the warden of the visited Guild, the Rev. F. A. Homer, who is confined to bed with pneumonia, was passed. Representatives of guilds at Birmingham, Old Meeting, and Moseley; Coseley, Oldbury, Walsall, and West Bromwich were present in spite of very inclement weather. The Rev. H. C. Hawkins and Mr. E. E. Townley voiced the thanks of the gathering to the West Bromwich friends for their generous hospitality. The next meeting is to be held at Walsall on March 24 next.

Newport: Isle of Wight.—The Unitarian church at Newport, I.W., has sustained a loss it could ill afford in the death of Thomas Cogger, who passed peacefully away last Saturday, January 27, at the age of 72 years. For thirty-nine years he has been connected with the congregation. He once served an apprenticeship to the trade of the coachsmith; it proved to be a form of work unsuited to his constitution. He had to resign himself to work that would be healthier for him though less remunerative. During the many years that he has worshipped here he was employed by a firm of grocers and general dealers. He was the sort of man who could mention in casual conversation that he had worked for thirty-three years for one firm without ever losing a day for illness, and without ever going late to his work. The work meanwhile often involved exceedingly long days. During the last two years or more he had been very evidently failing. For five months he was unable to work, and needed and received the kind care of his family. Yet on his last Sunday morning but one he attended the service, knew every tune and joined heartily in the singing of each hymn. It may be mentioned that as in his employment so in his religion, he was at first in surroundings that proved unsuitable to him. He was originally a Baptist, and never to the end of his days felt quite comfortable when a child was being baptised. This survival of a feeling acquired in early days was an interesting trait in a man whose life was essentially practical. He was no talker, he had little opportunity for reading; but he was known in the town to be a sturdy straightforward man, to members of his church as a devout and hearty fellow-worshipper, and beloved at home as a faithful and dutiful head of the household. We share with his wife and three daughters the sorrow they feel for his loss; with them we join in reverential regard for one whose life was an illustration of the verse which says "He liveth long who liveth well."

Poole.—The Annual Congregational Meeting of the Unitarian Church was held on Wednesday evening, January 17. A number of deeds, documents, and books relating to the history, principles, and business of the Church from about the year 1705 up to the present time were on exhibition, and provided material for an address by the minister, the Rev. G. B. Stallworthy. The balance sheet, which was considered quite satisfactory in the present trying circumstances, and the secretary's report were presented. The latter mentions that help has been sent to the St. John's Red Cross, the Belgian Hut Fund, and also local hospitals. The officers were re-elected as follows: president, Mr. W. H. Higgin (Parkstone); treasurer, Mr. Charles Carter, J.P.; secretary, Miss M. S. Bayley. The School superintendent, Mr. W. E. Stephens, has been included among the vice-presidents. The Church Committee were also re-elected, and Mr. Higgin and Mr. W. E. Stephens re-elected to represent Poole Church at the Southern Unitarian Association Meetings. The Visitors included the Rev. V. D. Davis, of Bournemouth, Secretary of the Southern Unitarian Association, and the Rev. F. Hankinson, of London (Camp Visitor), both of whom gave brief and helpful addresses. Alderman Herbert Carter, J.P., congratulated the President upon his election to the Poole Borough Council.

Swansea.—On Wednesday evening, January 24, the Rev. T. P. Spedding lectured in the schoolroom on 'Some Unitarian Activities among our Soldiers in the Home Camps.' The severe weather militated against a large attendance, but those who came were amply repaid by a very interesting address illustrated by some capital lantern slides. Dr. Thomas Evans, Medical Officer of Health, presided, and Mr. J. W. Burr, Borough electrical engineer, manipulated the electric lantern—both members of the congregation. On Sunday, January 28, the congregation was favoured by a visit from Dr. Estlin

Carpenter, who preached the Anniversary Sermons. It was felt that the President of the Association is doing excellent national service in thus visiting our scattered congregations at this time of trial, and by his words and presence lifting his troubled hearers up to the hills of faith and vision whence cometh our help. On Monday, January 29, a conference on 'Public Morals' was held in the church attended by delegates from eleven various women's societies in the town.

NOTES AND JOTTINGS.

A Puritan Service.

We learn from *The Christian Register* that a Puritan Service was held in connection with the dedication of the Meeting House of the Second Unitarian Society in Brookline, Boston, Mass. The printed programme was arranged with historic accuracy and revived the Colonial method of spelling, as well as the set terms formerly applied to addresses at public functions. The musical numbers were those in common use in the seventeenth century. They were rendered by a chorus and "all the people in unison to accompaniment of the bass viols, the flutes, violins and such other instruments as may be used to help the singing." An address on 'The Puritan Virtues' was given by the Rev. Charles E. Park, minister of the First Church in Boston, founded in 1630.

Evening Play Centres.

It will be good news to all who have followed the growth of the Play Centre Movement with interest and helped it by their donations that grants from the Board of Education will shortly be available in aid of the cost of carrying on this work. The usefulness of the work already accomplished, especially at the present time, is thus officially recognised, and Mrs. Humphry Ward believes that this marks "a definite and important advance in British elementary education, broadly understood." Under the new regulations the London Play Centres will now be able to earn, it is hoped, grants equal to half their approved expenditure, but it is obvious that if their numbers are to be largely and rapidly extended through the working-class districts of London subscriptions must not only be maintained but increased. Altogether about £45,000 has been raised for the Centres since 1905, and now, as Mrs. Ward points out, those who help will have the satisfaction of knowing that for every pound they subscribe the Exchequer, under the conditions laid down, will give another pound.

The Late Mrs. James Payn.

Mrs. James Payn, the widow of the novelist, whose death has just occurred at the age of 86, numbered Dickens among her early acquaintances, and the friends who were welcomed at the house in Warrington Crescent where she and her husband dispensed such warm hospitality included some of the most notable men of the Victorian era. Mrs. Payn was probably, says *The Daily News and Leader*, the last survivor of those who lived on terms of intimacy with Harriet Martineau in the days when she was writing continuously for that paper under its original name. James Payn and his wife lived close to The Knoll, Harriet Martineau's house at Ambleside, and most winter evenings they met at whist, the local practitioner, Dr. Shepherd, making a fourth. Once, between the games, Miss Martineau announced that as a token of gratitude to Toynbee, the aurist, she had bequeathed him her ears. "That will make your other legacy worthless," said Shepherd, and thereupon informed the Payns that Miss Martineau had already left her head to the Phrenological Society, "and £10 to me for cutting it off." As it happened, the doctor died before his patient, who subsequently altered her testamentary dispositions.

A Popular Educator.

John Cassell, who was born on January 23, 1817, in an old Manchester tavern, had almost as romantic a career as the famous Dick Whittington. Certainly the future head of the well-known publishing firm in La Belle Sauvage Yard, Ludgate Hill, began life in very humble circumstances, and when he first arrived in London, on his own confession, he carried his worldly all in a small wallet, and had only a few pence in his pocket. A boy with some ambition, who succeeded in gaining an extensive knowledge of English literature at quite an early age, John Cassell began to earn his living as a carpenter, and it was while he was in his teens that the teetotal movement first claimed his allegiance and became one of his chief interests in life. A writer in *The Manchester Guardian* gives an interesting account of his activities as a paid advocate of the National Temperance Society, which had recently been started, and describes how the young carpenter, with his earnest manner and provincial speech, travelled up and down the country with a basket of tools slung over his shoulder, working now and then at his trade, and addressing meetings—which sometimes aroused considerable excitement—in the intervals. On his marriage in 1841, John Cassell embarked in business in London as a tea and coffee merchant, but the idea of furthering the cause of temperance and education among the working classes by means of cheap literature led to his setting up as a printer and publisher in the Strand, and this was the beginning of the prosperity of later years. He was the real pioneer of the sevenpenny reprint, for "John Cassell's Library," issued about the time of the Great Exhibition, was sold at that price. 'Cassell's Popular Educator,' first published in 1852, had a sale of two million copies. He was a friend of freedom in all countries, and on his first visit to the United States in 1852 became interested in the Abolitionist Movement. He was a great friend of Richard Cobden, and died on the same day—April 2, 1865—at the comparatively early age of 48.

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OUR CALENDAR.

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N.B.—The name of the Minister of the Church is in all cases inserted unless instructions are received to the contrary by Thursday midday.

SUNDAY, February 11.

LONDON.

Acton, Creffield Road, 11.15 and 6.30, Rev. H. C. HORSLEY, M.A.

Bermondsey, Fort Road, 6.30, Mr. S. P. PENWARDEN.

Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. W. J. PIGGOTT.

Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. H. W. STEPHENSON.

Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.

Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. D. BASIL MARTIN, M.A.

Forest Gate, Upton Lane, 11, Mr. J. BEGG; 6.30, Mr. J. H. SMITH.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. BERTRAM LISTER, M.A.

Hampstead, Rosslyn Hill Chapel, 11 and 6.30, Rev. HENRY GOW, B.A.

Highgate Hill Unitarian Christian Church, 11, Lieut.-Col. C. S. BULLOCK—Subject, "The Religious Faith of Abraham Lincoln"; 6.30, Rev. A. A. CHARLESWORTH.

Ilford, High Road, 11 and 6.30, Rev. A. H. BIGGS, M.A., LL.M.

Islington, Unity Church, Upper Street, 11, Rev. J. VINT LAUGHLAND; 7, LIEUT.-COL. C. S. BULLOCK.

Kentish Town, Clarence Road, N.W., 11, Rev. F. HANKINSON; 7, Rev. BERTRAM LISTER, M.A.

Kilburn, Quex Road, 11 and 6.30, Rev. J. ARTHUR PEARSON.

Leytonstone, Haydn House, 63 Fairlop Road, 11.15, Mr. E. R. FYSON.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.

Peckham, Avondale Road, 11 and 6.30, Rev. R. I. HERFORD, B.A.

South Norwood, League House, 141 Portland Road, 7, Rev. J. H. SMITH.

Stoke Newington Green, 11.15 and 7, Dr. LIONEL TAYLER.

Stratford Unitarian Church, 11, Mr. J. P. ROSLING: 6.30, Mr. FRANK G. FINCHAM.

University Hall, Gordon Square, W.C., 11.15, Rev. GILBERT T. SADLER, M.A., LL.B.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.

West Hampstead, All Souls, Weech Road, Finchley Road, 11.15, Rev. EDGAR DAPLYN.

Wood Green, Unity Church, 11 and 6.30.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.

BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.

BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 3.30, Rev. J. M. LLOYD THOMAS.

BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. L. CLARE.

BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIGHTON, Free Christian Church, New Road, 11 and 6.30, Dr. G. S. HITCHCOCK.

BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

CAMBRIDGE, Assembly Hall, Downing Street, 11.30, Rev. G. C. SHARPE.

CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. J. EVANS.

CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.

DEAN ROW, 10.45 and 3.0, Rev. E. A. VOYSEY, M.A.

DOVER, Adrian Street, near Market Square, 11 and 3.0, Rev. C. A. GINEVER, B.A.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.

EDINBURGH, St. Mark's, Castle Terrace, 11, Rev. R. V. HOLT, B.A., B.Litt.

EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.

GEE CROSS, Hyde Chapel, 11 and 6.30.

HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. E. LOCKETT.

HINDLEY, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. R. F. RATTRAY, M.A., Ph.D.

HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. JONES.

HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. JOSEPH WOOD.

LEICESTER, The Great Meeting, 11 and 6, Rev. EDGAR I. FRIPP, B.A.

LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. F. K. FREESTON.

LIVERPOOL, Bootle Free Church, 11 and 6.30. Supplies as announced locally.

LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. MELLOR.

LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Rev. J. C. ODGERS, B.A.

MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.

MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. J. MCDOWELL.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.

MANCHESTER, Sale, 11 and 6.30, Rev. W. S. MCLAUCHLAN, M.A.

NANTWICH, Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. PARK DAVIES, B.A., B.D.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.

NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 3.30, Rev. J. RUDDLE.

OXFORD, Manchester College, 11.30, Rev. Dr. JACKS.

PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.

PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.

SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.

SHEFFIELD UPPER CHAPEL, 11 and 6, Rev. C. J. STREET, M.A. LL.B.

SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.

SOUTHAMPTON, Church of the Saviour, London Road, 11 and 3.15, Rev. VICTOR MOODY.

SOUTHEND, Darnley Road Church, 11.

SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, B.A.

TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. JOSEPH WORTHINGTON, B.A.

TUNBRIDGE WELLS, Free Christian Church, Dudley Road Institute (side entrance), 11.15 and 3.15, Rev. S. BURROWS.

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. ERNEST PARRY.

WARWICK, High Street Chapel, 11.15 and 6.30, Rev. GARDNER PRESTON.

WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. C. ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.

Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, corner of Fernwood Road and Fisgard Street, 11.

WINNIPEG, CANADA.

All Souls Church, 7, Rev. HORACE WESTWOOD, D.D. Sunday School, 3.

DEATHS.

COLEBY.—On January 25, at Cowslip Cottage, Bedfield, Suffolk, Henry Coleby, aged 69.

HUMPHREYS.—On Tuesday, February 6, at the residence of her niece, Mrs. Potter, The Briars, Northwick Park, Harrow, Jennett, second daughter of the late Griffith Humphreys of Oxford Street and Westbourne Park Road, in her 88th year.

ROSCOE.—Died of wounds in France on February 4, Capt. Richard Lang Roscoe, aged 19 years and 10 months, eldest son of Philip and Margaret Roscoe of 58 Redington Road, Hampstead.

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11. Rev. GILBERT T. SADLER, M.A., LL.B.

18. Rev. FRANCIS H. JONES, B.A.

25. Rev. GILBERT T. SADLER, M.A., LL.B.

March.

4. Rev. Dr. CARPENTER, of Manchester College, Oxford.

SUSTENTATION FUND.

FOR THE AUGMENTATION OF MINISTERS' STIPENDS.

The ANNUAL GENERAL MEETING of the Contributors and Friends will be held at Dr. Williams's Library, Gordon Square, London, W.C., at 12.30 P.M., on TUESDAY, February 13, 1917, to receive the Report and Accounts, elect three Managers, appoint Officers, and transact other Business.

W. H. DRUMMOND, *Acting Secretary.*
23 Cannon Place, Hampstead,
London, N.W.

The Inquirer.

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A Journal of Liberal Religion, Literature, and Social Progress.

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*** *All letters and manuscripts for the Editor should be sent to 23 Cannon Place, Hampstead, N.W. They must reach the Editor not later than Wednesday evening for publication the same week.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

EVERY other interest has been eclipsed this week by the momentous decision of the United States to sever diplomatic relations with Germany. No self-respecting country could have acted otherwise in view of the insolence of Germany's demands, which stripped of their verbiage amounted to this, "Do as I bid you or I will sink all your ships at sight." Whether this formal estrangement will pass rapidly into a state of active hostility must be left to the independent judgment of the American President and people; but it seems clear that Germany, rushing headlong to ruin, will do nothing to prevent it, while America roused and united seems to be in no temper for mere passivity.

* * *

PRESIDENT WILSON, speaking in Congress last Saturday with the simplicity of manner and the economy of words which befit a great occasion, made it plain that he regarded war as an imminent possibility. Referring to the ancient friendship between the German people and his own, and his difficulty in believing that the German authorities will really carry out the ruthless naval programme which they have announced, he said :—

> If American ships and American lives should in fact be sacrificed by their naval commanders in heedless contravention of the just and reasonable understanding of international law and the obvious dictates of humanity, I shall take the liberty of coming again before Congress to ask that authority be given to me to use any means that may be necessary for the protection of our seamen and our people in the prosecution of their peaceful legitimate errands on the high seas. I can do nothing less. I take it for granted that all neutral Governments will take the same course. We do not desire any hostile conflict with the Imperial German Government. We are sincere friends of the German people, and earnestly desire to remain at peace with the Government which speaks for them. We shall not believe that they are hostile to us unless and until we are obliged to believe it, and we purpose nothing more than reasonable defence of the undoubted rights of our people. We wish to serve no selfish ends. We seek merely to stand true alike in thought and action to the immemorial principles of our people, which I have sought to express in my address to the Senate only two weeks ago. We seek merely to vindicate our right to liberty, justice, and unmolested life. These are bases of peace, not war.

* * *

BENEATH the studied politeness of this language it is clear that President Wilson feels that it is unlikely that Germany will belie her barbarous record. In these circumstances there can be no impropriety in saying with what deep gratitude and rejoicing we shall see America fighting side by side with us in this conflict. We are sure that our American friends will understand us when we say that we have longed for this closer partnership, and perhaps have betrayed a little impatience because the discreet management of a political situation, which we can understand only very imperfectly, has decreed such long delays. It is a noble passion which makes men brothers in arms in the cause of freedom, and it seems fitting that the men of Lincoln's breed should have a place in the final triumph of this war of liberation. We want American ideals and the American tradition of personal freedom and human equality to play their part, when we come to settle terms of peace; but the decision will lie with the men who have risked wounds and death in the cause of liberty and public right and not with the neutral spectators.

* * *

THE one thing that has made us hesitate to indulge this wish for decisive action is our deep sense of the value of the services which America has rendered as a neutral power both to ourselves and to the cause of suffering humanity. The work done by Mr. Gerard for our prisoners of war in Germany has earned our undying gratitude, and the labour of Mr. Hoover and other American citizens on the Neutral Commission for feeding the starving Belgians has been as generous as it has been indispensable. We are confident that every effort will be made to maintain the work of the Commission, but the outlook is grave, and already one relief ship has been sunk. The powerful motive of a desire to stand well with America has been withdrawn, and in her mad career of crime Germany observes no degrees in infamy.

* * *

ALL these American interests have necessarily diverted attention from important events at home. The Prime Minister's speech at Carnarvon last Saturday was a rousing appeal to the nation to back up the Government by

personal discipline and service—there must be no grumbling about inconvenience and no hanging back—but it announced no new programme and it revealed no secrets. Mr. Asquith's speech two days before came at an opportune moment. He gave a *coup-de-grâce* to the notion, which has been carefully fostered in some quarters, that the war can only come to a squalid end in a stalemate or a drawn game. We are fighting, he said, in the full confidence that we shall win, not for love of fighting or to annihilate the German people or the German State, but in order to achieve a victorious peace.

* * *

The conditions of a victorions peace Mr. Asquith described in the following words :—

> In estimating the minimum requirements the attainment of which would justify us in laying down the sword and absolve our duty to the memory and the honour of those who have given their lives in the faith of a great cause we cannot ignore what the war has taught us as to the character and the methods of the enemy. It began with a deliberate and a cynically acknowledged infraction of a treaty obligation. It has from the first been conducted with a steady disregard not only of the old chivalry between belligerents but of civilised usage and of common humanity in a growing series of calculated crimes, which for the moment reaches its climax to-day. Reparation, restitution—there is something tangible in them, even though so much has been destroyed that can never be replaced, and so much has vanished that cannot be recalled. But what of the future ? Of what avail in such a case are mere words and promises, the multiplication of parchments and protocols, which can be torn to pieces in far less time than it took to write them down ? We cannot be content, we ought not to be content unless the Allies are left with solid safeguards against the breaking loose afresh of the ambitions, with their attendant train of carnage and cruelty, which during these three years have wrought the most desolating havoc recorded in the annals of the world. That is what we mean by a victorious peace—a peace which has in it the prospect of endurance because it will conform not only to the best interests but to the social and moral necessities of corporate mankind. More than that we do not desire ; less than that without dishonour and confessed failure we cannot accept.

* * *

The scheme for National Service was explained by Mr. Neville Chamberlain at a public meeting on Tuesday. The object is to liberate as much labour as possible from non-essential industries in order to concentrate it upon work which will be of essential service for the winning of the war. Its importance was emphasised by the announcement that if volunteers are not forthcoming in sufficient numbers, compulsion will be adopted. Perhaps in view of the English temperament and its deeply rooted habits this method of recruiting a new army of labour by invitation is prudent, but we doubt whether it will be successful in circumstances where speed is essential to success.

* * *

It must be remembered that most able-bodied men in the country, up to the age of 60, are very busy, carrying on their business or profession with a depleted staff or earning weekly wages in trades which their employer tells them are of national importance. How are many of these men to decide whether they ought to offer themselves and face financial ruin or not ? If they volunteer and are accepted have they any guarantee that their more selfish competitors will not be left alone to flourish in their absence ? For these and similar reasons we shall be surprised if Mr. Neville Chamberlain taps a large reservoir of labour by his present methods. We do not find it easy to believe that any large scheme of national organisation can be carried through at top speed without some element of compulsion. And in our present abnormal conditions compulsion comes as a relief to most men from mental indecision. They are willing to do a soldier's dull job and to receive a soldier's rations in the civilian army, if their services are really required, but their own judgment may tell them that they are helping better where they are. How are they to decide ? At present they lack the needful directions.

* * *

In these circumstances the best policy seems to be for various trades and professions to discipline themselves, and to agree to liberate the utmost labour that can possibly be spared without bringing them to the ground. Apparently this is the plan which has been accepted by the two Archbishops on behalf of the clergy of the Church of England. The other churches ought to take the same course as quickly as possible. As a first step all students can be transferred from the theological colleges to work of national importance, and arrangements might also be made to combine churches in the same neighbourhood or to reduce the number of services, so as to liberate men who are young and strong for hard work elsewhere. In carrying out any plans of this kind we hope that there will be no disposition, under the guise of appropriate work, to choose soft and pleasant jobs for the clergy. Their exemption from combatant service, and the fact that there are more men of military age still left in the ministry than in any other profession, lays upon them the obligation to do their bit now, while the older and retired men must simply work harder than they have ever done before in order to carry on. We desire to call special attention to the letter on this subject by the Rev. W. Copeland Bowie, with its series of practical suggestions, which will be found in another column.

* * *

This week the Food Controller has put the nation on its honour to eat less. There is here no spectre of starvation if we exercise ordinary prudence, but we have become so much accustomed to see plentiful supplies on the table and to regard scanty catering as a sign of meanness, that for many of us it will be a struggle to make bareness the appropriate symbol of the open hand and the generous heart. We shall have to think about our food in an entirely new way, and learn to be thankful if we are not hungry. We believe that for a large number of people, especially for those of us who have always lived well-padded lives, the necessary discipline will be a blessing in disguise. The new gospel of frugality ought certainly to be welcomed by the churches. The growing demand for sumptuous living, and the desire of it spreading through all classes of society, have done much to undermine the power of religion in our lives and to make frank materialists of us all.

* * *

There are some noble sentences in Cardinal Mercier's New Year letter to the Belgian people, copies of which have reached this country. The following words, which are intended to give the consolation of high ideals to his own stricken and harried countrymen, seem even more applicable to us. If they are exposed to the temptations of mental detachment and feebleness in sacrifice, what shall we say of ourselves ?

> I do not admit [he says] that, under pretext of greater recollection or piety, a Christian may entrench himself in heedless detachment and regard the war from afar, as if it could only touch souls of inferior mould. Faith ought to impregnate the whole of life, the commerce of individuals and of societies one with another....May we all—bishops, priests, and holy women—profit by the great and hard lessons of the present time to strengthen in our souls the spirit of sacrifice. We do not think of this enough. The world does not understand this truth, and we do not look it sufficiently in the face ; the work of the redemption of the world, in which we have the honour and duty of co-operating, is not only a work of labour and pious prayers ; it is also, above all, a work of sacrifice.

THE TEMPER OF THE NATION.

The letter by the Rev. H. Gow which we publish to-day supplies a needful corrective to a strain of morbidity, into which some high-minded people are liable to fall at the present day. Our only criticism of that letter is that we should have been inclined to express ourselves in more uncompromising terms and to give fewer points to the moral censor. If ever there was a time for admiration and to cease from grumbling because our neighbours are not perfect, it is now. Men are seldom improved by scolding, and they rightly resent any suggestion that they are Pharisees because they are putting their hearts into their duty. It has long been one of the weaknesses of religion that it pays more attention to sorrowful rebuke than to glowing praise. It is alas! true that man is only a little higher than the devils. We have also good authority for believing that God made man a little lower than the angels. Both statements are useful, in their own place; but at present Christianity and patriotism and our experience of British human nature since the beginning of the war place us decisively on the side of the angels.

The difference in the point of view is no doubt partly a matter of temperament, and we admit that in some finely organised natures the horror of all wrong-doing is so grievous as to cloud the heart with an enduring sorrow. But with most of us we believe that it is a matter of habit, and in the case of some people the habit is so strong that even the moral imperatives of the war have left them more conscious of what is harsh and unworthy in the character of their own countrymen than of virtue and courage and noble ideals of public service, in widest commonalty spread. As for the claims of justice and freedom and fair-dealing they are safest in the keeping of men who are serving the cause of civilisation with the fervour of complete conviction. There are few things more paralysing to moral judgment than to perform our duties with half our mind.

We do not deny that there are many things in our midst which strike a jarring note and cause good men to grieve. There are the scare headlines in the newspapers. There is base passion intent on its dark and insidious work. There is the deadening of the public mind as it grows familiar with the daily tale of horror. Against these things we must strive with all our might, but we must do it in such a way as not to lose all sense of moral perspective or to be guilty of false judgment. The war has not changed us into a nation of celestial virtue, but its discipline has taught us many things and made of us a more finely tempered people than we were. We know as a fact of reason that we are fighting for our own safety, but we know even more clearly as a fact of conscience that we are performing a duty which was thrust upon us and left us no choice. The things which ennoble a people, justice, freedom, unselfish anger against cruelty and foul oppression, have come forth from the dim background of life, and fill the common mind with a sense of divine calling and destiny. If our daily press does not always please us and sometimes serves our national ideals very ill, is that a novelty due to the war? We do not pretend that vulgarity has been banished or that the bouncing journalist has ceased from troubling; but we have a good deal of healthy scepticism about the depth and the range of their influence. Let any one try the interesting experiment of observing his fellow-travellers in a railway carriage and catching the over-flow of their talk as they read the most succulent paragraphs of the yellow press about the enormities of the Huns. Do they at once lose their usual kindliness of temper, and grow hard and vindictive and begin "strafing" somebody? Granted that they are protected from these emotional excesses by the phlegm of the English character, they yet give no sign that hatred and revenge are gnawing at their hearts. One of the things which the Germans have to fear most is the terrible quietness of our people. For ourselves this absence of desolating war fever may rightly inspire confidence in the present and boundless hopes for the future. It is a revelation of sources of strength in the national character, which do not fail when they are put to the severest test.

We may draw the same conclusion from the teaching and spiritual temper of the churches during the crisis. In some respects indeed it must be confessed that they have failed grievously. The nation has waited in vain for the decisive moral leadership and the clear ringing message which it had a right to expect. In many religious utterances there has been almost a note of apology, and some preachers have been more intent upon abstract problems of war and peace than upon filling the hearts of men with the power of God for the discharge of their duty. But we cannot be too thankful that our pulpits have been saved from defilement by the tawdry rhetoric of war. There has been a general feeling that the language of violence and revenge is entirely out of place in a Christian sanctuary, and that in any case the moral sense of the community would not stand it. There lies at our elbow as we write the startling and bizarre book called 'Hurrah and Hallelujah.' Under the able editorship of a Danish professor it contains selections from the sermons and other war-utterances of many of the prominent religious teachers of Germany. They are like the ravings of a mad-house. There can be few books in the world so grotesque in their impiety. We call attention to it here simply to ask the question, whether we can imagine the possibility of Prof. Bang making a similar collection of passages reeking with the lust of war, as crude in their egotism and as savage in their intolerance, from representative English sermons. As we confess, with a sense of boundless gratitude and relief, that such a thing is unthinkable, let us not shrink from attributing the immunity of our religion from this sordid violence to the heavenly grace which works in the hearts of men, when their lives are dedicated to a just cause.

We have written in this way with no desire to encourage a spirit of pride or of false moral security. We know well the pitfalls of self-confidence, and men who serve noble ends must above all others strive to walk humbly with God. But to feel that we are unworthy of His high service is a very different thing from the disposition to remind other men, at the very moment when they are putting all their strength into some high enterprise, that they are poor creatures after all. We live in days which are crammed full with incitements to admiration, hope and

love. We were never less inclined to indulge in national fault-finding, though it is a habit which has the sanction of some very virtuous people. We want to live close to the real heart of things, and to praise and encourage all the time.

Good Thoughts for Evil Times.

MONICA'S LAST PRAYER.

"AH could thy grave at home, at Carthage, be!"—
Care not for that, and lay me where I fall!
Everywhere heard will be the judgment-call.
But at God's altar, oh! remember me.

Thus Monica, and died in Italy.
Yet fervent had her longing been, through all
Her course, for home at last, and burial
With her own husband, by the Libyan sea.

Had been! but at the end, to her pure soul
All tie with all beside seem'd vain and cheap,
And union before God the only care.

Creeds pass, rites change, no altar standeth whole.
Yet we her memory, as she pray'd, will keep,
Keep by this: *Life in God, and union there!*

MATTHEW ARNOLD.

OF AGRICULTURE.

I SHALL onely instance in one Delight more, the most natural and best natur'd of all others, a perpetual companion of the Husbandman; and that is, the satisfaction of looking round about him, and seeing nothing but the effects and improvements of his own Art and Diligence; to be always gathering of some Fruits of it, and at the same time to behold others ripening, and others budding: to see all his Fields and Gardens covered with the beauteous Creatures of his own Industry; and to see, like God, that all his Works are Good....The Antiquity of his Art is certainly not to be contested by any other. The three first Men in the world were a Gardner, a Ploughman, and a Grazier; and if any man object, that the second of these was a Murtherer, I desire he would consider, that as soon as he was so, he quitted our Profession, and turn'd Builder. It is for this reason, I suppose, that Ecclesiasticus forbids us to hate Husbandry; because (sayes he) the most High has created it. We were all Born to this Art, and taught by Nature to nourish our Bodies by the same Earth out of which they were made, and to which they must return, and pay at last for their sustenance. Behold the Original and Primitive Nobility of all those great Persons, who are too proud now, not onely to till the Ground, but almost to tread upon it. We may talk what we please of Lilies, and Lions Rampant, and Spread-Eagles in Fields d'Or, or d'Argent; but if Heraldry were guided by Reason, a Plough in a Field Arable would be the most Noble and Antient Armes.

ABRAHAM COWLEY.

GRANT, O merciful God, peace, welfare, blessing, grace, lovingkindness and mercy unto us and unto all thy people. Bless us, O our Father, even all of us together, with the light of thy countenance; for by the light of thy countenance thou hast given us, O Lord our God, the Law of life, lovingkindness and righteousness, blessing, mercy, life and peace; and may it be good in thy sight to bless thy people at all times and in every hour with thy peace. AMEN.

LIFE AND DEATH.

A REPLY

By Sir OLIVER LODGE, F.R.S.

IN your issue of January 13 there is a friendly though critical review by the Rev. Henry Gow of my recent book 'Raymond, or Life and Death,' and it is possible that you may welcome a few notes on points raised by the critic, inasmuch as others may have felt similar difficulties.

Mr. Gow objects to the Faunus message as indirect and oracular. So it is, but this kind of communication was very characteristic of F. W. H. Myers when alive. That is to say he frequently conveyed some idea by a classical allusion—often, indeed, by merely quoting chapter and verse, and leaving his correspondent or disciple to look up the reference and disentangle his meaning.

Not only is it characteristic, however: indirectness is manifestly essential when announcing a future calamity. No one would be brutal enough to send—what Mr. Gow wonders was not sent—a direct message such as "Your son is going to be killed; I will take care of him," &c. Several other critics have suggested this as the proper form of an unmistakable announcement. Certainly it is clear enough; but they, who suggest it as reasonable cannot be exercising any imagination, or be making the smallest effort to realise the position. Even if a medium received such a message, very few would have the hardihood to transmit it. Besides, why should it be given to any mortal to grasp future events with complete clearness and certainty?

Here, again, Mr. Gow trips himself badly, for he goes on to say that if the Faunus message is regarded as an anticipation of death "it suggests that Myers was able to foresee the exact position of R. L. on September 14 and that a German shell would kill him on that day." At the best this is a careless and extremely unscientific sentence. Nothing whatever was either said or suggested about time or place in the anticipation. "Exact position," "September 14," "German shell" are all unjustifiable insertions by the critic. He will say that the prediction as it stands is vague and indefinite. Certainly it is; so vague that, as I have said in the book, it need not be considered as a prediction at all, nothing but an intelligent anticipation of coming misfortune and a promise of kindly help in case it occurred.

One more note. He says that in the photograph group a comrade is "resting his hand affectionately on Raymond's shoulder." Why affectionately?

In another edition of the group it is a leg resting against his shoulder. Is that also affectionate?

The man behind appears to me to be evidently discomposing to Raymond; he was not either a friend or a popular character, nor does the expression of his face suggest anything like affection. That word is introduced as a gratuitous gloss; like the exact place, manner, and time, of the previous note.

As to possible danger of the book in the hands of weak-minded people, there is no doubt an element of danger in most things. The book has been excluded from some libraries presumably on that account, since it can hardly be thought likely to corrupt youth! But it may indirectly lead some people to resort to a medium, to see what can thus be got, whereas, except for the book, they might not have thought of attempting such a thing.

Well, it may, and I have inserted a warning to try and discourage the ill-balanced and the over-emotional from trying anything of the sort.

But if vicarious intercourse with the departed is in any sense possible, the fact should be known. Especially should it be known to religious guides and spiritual leaders; and it is to be hoped that the advice they may give to the flocks under their charge will be wise and helpful. With such advice, whatever it may be, I have no ground for complaint: the responsibility is theirs. But they should know the facts first. Facts can be used or can be misused; warnings can be issued or withheld, or can be adapted to the circumstances of different inquirers. The aim of a scientific investigator is truth, and he must be responsive and reverent to observed fact or be false to his trust. Consequences and diplomacy must be left to others, or to himself in other moods.

In conclusion, let me thank Mr. Gow for his kindly personal references, which I value.

OLIVER LODGE.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, *and all private information should be accompanied by the name and address of the senders.*

A CORRECTION.

SIR,—Your leading article this week is based on a letter to *The Manchester Guardian* which you and others seem to think was written by me. I have not seen the letter and certainly did not write it; nor do I agree with its tenour as far as I can gather it. I have written to this effect to *The Guardian*, and should be obliged if you would correct a mistaken impression, which is bringing me much correspondence, in your next issue.—Yours, &c., W. B. SELBIE.

Mansfield College, Oxford.
February 4, 1917.

[We are very sorry about the mistake, and tender to Dr. Selbie our sincere apology. We can only plead that we acted quite innocently, as the letter which we quoted last week appeared in *The Manchester Guardian* and purported to be written from Mansfield College, Oxford. Our conclusion that the signature W. B. Selbie was that of the Principal was in these circumstances a perfectly natural one.—*Editor of* INQUIRER.]

THE POSSIBILITIES OF PEACE.

To the Editor of THE INQUIRER.

SIR,—Dr. Wicksteed's letter in THE INQUIRER for January 13 is of importance both because it is written by a man whom we all honour, and also because it represents a certain point of view which is shared by other noble minds. Dr. Wicksteed tells us he is not a pacifist, and that he does not regard our guilt as so great as that of Germany. He recognises there was moral enthusiasm at the beginning of the conflict and that it was partly justifiable, but he thinks we are claiming too much righteousness, that we are judging Germany too harshly, and that we might well consider at once the possibility of peace seeing that she has learnt the lesson of her failure. He tells us that we have many things in our past national history which ought to make us ashamed of ourselves, and he tells us also that there is much hypocrisy in masking a brutal desire to punish and crush our opponent under zeal for the vindication of the moral law. I believe he is entirely right in both these contentions, and yet I believe we are morally bound to go on with the conflict, and that we must not allow sad and shameful memories of the past or the besmirching of our ideals in the present to dishearten us or turn us from our fixed resolve.

No one can doubt that as a nation we have, like all nations, a complex and mingled history of good and ill. There have been many great deeds and great men in our history. There have been also many unwise leaders, and many things have been done by us as a nation which were high-handed and morally unjustifiable. That is true of every nation as it is of every man, and it is especially true of the most forceful and successful nations and the strongest men. It may be due to national prejudice, but I am inclined to think that on the whole our national record is morally higher during the last four or five centuries than that of any other European nation. If it is correct, this is due not to a greater individual goodness amongst us, but to the fact that we have been more self-governing and democratic for a longer period than any other great European people. We have many acts to regret in our past history, and it is well to remember them. We must not justify them by saying that after all we have perhaps not been quite so bad as the rest. We may be grateful to Dr. Wicksteed for reminding us of them, but it is not good for man or nation so to remember their past evil that they have no heart for resisting wrong and standing for right in the present. These sad memories must not dishearten us now. They should make us more gentle in judging but not less firm in resisting evil to the uttermost.

Then, further, there is the besmirching and defiling of our ideals which we feel in what is said in many speeches and many newspapers. The headlines on posters of *The Daily Mail* and *John Bull* fill us all with shame. No condemnation can be too strong for them. It is the hardest test and trial for great ideals when they are defiled like that. No right-minded Englishman wants to crush or humiliate Germany as these newspapers suggest, or to carry on the war in that spirit. But all this reviling and vindictiveness does not alter the facts. The fact is still as it was at first, that a great military power, believing in war, glorifying war, and making every moral principle yield to the exigencies of war, is trying to dominate Europe and to force its "culture" on the world. It has broken solemn treaties, it has been preparing schemes of aggression for years, and it has forced this war on a Europe which desired and longed for peace. And it has not yet been conquered. It has not done what it expected to do, but it has inflicted appalling loss and misery upon the world, and it holds Belgium and the Balkan States and much of France in its iron grip. How can we make peace at present with such a power?

Almost every week shows us more clearly the unrelenting determination of Prussianism to "hack" its way through to victory. Our young men have given and are giving their lives to resist that desolating and unscrupulous spirit. There is more reason and not less for our feeling right to-day in resisting Prussian militarism to the uttermost. We cannot leave her half-victorious and patch up a feeble truce. We are not fighting to crush Germany but to defeat Prussian militarism, and it is still undefeated. It is a stern, an awful, and a sacred duty. Until that is done we cannot feel that our task is accomplished or that there is any prospect for a lasting peace. We must not allow ourselves to be disheartened in that work by memories of past national sins or of present unworthy elements in our midst. Moral ideals when true and strong are capable of overcoming those discouragements, and of going on in faith and confidence to the determined end.—Yours, &c.,

HENRY GOW.

Hampstead.
February 3, 1917.

NAMES AND ADDRESSES OF MEN ON ACTIVE SERVICE.

To the Editor of THE INQUIRER.

SIR,—We have received at Essex Hall Social Centre some 5,000 names of sailors and soldiers on active service. Copies of Dr. Carpenter's Message and of the Booklet 'Freedom and Right' have been forwarded to the men whose names have been sent by ministers and secretaries. Owing to insufficient addresses, however, we have been unable to communicate with over a hundred soldiers; and a number of the Booklets have been returned through the Post Office owing to errors in addresses or to men having been wounded and sent to hospitals since the lists were compiled. We are placing ourselves in communication with the churches to which these men are attached.

We are now preparing addresses for the special number of THE INQUIRER which will be published on March 3. Ministers and secretaries will perceive that this involves considerable labour and great care; and their immediate co-operation will be very much appreciated.

We regret that a number of congregations have not yet supplied any lists. In some of the communications received men at the front have mentioned that no message has reached some of their comrades in the same unit; and on examining our lists at Essex Hall we find that they belong to churches which have not yet responded to Dr. Carpenter's appeal for names and addresses.

The officials of our churches will at once see that it is hard on men that are serving their country that they should seemingly be forgotten or neglected by the Social Centre. Those with whom we are in touch evidently appreciate what is being done, and we should like to make sure that all are being treated alike.

May we now ask for :—

1. New names and addresses since the last lists were sent to Essex Hall?
2. Addresses omitted from last list when names only were sent?
3. Changes in addresses?
4. Names and addresses of men who have served and are now discharged?
5. The home addresses of men where no army description and address can be given?

The list should be compiled so as to ensure that the names of all men who are now serving, or may have served at any time during the war, shall be included, and all information should reach the Social Centre on or before Tuesday, February 20.—Yours, &c.,

W. COPELAND BOWIE (*Secretary*),
T. P. SPEDDING (*Missionary Agent*).

Essex Hall, Essex Street, Strand,
London, W.C.
February 7, 1917.

NATIONAL SERVICE.

To the Editor of The Inquirer.

Sir,—In response to the public appeal of Mr. Neville Chamberlain, the Executive Committee of the British and Foreign Unitarian Association, at their meeting on Wednesday next, February14, will consider what counsel and assistance they can offer to ministers and congregations at the present crisis in our national life. Unitarians have usually been quick to respond to the call of duty and public service, and the call to-day is grim and insistent. I shall be glad to receive at Essex Hall, not later than Wednesday morning next, any practical suggestions from ministers or officers of congregations in respect to National Service.

Meanwhile, may I submit for their consideration the following tentative suggestions, which are made on my own responsibility ?—

1. That, as a general rule, congregations hold only one service on Sunday morning, afternoon, or evening, as may prove most convenient. Where the churches are only a mile or so apart, the morning people could all attend one of two churches, and the evening people the other. The same minister could then preach at both places, thus setting a minister entirely free for national service.

2. That in cases where it proved impracticable owing to distance for one minister to preach at two places, the one service method might still be followed, so that the minister would be free to employ his week-days at the post office, the gas works, agriculture, or other urgent and important local work.

3. That the salary of the minister remain as at present, but that he hand over the wages earned in national service to the treasurer of his congregation.

4. All out-of-work or retired ministers under 60 years of age will naturally offer their services to the nation of their own accord. Those over 60, if not physically incapacitated, will doubtless be willing to relieve younger men of Sunday duty ; a modest fee in such cases might be paid by the District Association or the British and Foreign Unitarian Association.

5. The professors and students at our Colleges, if it is considered unwise to close down their establishments for six months, might give half the day to study, and the other half to national service in their respective communities.

6. Lay-workers and pioneer preachers in charge of congregations would follow the same plan as regular ministers, with the necessary modifications according to circumstances.

7. Women might very well take a turn in conducting services ; and both minister and laymen might suspend the preparation of original sermons during the next six months, and content themselves and perhaps satisfy their congregations by reading a short sermon by Brooke Herford, Robert Collyer, or Stopford Brooke.

Perhaps these few suggestions may stir up thought and lead to prompt action. I have personally assured Mr. Neville Chamberlain that though Unitarians, as he knows, are a small denomination, he may rely on their being ready and willing to do what they can to support him in his great and arduous task.—Yours, &c.,

W. Copeland Bowie.

Essex Hall, London.
February 8, 1917.

MEMORIAL NOTICES.

MR. WILLIAM HASLAM.

It is with great regret that we have to announce the death of Mr. William Haslam, which took place at his residence, White Bank, Bolton, on January 28, after a short illness, at the age of 72. Sprung from an old Unitarian stock, he was educated at Castle Howell School, Lancaster, and for that school and its early friendships he had always an affectionate remembrance. His business life was spent in Bolton, where he also took a useful and unostentatious part in public affairs. He was elected to the Bolton School Board in 1879 as an unsectarian candidate, and served for fifteen years. He also showed his interest in the cause of education as Chairman of the Governors of the Bolton High School for Girls, and as a member of the Nathaniel Hulton Trust he sat for many years on the Governing Body of the Bolton Grammar School. His religious affections were centred in Bank Street Chapel, of which he was a life-long member. He served as treasurer of the congregation for very many years. To Unitarian needs throughout the country he was always sympathetic and generous, his name constantly appearing in subscription lists. Only the other day the new "Lawrence Hostel" at Essex Hall received a donation from him. Manchester College, Oxford, always had his friendship and support. A correspondent writes in reference to his simple and unassuming kindness : "He was a good neighbour to a big district which regarded him as the local Squire ; loyal to the faith of his fathers and to his business and political friends ; happiest and most contented in his life at home." In 1872 Mr Haslam married Miss Mary Heywood, daughter of Mr. Robert Heywood, the second Mayor of Bolton, who survives him, along with a daughter and three sons, to whom the sympathy of a very wide circle of friends will be extended. The daughter is Mrs. Oliver Winder, and the sons are Messrs. Robert, Oliver, and William Haslam. A second daughter, Mrs. William Leggatt, died last Christmas day.

The funeral took place on Thursday, February 1, at the Manchester Crematorium. There was a large congregation, including Mrs. Haslam and other members of his family, his brothers, Messrs. J. P. Haslam, J.P., and Lewis Haslam, M.P., Sir Samuel H. Scott, Bart., and many members of Bank Street Chapel. The business and public life of Bolton was also largely represented. The service was conducted by the Rev. Cyril J. Flower, M.A. As the coffin was borne into the chapel Mr. J. T. Flitcroft, Mus.Bac., F.R.C.O., played 'O Rest in the Lord,' and at the close of the service he gave Chopin's 'Funeral March.' Miss Lever, Miss Florence Barnes, Mr. S. Haslam, and Mr. W. A. Peers, principals of Bank Street Choir, led the singing of the hymns, "When for me the silent oar" and "God giveth quietness at last," and gave an exceedingly sympathetic and reverent rendering of the quartet "Yea, though I walk through the valley," from Sullivan's 'Light of the World.' In a brief memorial address the Rev. Cyril Flower said it was of less concern to the assembled mourners that Mr. William Haslam had left his impress on the commercial and industrial life of his native town, than that he had left a gracious and helpful memory in many hearts. His business ability was but one aspect of him, and it was allied with qualities of heart and mind which won for him not merely the respect but the high esteem of his fellow citizens and fellow worshippers. Two characteristics stood out in a striking way—his loyalty to causes he had at heart, and his perfect simplicity and unassuming kindness. His loyalty was exemplified in that he preferred to remain a citizen of Bolton, where he had achieved success, rather than seek a sunnier place of retirement. To every one he showed the same courtesy and kindness—to his employees, to the tram men on his route, to his fellow worshippers at Bank Street Chapel, as well as to his friends and acquaintances. His loyalty was exemplified, too, in his loyalty to Bank Street Chapel, where the name of Haslam had for long years been an honourable and honoured name. He was a member of the congregation before the present chapel was erected, and was one of the oldest trustees, and his work of various kinds, his personal influence, and his open-handed generosity were inextricably interwoven in the traditions of the chapel. There never was a man less self-assertive, moving about among his fellow citizens and fellow worshippers with quiet avoidance of display. They were grateful for the memory of a man of uprightness and integrity, with whom it had been a stimulus to be associated in civic and religious life.

MISS HELEN BELL.

By the death of Miss Helen Bell, the High Pavement Chapel, Nottingham, has lost one of its most loyal and devoted worshippers, and one for whom the warmest affection was felt by all the members of the congregation and the Sunday school. For a considerable period Miss Bell had been far from well, but her final illness (pneumonia, leading to heart failure) was unexpected and very brief.

On Sunday, January 28, tribute was paid to Miss Bell's life and influence, both in Chapel and in School. At the morning service, Mr. Ballantyne spoke as follows :—

> "A virtuous woman who can find ?
> For her price is far above rubies.

"I would ask you all to join with me this morning in a grateful and reverent tribute of thought and memory to one whom most of you have known familiarly and affectionately as 'Helen Bell,' who, until a few short weeks ago, was busily engaged in her many activities in and for

this place, and the news of whose death came with such a sad shock to us all.

"A year ago she gave willingly of her energy and ability in the care of our friend the late Rev. E. S. Lang Buckland, the flame of whose life burned out so rapidly. In the same week in January, and in similar illness, she herself was taken away.

"Did one desire to catch a glimpse of her 'constant influence and peculiar grace' one only required to be present at her funeral on Tuesday last, when so large a number of friends representing so many varied interests gathered to do honour to her memory. She had been, as a girl, one of the thirty-four original pupils at the Nottingham High School for Girls, and at least ten, possibly more, of these were present on that occasion.

"We are told by her intimate friends that, in her earlier days, she abandoned gleaming and beautiful hopes for her own future that she might the more fully devote herself to her parents, nursing her mother through a long illness in 1889, and remaining with her father, constantly thoughtful and attentive, until his death in 1907. Whatever regrets may have mingled with her decision at that time, she had long ago consecrated them all on the altar of unselfish service, and many are the stories that tell of her acts of thoughtful kindness. For example, she was, for some time, a 'manager' in connection with the day schools, and it is said that regularly, week by week, she would provide herself with ready money, and cycle round to her schools, on purpose to cash the teachers' cheques, so that they need not spoil their half-holiday by themselves presenting these at the bank. She started, and was largely responsible for, the conduct of a 'Soldiers' Club,' in connection with St. Andrew's Parish Church, and the vicar of the Church, who read the service at her funeral, spoke of her character as 'unique; her utter selflessness was very striking—and her passion for helping other people; she was always ready to set out on an errand of kindness, no matter what the hour of the day or night.'

"She was well read, not only in classical English, but in French and German literature, and her letters and conversation were frequently lit up by apt allusion and quotation. She had a keen sense of humour, too—her quotations were often taken from classical doggerel!—and a still keener interest in humanity, which gathered into her retentive memory innumerable family histories, and stories also of the great men and women of the nineteenth century, the details of which she could verify at once by reference to her newspaper cuttings, so neatly filed and kept. Her botanical knowledge and her intimate acquaintance with the country round about Nottingham were known chiefly to our children, who went with her on many Saturday rambles, which they loved, which she planned and prepared with the minutest care, and during which she acted as guide, friend, and mother to them all. Her gifts for amateur arts and crafts were also brought to the service of the young folks, and it was due entirely to her that the children's gifts for our soldiers were prepared at this Christmas time.

"It is thus she will remain in our minds—at work among the little people—and we shall think of her 'little, nameless, unremembered acts of kindness and of love'; for Lowell's lines might, with great fitness, have been applied to her:—

She doeth little kindnesses,
Which most leave undone or despise:
For naught that sets one heart at ease,
And giveth happiness or peace,
Is low-esteemed in her eyes."

SECOND LIEUT. RONALD THOMSON, R.E.

Second Lieut. Ronald Thomson, younger son of the late Mr. Andrew Thomson of Rotherham, died in hospital in France on Saturday, January 27, of wounds received a few days previously. Ronald Thomson was among the first generation of Willaston School boys. He entered fully into the life of the school, and gained the affection of all by his sunny temperament and generous, open-hearted, frank disposition. He was a leader in the athletics of the school and won many prizes on the playing fields. On leaving school, he entered on the profession of a mining and colliery engineer, and quickly became competent in various spheres of work, revealing a fine aptitude for managing men, whilst at the same time securing their devoted affection and respect. Later on, for various reasons, he gave up his chosen profession and entered his father's business in Rotherham. Placing his knowledge of mining engineering at the disposal of the Army, he was given a commission in an appropriate section of the Royal Engineers, to which he was attached on practically continuous active service till a bursting shell closed his life. As at school and in the collieries, so in the Army the same fine qualities won him the esteem and affection of all who came into contact with him. His only thought, on being wounded, was for the other men with him. That was his quality all through. His good heartedness was sound and splendid, like his physical strength; the openness of his mind and the generosity of his disposition gleamed in the eyes that seemed always ready to smile, whilst his presence produced at all times a sense of buoyancy, confidence, and sterling humanity, arousing in those who came into touch with him the impulse to love the man for his very radiance and to seek comradeship with him as a joy. He would have echoed Rupert Brooke's words:—

If I should die, think only this of me:
That there's some corner of a foreign field
That is for ever England.

He joins the countless others, like himself, who have poured out the rich wine of youth in service of universal ideals of human fellowship and the comity of nations, which those who remain are under holiest obligation and responsibility to realise. S. A. M.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is registered by the London County Council, under the provisions of Section I. of the War Charities Act, 1916.

The objects of the Fund are: (1) *To aid the Belgian hospitals and convalescent depots in France, and the Belgian military doctors at the Front in Belgium;* (2) *To maintain a Civil Hospice at Calais;* (3) *To aid the Belgian School Colonies in France.*

108th List of Subscriptions.

	£	s.	d.
Already acknowledged	16,209	7	1
All Souls' Church, Belfast, per the Rev. E. H. Pickering (fifteenth donation) ..	1	3	3
L. O. M. (fourteenth donation)	1	0	0
X. (twenty-fourth donation)	1	0	0
A. J. A., Deal (twenty-fourth donation)	0	5	0
Miss E. Coe (twelfth donation)	2	0	0
Miss G. Coe (twelfth donation)	1	0	0
Highgate Unitarian Church, per the Rev. A. A. Charlesworth (fourteenth monthly donation)	4	18	7
Mrs. Julian Winser (twenty-fifth donation)	1	0	0
Z. A. (sixteenth donation) ..	10	0	0
Miss Warren (eighth donation)	10	0	0
West Grove Women's League, Cardiff, per Mrs. Fox (nineteenth donation)	0	14	0
J., Leicester (sixth donation)	1	0	0
Mr. T. Fielding Johnson (fourth donation)	5	0	0
Miss E. C. Harvey (ninth donation)	3	10	0
The Rev. and Mrs. T. Bowen Evans (fifteenth monthly donation)	1	0	0
	£16,252	17	11

Parcels have been received from: Miss E. A. Evelegh; Mrs. A. J. Gimson; Miss Short; Miss Hervey; Mrs. Hanna; Mrs. Abbott; Mrs. Buckton; Mrs. Henry Woodall; Miss D. Badford; High Pavement Working Society, Nottingham (per Miss Guilford); Mrs. William Tangye; Mrs. Woollings; Miss Waterall; Essex Church Work Parties (per Mrs. Worthington); Ullet Road Sewing Circle, Liverpool (per Mrs. Odgers); Miss H. Hankinson; Rosslyn Hill Sewing Meeting (per Mrs. Cobb); Old Meeting Church, Birmingham (per Mrs. Lloyd Thomas); Miss Norton; Mrs. Chitty; The Misses Beard; Miss C. R. Holland; Miss Dorothy Jones; Wolverhampton High School for Girls; The Girls' Club, Bridport; Mrs. William Tangye.

WEEKLY NOTES.

A first consignment of requisites for the maternity home at Calais has gone out and I hope to receive more layettes soon. We shall need a constant smal supply to keep the cupboards out there

stocked and ready to supply the needs of each small applicant.

Here is an extract from a letter just received from a doctor in a small hospital near the Front: "I have the honour to acknowledge the receipt of the parcels you have been kind enough to send to our dear patients. I send you my warmest thanks and most sincere gratitude. You have already given our brave soldiers many happy days with the games sent; the great generosity of your noble and loyal England, which is never exhausted, has been a great support and consolation to us. Rest assured of our deep gratitude and everlasting remembrance of all England has done for us. Our scanty means often prevent our giving our patients what is really necessary to them. We often have to content ourselves with our own much too slender resources. That is why I feel I may accept your offer of help."

Rose Allen.

SPECIAL WANTS.

Shirts, socks, pants, vests.
Slippers, handkerchiefs.
Mufflers, cardigans, mittens, helmets.
Games of cards, chess, draughts, dominoes, backgammon, &c.

For the Maternity Home at Calais:—

Layettes (on Belgian methods), *patterns to be obtained here.*
Chemises and flannel petticoats for women.

The name and address of sender and list of contents should be enclosed in each parcel.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

GIFT OF TOYS FROM JAPANESE STUDENTS.

Mr. R. Nagai, Mr. Z. Omori, Mr. Z. Toyosaki, and Mr. S. Uchigasaki, former students at Manchester College, Oxford, have forwarded to the Secretary of the British and Foreign Unitarian Association at Essex Hall a gift of quite a number of Japanese toys for distribution. A few toys have been presented through Mr. Ion Pritchard to the Invalid Children at Winifred House; the great bulk of the toys will be distributed among young children belonging to our Domestic Mission Sunday Schools in Birmingham, Bristol, Liverpool, Manchester, and London—preferably to those whose fathers or brothers are serving in the Army. The toys are characteristic examples of the artistic skill and arrangement of colours of the Japanese. Some small dolls are beautiful specimens not only of blended colours but of exceedingly clever crotchet and knitting work. It is delightful to know that those four Japanese students retain such kindly remembrances of the time they spent in England, and show such kindly interest on their part in the children belonging to our poorer Sunday schools.

Our representative writes as follows after a visit to Essex Hall:—

Toys bring happiness to children all the world over, and nowhere, of course, are they welcomed with more delight than in the poorer districts where our Missions are situated; but toys from a foreign country, toys that are for the most part quite unlike those which can be bought at the cheap bazaars in English towns, toys of quaint design that puzzle the brain while their vivid colours make you want to clap your hands with glee—these are gifts from the fairies indeed. And Japanese toys are so daintily made, and bear such striking testimony to the inventive skill and artistic feeling of the people who produce them, that those who are grown up must feel as much pleasure in handling and looking at them as the children themselves. More than one writer familiar with the East has described for us the charming playthings which are made for the little folk in the Land of Nippon, and when you know something of the passion for flowers, the love of small and perfect things, and the delight in beauty and colour which are special features of the Japanese character, you are not surprised to find that spinning-tops are designed to look like blossoms of pink or yellow; that black-haired lady dolls wear paper *kimonos* of gorgeous crimson, green, or purple, covered with chrysanthemums, flying storks, lotus and water-lilies; and that diminutive elephants made of india-rubber have the most elaborate trappings and headpieces, while round their necks silvery bells are hung on scarlet thread with most decorative effect. All these fascinating articles, and many more besides, were included in the package recently received from Japan at Essex Hall, and some three hundred of them have now been dispatched to the Birmingham, Bristol, Manchester and London Missions, the invalids at Winifred House not being forgotten. The delightful thing about them is that they signify the sympathy and goodwill of friends belonging to a country now politically allied with ours, of which we still know far too little, who have conveyed their kindly sentiments across the sundering seas in the very characteristic form—for the Japanese are great lovers of children—of a gift to our little people. We can imagine with what care they packed those quaint girl and boy dolls, clothed, to the tips of their toes, in fine crochet-work of rainbow hues, and wearing crochet caps that can be removed in a proper and natural way. And what fun they must have had over the little dancing girl in red shoes who strikes attitudes, with the most droll and impish expression, when you manipulate certain strings terminating in the inevitable tassel! Some of the toys had been selected from designs evidently made to suit the English market, and these reminded one too much, perhaps, of commercial interests and the modern method of subordinating artistic originality to the necessity of making money; but where the Japanese toy-maker had had it all his own way the result was charming. Space does not permit a more detailed description of this unique collection of playthings, but the generous donors, who will possibly read these words, may rest assured that many people who saw them have been enabled to share in the happiness of the children among whom they are now being distributed.

LAWRENCE HOUSE.

SOCIAL CENTRE FOR SAILORS AND SOLDIERS.

The Treasurer acknowledges with thanks the following additional contributions: Mr. C. Baker, 5*s.*; Dr. and Mrs. J. H. Crooker, £1; Lieut. W. H. Biggar Eastwood, 10*s.*; Miss Constance M. Gibbs, £1; Mr. Eric Lemmon, £1.

The total amount received to Feb. 7, including £200 from Unitarians in America through the President of the American Unitarian Association, is £6,776 8*s.*

NOTTINGHAM: HIGH PAVEMENT CHAPEL.

The Council has resolved to place in front of the Chapel, and facing the street, a carved oak board with the following inscription:—

THE HIGH PAVEMENT CHAPEL

"The true worshippers shall worship the Father in spirit and in truth."

This Congregation was founded in the seventeenth century by the three clergymen who were ejected from the Churches of St. Mary and St. Peter in this city, under the Act of Uniformity of 1662. (See Memorial Tablet within the building.) The present Chapel was opened in 1876, but the congregation has worshipped on this site since 1690.

We worship the one God and Father of all, as disciples of Jesus Christ, in religious freedom, believing that the revelation of God's Will is confined to no book, or man, or Church, but is made manifest to every listening soul.

No doctrinal confession is required, either of preacher or of worshipper.

Believing in the universal Fatherhood of God, and rejecting all doctrines that set limits to His Love and Grace, we disclaim sectarian exclusiveness, and unite on the basis of our common spiritual needs, rather than upon theological uniformity.

THE UNITARIANS IN HUNGARY.

It is a whole year since anything has been heard from our Hungarian Unitarian friends. The Rev. C. J. Street, who has dispatched several letters, which evidently have never reached their destination, received on 7th inst. a letter from his old college friend, Dr. George Boros, dated December 14 last, in which the following passages occur:—

During the past year "we lived in a perfectly strange atmosphere, out of the reach of proper men, in a region of furious half-men and half-beasts, thirsty for blood and revenge. Whoever will comprehend the greatness of the woes and tears, filling palaces and small huts alike? Just think of the three months which are now closing! Fancy a country moved out of her place—old men, children, women of every age and kind, cattle and fowl, and God knows what not, all flying from home! So did three-fourths of our Unitarians of Transylvania. Many left even Kolozsvar, but we stayed at home. Well, that was a sight, and a work for us here. Many of our ministers were at Kolozsvar on the very day when the

Roumanians broke in perfectly unexpectedly. They lost their families, and had no idea of the way which their people took. It took a fortnight for us to see and know how to help the poor refugees. I tell you this much, knowing that you must have been very anxious for us. Of course, now we are over all that, and perhaps some good time is coming for us all

"Of our College work I have to say only this much, that we began it in November, and are going on with it peaceably. Our young men are so full of enthusiasm that this year no new students entered.

"Bishop Ferencz is doing his work with his usual zeal and energy. He has finished forty years in his bishoprical chair. We celebrated that rare occasion in the Consistory in a suitable manner.

"Unfortunately, we know nothing of our English friends and very little of the Americans."

MEN AND MOVEMENTS.

The Rev. T. P. Spedding has prepared a lecture, illustrated with numerous slides, descriptive of the special war-work which has been undertaken by our Churches. In addition to his own activities among the Home Camps, it deals with the Belgian Hospital Fund, the work of our ministers in the army and the Y.M.C.A., and other topics. Mr. Spedding will be glad to give the lecture free. His only conditions are that steps should be taken to get a good audience, and a collection be made on behalf of his work among the soldiers in camp. Applications should be sent to him at Essex Hall.

Mr. Zenkai Omori, who joined the other Manchester College Japanese students in sending toys for English children, is a Buddhist of the Zen denomination. Before coming to Oxford he had been Warden of a Students' Hostel in Tokyo. He is now Abbot of a large monastery in Japan.

We hear that the Rev. W. A. Weatherall of Cork has been granted six months' leave of absence by his congregation, and is now attached to one of the Y.M.C.A. huts in France.

We note with pleasure that Second Lieut. Arthur P. Evershed, a member of the Billingshurst congregation, has been awarded the Military Cross.

The High Pavement congregation, Nottingham, has added another distinction to its growing list of military honours in the Military Cross awarded to Lieut. Gordon Lee.

The Address on the 'Study of the New Testament,' given by the Rev. H. Gow at the opening of the present session at Manchester College, Oxford, has just been issued in pamphlet form by Messrs. H. Rawson & Co., New Brown Street, Manchester.

The book 'Hurrah and Hallelujah' by Prof. J. P. Bang, D.D., to which we refer in our leading article to-day, is published by Messrs. Hodder & Stoughton, 3*s.* 6*d.* net

NEWS OF THE CHURCHES.

Astley.—At a meeting of the congregation of the Unitarian Chapel on February 4, the following resolution was enthusiastically adopted: "That the Astley congregation tender their most grateful thanks to Mr. Peter Eckersley for his munificent gift of £500, for the purpose of augmenting the Minister's stipend." It is felt by the congregation that the endowment will give permanency to the work, and is an incentive to press forward in a district which is fast developing.

Bedfield.—Deep regret is felt in Bedfield at the sudden death of Mr. Henry Coleby, who was struck down by the cold, while working on a stack, and who in a few hours passed painlessly away at Cowslip Cottage. His widow mourns a true and loving husband, his children a good and kind father, and the Bedfield Unitarian Chapel loses a staunch, practical member; one who by punctual attendance and genuine interest in all the good work going on there, was a strong support. A staunch liberal in religion and politics, brave and outspoken, he never feared to make known and to uphold his principles, even at the risk of personal sacrifice and loss. Mr. Coleby will be greatly missed in Bedfield. All knew him as a kind friend, ever ready to lend a helping hand, thoughtful as a woman in little deeds of kindness; one who hated slander, who steadily set his face against swearing and other evil practices; and who by precept and example helped to keep up a higher tone in the life of the village. The end came as he would have wished. Working up to the last day, only a brief hour or so of illness in his own home, surrounded by dear ones, then a peaceful sleep, the old kindly smile still on his face. The Rev. W. H. Sands conducted the Funeral Service at Hepworth, and held a Memorial Service at Bedfield on the following Sunday, when a large congregation assembled.

Ilford.—A Conference of East London Churches on 'Our Churches now and after the War' will be held at the Ilford Unitarian Church on Saturday, January 20. There will be service at 4, followed by tea, and a Conference at 6, with short addresses on 'Doctrinal and Ecclesiastical Divisions after the War,' 'Religion and Industrial Life,' and 'The Type of Preaching necessary to meet new Needs.' The following are announced to take part, the Revs. A. H. Biggs, W. H. Drummond, and J. A. Pearson, and Messrs. E. R. Fyson, J. Kinsman, and J. W. Peterken.

Liverpool.—The second of the series of Religious Conferences organised by the Liverpool District Missionary Association was held at Bootle, Saturday, January 20, when the attendance was again most encouraging. The afternoon devotional service was conducted by the Rev. Charles Roper. At the evening conference, Mr. C. Sydney Jones occupied the chair, and the Rev. Lawrence Clare, of Birmingham, introduced the subject for discussion, namely 'Loyalty to Jesus.' He was followed by Dr. George Jessel, and the Rev. J. Collins Odgers; and then a number of the friends present joined in the discussion. Naturally, considerably different opinions were expressed representing the Theo-centric and Christo-centric points of view, though there was in all the speakers an avowed loyalty to the essential and underlying principles of Christ's gospel. Each speaker was insistent, however, upon the same demand which such a loyalty imposes, namely, that the profession of discipleship shall be accompanied by a consecrated effort to render concrete the Christian principles in daily life, and that without this there can be no true loyalty. A great deal of interest is taken in these monthly gatherings, and they promise to do much by way of deepening the spiritual life and the sense of corporate unity and fellowship in the churches of this district. Another important object is to make what preparation is possible for the work which the churches will be called upon to do after the war, and so in addition to the conferences eleven of the district churches, at the suggestion of the Association, are holding a special series of services of "consecration, and preparation for the world after the war," simultaneously on successive Sundays in March and April. The five subjects chosen will constitute 'The Message of a Free Faith to a World in Travail.' The announcement of them is arousing much interest, and it is confidently believed that the scheme worked out in this synchronous manner will prove helpful and inspiring to the members of the churches concerned. An enthusiastic desire to be prepared for the eventualities which will come with peace, whatever they may be, is manifesting itself more and more within the Liverpool District churches, and though there is no disposition to claim a gift of prophecy, yet there is a sincere desire to adequately discharge the responsibilities of the situation as and when they present themselves. The fourth Conference is to be held at Ullet Road Church on Saturday, February 17, when the Rev. Joseph Wood, as representing the National Conference, will introduce for discussion the subject of 'Church Methods after the War,' with special reference to types of preaching and forms of religious service.

Nottingham.—The High Pavement Chapel 'Chronicle' for February devotes a good deal of space, as usual, to breezy personal notes by the minister, the Rev. J. C. Ballantyne, about the men from the congregation and Sunday school who are serving in the Forces.

"We are proud [Mr. Ballantyne writes] to have now upon our list the names of four Colonials who are at the same time High Pavementers. In addition to Lieut. A. M. Black, of Painton, Canada, who is well known to many of our members, whose Silver Wedding we have the pleasure to record in this issue, and who is remembered also at Christ Church with much affection, we have now to welcome his son, Fred, who, though he has spent most of his life in Canada, was born in Nottingham and baptised at the High Pavement. We are also right glad to place on our Roll the names of Claude and Walter Moore, whose parents left Nottingham for New Zealand while the children were quite young. We have just had the pleasure of a visit from Pte. Claude Moore, on leave from France, where he has experienced much of the heaviest fighting, and he greatly enjoyed seeing in the 'Pavement' records the accounts of his parents' wedding and his own and his brother's baptism by Mr. Harwood. We dwell thus upon these colonial items as being our personal and local reminder of the very close and lasting ties of loyalty and affection which bind the Empire in one living whole.

"Let us further draw attention to the fact that we have now upon the Roll of Honour three ladies, Sister Atkinson (*née* Stevenson), Nurse Buxton and Nurse Blurton, all on active service and in responsible positions.

"To Lieut. Gordon Lee, we must devote a special paragraph, as his name has repeatedly come before us during the last two months. Firstly we have to congratulate him upon his safe recovery from the wounds which necessitated his return to this country; secondly, upon the award of the B.A. degree from his old college (Jesus, Oxford); then upon his marriage to Miss Scott, and the news which came to hand, so soon thereafter, that he had been placed on the staff of the Contracts

Department at the War Office; and finally we ask him and Mrs. Lee to accept our heartiest congratulations upon the honour conferred upon him by the King, in bestowing upon him the Military Cross for his work in France. That honour falls upon the High Pavement Chapel, too, with which Lieut. Lee has been so closely connected all his life, and we are sure his parents, our friends Mr. and Mrs. Dixon Lee, must feel proud and happy in the midst of these events.

"To another of our 'old boys' Lieut. Richard Briggs, our thoughts have often turned during the last few months. Seriously wounded in many places he returned from France to England, and for some time lay in a very critical condition. But the best result has followed upon his hospital treatment, and not only is he now out of danger, but the leg which it was feared must be amputated has been saved. We are delighted to know, too, from his now happier parents that Richard has been made a 'Fellow' of the Physical Society, with which he was closely associated in Nottingham, in token of the important work he did as X-ray Operator."

NOTES AND JOTTINGS.

The Food Consumption of the Poor.

Mrs. Pember Reeves, who is an authority on working-class household budgets, has recently been making special investigations with the object of discovering how much bread, sugar, and meat is consumed by the poor. It is interesting to know that the amount of sugar eaten depends on the number of adults in a family rather than on the number of children, but it must also be remembered that a large number of children implies a degree of poverty which leaves little money for sugar for anybody. One set of statistics compiled by Mrs. Reeves showed that until the servant-keeping class was reached the sugar used was below a pound a week, and the meat, excluding bacon, was about a pound. The bread in no case exceeded 3 lb. 14 oz. Country people eat more bread than townspeople, a great many of the latter taking only 2 lb. or 3 lb. a week, while the few who take 5 lb. or more are probably small meat-eaters. Anything from 3 lb. 8 oz. up to 6, or even 8 lb. of bread is eaten by country people. It has been pointed out by Dr. Russell Wells, who has made a special study of food values, that the agricultural labourer on his present wages would starve if he adhered to Lord Devonport's scale, simply because he cannot afford to buy the meat and other foods necessary to make up for the large amount of bread he consumes, and he is of opinion that, if it is necessary, we must concentrate on wheat, and let meat go, rationing everything except bread.

The Professional Classes and the War.

It is the women and children who have suffered most from the War, and particularly those belonging to the professional classes. In a very large number of cases the distress amongst them has been extreme, and children have had to lose their birthright of an education that would enable them to maintain themselves in after years. The education of children, the training for suitable careers of youths and girls, the maternity home for wives of professional men who are serving their country are the three great branches of the work of the Professional Classes War Relief Fund Council. This Council, which represents all the great professional bodies, is now appealing for funds with which to carry on its urgent work. Sir William Dunn, the Lord Mayor of London, is President of the Council, and will be glad to receive subscriptions and donations at 13-14 Prince's Gate, Kensington, S.W.

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The Lost Art of Adoration.
By the Rev. Douglas A. G. Muir, M.A. B.D.

Towards Reunion.
By the Right Rev.
The Lord Bishop of Lichfield.
(Being Comments on Bishop Hamilton Baynes' and the Editor's Articles in the January Number.)

He that loveth his life shall lose it.
By Miss M. D. Petre
(the Biographer and Literary Executrix of the late Father Tyrrell).

Towards the Ideal Church.
By the Rev. C. J. Lewis, B.A.

The Sacramental Life.
By the Rev. John S. Burgess.

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With Portrait of Mrs. Allen.

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By Miss Ruth Drummond.
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OUR CALENDAR.

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N.B.—The name of the Minister of the Church is in all cases inserted unless instructions are received to the contrary by Thursday midday.

SUNDAY, February 18.

LONDON.

Acton, Creffield Road, 11.15, Mr. H. G. CHANCELLOR, M.P.; 6.30, Rev. H. C. HORSLEY, M.A.

Bermondsey, Fort Road, 6.30, Mr. S. P. PENWARDEN.

Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. W. J. PIGGOTT.

Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. DR. HARGROVE.

Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.

Essex Church, The Mall, Notting Hill Gate, 11, Rev. H. C. HORSLEY, M.A.; 6.30, Rev. J. H. WEATHERALL, M.A.

Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. D. BASIL MARTIN, M.A.

Forest Gate, Upton Lane, 11, Mr. J. P. ROSLING; 6.30, Mr. J. BEGG.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. BERTRAM LISTER, M.A.

Hampstead, Rosslyn Hill Chapel, 11 and 6.30, Rev. HENRY GOW, B.A.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.

Ilford, High Road, 11, Rev. A. H. BIGGS, M.A., LL.M.; 6.30, Rev. W. H. DRUMMOND, B.A.

Islington, Unity Church, Upper Street, 11 and 7, Rev. J. VINT LAUGHLAND.

Kentish Town, Clarence Road, N.W., 11 and 6.30, Rev. F. HANKINSON.

Kilburn, Quex Road, 11 and 6.30, Rev. J ARTHUR PEARSON.

Leytonstone, Haydn House, 63 Fairlop Road, 11.15, Miss MAUD D. BURTT.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.

Peckham, Avondale Road, 11 and 6.30, Rev. R. T. HERFORD, B.A.

South Norwood, League House, 141 Portland Road, 7, Mr. H. O. MONTAGUE.

Stoke Newington Green, 11.15 and 7, Dr. LIONEL TAYLER.

Stratford Unitarian Church, 11, Mr. J. BEGG; 6.30, Mr. J. P. ROSLING.

University Hall, Gordon Square, W.C., 11.15, Rev. FRANCIS HENRY JONES, B.A.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.

West Hampstead, All Souls, Weech Road, Finchley Road, 11.15, Rev. EDGAR DAPLYN.

Wood Green, Unity Church, 11 and 6.30.

Woolwich, Lecture Hall (Co-operative Stores), Herbert Road, Plumstead, 6.30, Rev. D. DELTA EVANS.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.

BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.

BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 3.30, Rev. J. M. LLOYD THOMAS.

BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. L. CLARE.

BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIGHTON, Free Christian Church, New Road, 11 and 6.30, Dr. G. S. HITCHCOCK.

BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

CAMBRIDGE, Assembly Hall, Downing Street, 11.30.

CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. J. EVANS.

CLIFTON, Oakfield Road Church, 11 and 6.30 Dr. G. F. BECKH.

DEAN ROW, 10.45 and 3.0, Rev. E. A. VOYSEY, M.A.

DOVER, Adrian Street, near Market Square, 11 and 3.0, Rev. C. A. GINEVER, B.A.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.

EDINBURGH, St. Mark's, Castle Terrace, 11, Rev. R. V. HOLT, B.A., B.Litt.

EXETER, George's Chapel, South Street, 11 and 6.30, Rev. CLEMENT PIKE.

GEE CROSS, Hyde Chapel, 11 and 6.30.

HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. E. LOCKETT.

HINDLEY, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. R. F. RATTRAY, M.A., Ph.D.

HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. JONES.

HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. E. G. EVANS, B.A.

LEICESTER, The Great Meeting, 11 and 6, Rev. EDGAR I. FRIPP, B.A.

LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. F. K. FREESTON.

LIVERPOOL, Bootle Free Church, 11 and 6.30. Supplies as announced locally.

LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. MELLOR.

LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Rev. JOSEPH WOOD.

MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.

MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. W. F. TURLAND.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.

MANCHESTER, Sale, 11 and 6.30, Rev. W. S. MCLAUCHLAN, M.A.

NANTWICH, Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. PARK DAVIES, B.A., B.D.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.

NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 3.30, Rev. J. RUDDLE.

OXFORD, Manchester College, 11.30, Rev. R. H. U. BLOOR, B.A.

PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.

PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.

SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.

SHEFFIELD UPPER CHAPEL, 11, Rev. Dr. CARPENTER; 6, Rev. J. W. LEE.

SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.

SOUTHAMPTON, Church of the Saviour, London Road, 11 and 3.15, Rev. VICTOR MOODY.

SOUTHEND, Darnley Road Church, 11, Rev. W. H. DRUMMOND, B.A.

SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, B.A.

TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. JOSEPH WORTHINGTON, B.A.

TUNBRIDGE WELLS, Free Christian Church, Dudley Road Institute (side entrance), 11.15 and 3.15, Rev. S. BURROWS.

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. ERNEST PARRY.

WARWICK, High Street Chapel, 11.15 and 6.30, Rev. GARDNER PRESTON.

WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. C. ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.

Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, corner of Fernwood Road and Fisgard Street, 11.

WINNIPEG, CANADA.

All Souls Church, 7, Rev. HORACE WESTWOOD, D.D. Sunday School, 3.

DEATH.

BURGESS. — On February 7, at 6 Clarendon Place, Brighton, Ellen Burgess, late of Battle, aged 82.

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THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** *All letters and manuscripts for the Editor should be sent to* 23 *Cannon Place, Hampstead, N.W. They must reach the Editor not later than Wednesday evening for publication the same week.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

THE celebration of Lincoln's birthday on Monday came at a fortunate moment. It gave Mr. Lloyd George an opportunity of sending a message of friendship to the United States in the form of a tribute to the memory of one of her greatest citizens. It is remarkable how the appreciation of Lincoln's genius has grown among us since the beginning of the war. His practical sagacity and his moral idealism have been to us both a guide and an inspiration, while the most striking passages in his speeches and letters, often expressed in language of a Biblical beauty and simplicity, have become current coin.

* * *

IN his tribute Mr. Lloyd George lays special stress upon Lincoln's iron determination, combined with a rare delicacy of feeling. "I have often been struck," he says, "by the growth both of tenderness and stern determination in the face of Lincoln as shown in his photographs as the war went on. Despite his abhorrence of all that war entailed he persisted in it because he knew that he was sparing life by losing it, that, if he agreed to compromise, the blood that had been shed on a hundred fields would have been shed in vain, that the task of creating a united nation of free men would only have to be undertaken again at even greater cost at some later day."

* * *

THE application of Lincoln's principles of action to present circumstances is quite plain, and Mr. Lloyd George insists upon it in words which are certain to awaken a warm response in American hearts.

> I think [he says] that America now sees that it is human unity and freedom which are again being fought for in this war. The American people under Lincoln fought not a war of conquest but a war of liberation. We to-day are fighting not a war of conquest but a war of liberation, a liberation not of ourselves alone but of all the world, from that body of barbarous doctrine and inhuman practice which has estranged nations, has held back the unity and progress of the world, and which has stood revealed in all its deadly iniquity in the course of this war. In such wars for liberty there can be no compromise. They are either won or lost. In your case it was freedom and unity, or slavery and separation. In our case military power tyrannously used will have succeeded in tearing up treaties and trampling on the rights of others, or liberty and public right will have prevailed. Therefore we believe that the war must be fought out to a finish, for on such an issue there can be no such thing as a drawn war.

* * *

ONCE again Mr. Balfour has shown that literary grace and noble manners have a part to play in high politics. In the letter which he has addressed to the United States Ambassador in London he has given admirable expression to our sentiments of gratitude and admiration for the labours of Mr. Gerard and his colleagues on behalf of British citizens and prisoners of war in Germany.

> His Majesty's Government [he writes] are especially grateful for all that has been done by the United States Diplomatic and Consular officers in Germany for the British prisoners of war. There can be no doubt that their efforts have been the direct cause of a considerable improvement in the treatment of British prisoners, while the machinery devised for relief has, as far as possible, ameliorated the lot of those British subjects who, though not interned, have for various reasons been unable to leave Germany. His Majesty's Government fully realise that these results have not been achieved without much labour on the part of the American officials concerned, and, in some cases, in face of strenuous opposition on the part of the German authorities, and I can assure your Excellency that the work done by the representatives of the United States of America on behalf of British subjects in hostile hands will not readily be forgotten either by his Majesty's Government or by the British people.

* * *

AS we anticipated last week the work of the Neutral Commission for Relief in Belgium is seriously threatened. The American members of the Commission were willing to remain at their posts for the present, but the Germans have imposed such severe restrictions upon their activities that it has been decided that all Americans must officially withdraw from participation in the work of relief in the occupied districts. It is hoped that it will be possible to carry on the work with the help of Holland. Mr. Hoover states that there is six weeks' supply of food in Belgium. But there is no guarantee that the German authorities will give facilities for its distribution or allow other supplies to enter the country. Already two food ships belonging to the Neutral Commission have

been sunk. In these circumstances the prospects of a satisfactory arrangement are very dark.

* * *

IT is rather curious to watch the emotional barometer in public speaking and the daily press. After a short period of tragic warning about our desperate condition we have been allowed this week to recover a little composure of mind. The Food Controller has announced his satisfaction with the first fruits of his plan of voluntary rations. We have been informed that we are by no means helpless in face of the submarine menace, and the Admiralty has good reason for regarding the situation as one with which it can deal. Sir Douglas Haig has also given his judgment upon the military situation to a French interviewer in words which justify us in expecting great things in the near future. When every allowance has been made for the adornments and phrase-making, which are an inseparable part of the interviewer's art, we are left with the certainty that no great leader of men would choose this method of speaking to the world, unless he had very good reason for his proud confidence, and felt that it would help the situation for us to know it.

* * *

THE appointment of M. Sazonoff as Russian Ambassador in London is an event of unusual importance. He is a man of ripe political experience and of large and liberal mind. He comes as an avowed friend of a closer understanding between Russia and ourselves at a time when there is eagerness to remove the corroding influence of ignorance and prejudice. Unfortunately knowledge of Russian affairs among ourselves is confined to a few people, and the public mind is swayed more than in the case of other countries by the words of the suspicious critic or the undiscriminating admirer. Of these two classes of mind the former is, in present circumstances, much the more dangerous. The narrow sectarian is to be found even in the most advanced school of democratic politics. He preserves a keen scent for everything which can arouse his criticism, his suspicion or his dislike, and with the high-sounding phrases of internationalism on his lips hinders the growth of friendship by his intolerance towards social and political institutions of a different pattern from his own. At the present time it is the mark both of good manners and of sound judgment to cultivate our knowledge of Russia by every means in our power, and to be very reserved in our criticism of her internal affairs. M. Sazonoff's arrival among us should be a great stimulus to the fulfilment of this task.

A CORRESPONDENCE has been going on in the London press on the perils to which our soldiers are exposed in London. The ugly facts about the prevalence of drink and vice can only be described as in the highest degree disturbing. For some reason, which at present seems to be without any explanation, things have become much worse recently, and some drastic remedy must be found. The facilities for drinking ought to be curtailed, and the neighbourhood of the large railway stations where the mischief exists in its most glaring form might be made into a prohibited area. It would be still more satisfactory if the military authorities would demand that very severe restrictions should be imposed upon the sale of drink all over the country. Many temptations to excess of any kind would thus be removed. It is not nearly so easy to find a direct and practical remedy for the growth of prostitution and disease, but it is clear that the present powers of the police do not enable them to control an abnormal situation, and we are glad to see that the Government has announced its intention of introducing without delay a bill to deal with some of the most glaring aspects of the evil.

* * *

WHILE we deplore these things and insist that religious people must look them plainly in the face, we ought not to forget the splendid work that is being done to guard our men from temptation and to rescue young girls from slippery paths. An article describing the work of the women patrols appeared recently in our columns. The Corps of Motor Transport Volunteers has also rendered splendid service by meeting men on their arrival in London at all hours of the night, and taking them to homes, rest-houses, and other stations, thus saving them from some of the worst dangers of the streets. A suggestion has been made that a scheme for providing wholesome private hospitality in London as is done in many provincial towns would be useful and save some men from drifting into bad company. London is a vast and difficult area to organise for a purpose of this kind; but with energy and resource something might be done on a generous scale, and everything that has in it any promise of help ought to be tried.

* * *

WE are glad to see that the Fight for Right is still pursuing its campaign. In a letter which Miss Evelyn Underhill has sent to the press in order to call attention to a new programme of Sunday lectures, there are some wise words on the importance of the spiritual factor, which we should do well to lay to heart.

The object of these meetings [she writes] is both practical and ideal. They are intended to bring those who are present into contact with minds which can give them the steadfast idealism and reasoned faith that issue in patience, fortitude, and self-sacrifice; re-affirming essential truths easily obscured by the crowded incidents and arguments amongst which we live. Temptations to despondency, impatience, unreasoning violence, personal or vicarious selfishness, are waiting for us all in the weeks that lie ahead. Those who arm their fellow-citizens against these demons are truly producing munitions of war.

* * *

IN the course of a letter to *The Westminster Gazette* Mr. J. H. Wicksteed, who has returned to England after several months in France as a lecturer for the Y.M.C.A., pays a fine tribute to Mr. Asquith and his rare power of patriotic self-effacement.

> The very symbol of the national character [he writes] seems to be the classic figure of Mr. Asquith. During the eight years he held the highest place in the State, that State reached an unparalleled position of power and prestige in Europe and the world, and a place in history that probably no other country has secured. Yet we now see him devoting himself almost without pause and quite without bitterness to the task of guiding, heartening, and consolidating the nation from the ranks, as he so long did from the Premiership. One is almost grateful for the chance that has given our history so Roman a figure. He has endured the final test of greatness and proved once more that there is a patriotism in our greatest Englishmen, clear of every vestige of self-seeking.

* * *

IN a letter to Miss Penrose, the Principal of Somerville College, Oxford, the President of the Board of Education has advised that women students should not interrupt their academic course at present in spite of a good deal of eagerness to take up work more directly connected with the war.

> My own view is that for the present women students at the universities should continue their academic courses until such time as they may be called up by the branch of the National Service Department presided over by Mrs. Tennant, and I am glad to say that Mrs. Tennant and Mr. Neville Chamberlain entirely concur in this opinion....It should be remembered that women training for the high profession of teaching are in a very real sense equipping themselves for a valuable and expert branch of National Service. The gifts and aptitudes which go to the making of a teacher are none too common, and it would be an ill-measure of national economy to deplete our colleges of students who are designed by their qualities and discipline for a career so exacting in its demands upon brain and character.

THE CHURCHES AND NATIONAL SERVICE.

IT is clear that the appeal for National Service has entered the church door as well as the factory and the office. It is recognised that the question of man power affects all sorts and conditions of people without distinction of profession or class. The clergy can no longer stand apart, saying "this duty is for other men but not for us." In present circumstances no appeal can be made to a general sentiment of respect for a sacred calling or to the more formidable argument of a real conscientious objection to combatant service. A man who has not renounced the convenience of food and clothing, and still claims from society his own share of physical comfort, cannot withdraw himself from co-operative effort for the common safety, however irksome or disagreeable the task may be. The problem is thus a much simpler one than it was, and the fact that the clergy claimed exemption from combatant service, necessarily involving a position of safety and comfort for themselves, which was denied to other men, lays upon them the obligation not to give the slightest ground for misunderstanding in present circumstances.

So far as the new call for service affects the students in theological colleges it appears to us hardly open to argument that they ought to obey it instantly and completely. If it involves some interruption to their studies and postpones their ordination for a year, that is a matter of small consequence. Even were there some risk to the completeness of their special training, which we deny, the moral risk of hesitation or refusal is far more serious. We doubt whether it is possible at the present moment for any young man to live the secluded and comfortable life of a student without sacrificing a good deal of his sensitiveness to the claims of public duty. In so far as he does this, and he may do it quite unconsciously so strong is the power of dull convention in religion, he will speak the message of service and self-sacrifice to other men with a fatal loss of power for the rest of his days. There are some blunders which are never retrieved on this side of the grave.

Very different considerations apply in the case of a man who has entered upon the full responsibilities of the ministry, and with growing years and ripening experience has formed all sorts of links of sympathy and helpfulness with other people. Here the difficulty of decision is often very grave, but it must be faced with such a strong sense of the tremendous issues which are at stake for our own country and for mankind, that conventional arguments and the mirage of clericalism are completely driven from the mind. So far as we have been able to glean information on the subject there is in some quarters a good deal of inertia. Minister and church officers alike feel that it is much easier to go on just as they are. They are more conscious of their own difficulties than of the urgency of the nation's call, and they are not likely to make any change in their familiar routine except under the lash of compulsion. On the other hand, there are ministers all over the country who are eager to be used. Most of them are men still dowered with the gift of youth. They know that the work which they have begun can be carried on by others till they return. Perhaps, with the optimism natural to their years, they may even feel that an upheaval will act as a goad to the churches and force them to revise their methods and to develop their hidden resources of power. To all such men let every encouragement be given to follow their star. There will be a new accent in their preaching, and a richer sympathy for the difficulties and sorrows of common life, when they come back.

The letter by the Rev. Cyril Flower, which we publish to-day, raises questions of a rather different order. There are men, we feel, who cannot be spared, so far as it is right to use these words at all in days when the choicest gifts are being laid on the altar of sacrifice. They are men of large responsibilities, ripe in thought, rich in experience, deeply but humbly conscious of powers of spiritual teaching and helpfulness to which most men can lay no claim. Deep in their souls they may hear the divine call to remain at their posts, even at the risk of criticism and misunderstanding; though others among them may feel that in a cause, which has claimed most of our choicest spirits, they must not hold back. But here we have no desire to criticise, and we certainly have no right to indulge in any peremptory advice. We may, however, express the fervent hope that men of this kind, who are serving the nation's need best where they are, will strain every nerve to help to release others. A drastic revision of the weekly programme of church work has become necessary. A good many meetings are still held just because they are customary and pleasant. These and other things must be dropped, with a stern resolve that in every direction there shall be an economy of effort, so as to allow the energies of the ministers who remain to be effective over a wider field.

In regard to all the matters which we have mentioned we require a strong and intelligent public opinion within the churches themselves. The whole subject should be discussed as a matter of urgent business by bodies of ministers and local associations, with a view to common action. The ministry, like every other calling, must adjust itself to strange and startling conditions; and with goodwill it can be done without injury to the religious life of the country. The danger that we have to fear chiefly is not that of spiritual destitution, if too many ministers accept the call to national service. It springs rather from the conservatism of settled habits, which cramps imagination and makes men hostile to unfamiliar paths of duty. There is no trace of the hard anti-clericalism of the Continental type in the English mind, but there is a growing feeling of estrangement between the lay and the parsonic point of view. This breach will be widened, and serious injury will be done to our highest spiritual ideals, if professional teachers of religion make claims for themselves which they would not admit in the case of other men, or do anything, at a time when we are all partners in a common suffering and a common hope, to increase their aloofness from their fellow citizens, as men who feel, and think, and act in a class apart.

Good Thoughts for Evil Times.

IMMORTALITY.

FOIL'D by our fellow-men, depress'd, outworn,
We leave the brutal world to take its way,
And, *Patience! in another life*, we say,
The world shall be thrust down, and we up-borne.

And will not, then, the immortal armies scorn
The world's poor, routed leavings? or will they,
Who fail'd under the heat of this life's day,
Support the fervours of the heavenly morn?
No, no! the energy of life may be
Kept on after the grave, but not begun;
And he who flagg'd not in the earthly strife,

From strength to strength advancing—only he,
His soul well-knit, and all his battles won,
Mounts, and that hardly, to eternal life.

MATTHEW ARNOLD.

A GREAT artist in words, he [Wordsworth] was none the less an ardent citizen. He was a mystic and yet a fighter for his ideals in this present world. "As the poet of high-minded loyalty to his native land," Swinburne truly says, "he stands alone above all his compeers and successors," but the liberty of Spain was as sacred to him as that of England. And we cannot forget that he learnt his early lessons of liberty in France, that nation which has been a school of Freedom, that nation to which in Europe and in the world of ideas we owe so much, and by whose side we stand now in comradeship a century later in the cause of national independence. One of the drawbacks of war-time is that it tends to encourage self-satisfaction and to lessen self-knowledge. And self-satisfied nations like self-satisfied individuals become rather wearisome. We may well beware of boasting too much of our intellectual achievements as a nation, but we can be modestly proud of our line of great English poets. The best poems of these poets are to successive generations of true poetry-lovers like homes—homes not made with hands—to which they resort with delight, for comradeship, for inspiration. Mr. Bradley has said of Wordsworth that those who learn to love him never let him go' and it is true. He is stern, he is reserved, but he is intensely human, and, though in many respects a solitary man, he believes profoundly in the value of human companionship. Not for Wordsworth is "the heart that lives alone, housed in a dream." We have to stand by one another here and now, to use Wordsworth's words, "not in Utopia, but in the very world which is the world of all of us."

ARTHUR H. D. ACLAND.

GRANT, O merciful God, that we may ever have a kind and compassionate heart towards all whose lot is harder, and who, in poverty or sickness, in homelessness and want, shrink before the cold and the storms of winter. May we enjoy no blessing which thou hast given us, without the desire and purpose to do what we can to help and cheer those who are less happy than ourselves. And may we be permitted to work with thee in preparing for the coming of a brighter season of hope for all, and the awakening of the whole world to new life and light in thee. AMEN.

LIFE AND DEATH.

FOR the individual the question of supreme importance is whether there is a future for him when this present life comes to an end, and how the conditions of it are determined. Insignificant in the universe the single life, of man or gnat alike, to itself it is of momentous concern.

Few will share Milton's horror of annihilation, which he expresses through the mouth of Satan, whose was "the greatest share of endless pain" in hell:—

Who would lose
Though full of pain, this intellectual being,
These thoughts that wander through eternity
To perish rather, swallowed up and lost
In the wide womb of uncreated Night,
Devoid of sense and motion?

Yet the lines are evidence of the universal will to live which in a great soul prevails to so extreme a degree, and the alternatives face us of the life of disembodied spirit which we cannot conceive of as possible, or extinction as of the flame of a candle when it is blown out, which we shrink from as alien to spiritual beings such as we know ourselves to be at our best.

The question "If a man die shall he live again?" is ancient and always urgent, and with answers heretofore given mankind has never been fully satisfied. If then some one of light and leading can help us in our perplexity it is his duty to come forward, and we should be grateful for the attempt he makes, even though we may doubt of his conclusions. Therefore is it that I come forward to express my thanks to Sir Oliver Lodge for his 'Raymond,' and to offer a few remarks upon it which may be helpful to inquirers.

It seems to me that the following statements may be accepted as facts on the word of a writer whom no one will condemn as either knave or fool, wilfully deceiving, or blindly deceived.

1. That the members of an exceptionally intelligent and highly educated family, formerly sceptical, have been "gradually convinced by direct experience" of the reality of supernormal intercourse with the departed.

2. That these experiences have been genuine, and many of them of a very remarkable kind, *e.g.*, Myers' message, the photograph, "Mr. Jackson," simultaneous sittings.

3. That the phenomena reported in this book might be multiplied a thousand times and attested by evidence no less reliable.

From these Sir Oliver Lodge draws the conclusion that our dead live, are desirous of communicating with us, and in fact do so, not directly but through the intervention of two mediums, one on their side, the other on ours.

The fact that the mediums and the methods of communication are not such as we should expect to be employed in so high and solemn a transaction, and that the communications are more often of a very trivial nature is not, by itself, a justification of disbelief. These, too, are phenomena which we have to account for one way or another, and all the more so that they are opposed to what we should anticipate. One who professes to bring us messages from the world beyond would not, we should think, deliberately play the fool as *e.g.*, Feda, the "control" does. Certainly she would not by such means win credit to her pretensions.

I cannot account for many of the facts, facts the like of which compelled the faith of such men as Crookes, Myers, and Wallace. And yet I am not myself convinced.

1. Because I cannot accept evidence as to so grave and seemingly improbable a conclusion without such minute and thorough examination of it as I have not the opportunity nor, perhaps, the skill to make. There are many remarkable experiences of my own life which I feel on reflection would not appear the same after they had undergone cross-examination. The will to believe carries with it the temptation to develop, maintain, amplify, explain. I doubt if anyone could tell a remarkable dream without some added details or amendments, for these will insinuate themselves into his story and become a part of it, however watchful he be.

2. Because this same will to believe acts most strongly where the case is not one of a little vanity in telling a good tale, but of communion with a dearly loved soul rudely torn away from us and passed we know not whither to a higher life or nothingness. Those who met round the table at Mariemont were united in the intimate acquaintance of Raymond, and in yearning love for him. Would not this union of thought and desire create an atmosphere favourable

to the acceptance of any phenomena which could be interpreted as genuine evidence, and would it not communicate itself to the medium through whom the longed-for messages came? There should have been present some careful independent observer, but we shall be told that such a one would have rendered the séance inoperative, and I quite believe it.

3. Because it is very difficult to believe that of the myriads of loving souls who have passed away, many of the wisest and best of mankind, and many who must have had most serious communications to make to their friends left behind, only a few individuals have found the way to make themselves known, and that what these had to say was for the most part of a quite obvious or trivial kind. The real test would be if we could learn through a medium something known only to the dead and verify it beyond dispute. Such tests have been contrived; so far as I know they have never succeeded.

4. Because the "possible danger," and a very real one it is, of seeking intercourse with the dead is admitted by Sir Oliver. Indeed his warning is a very solemn one (p. 225), "may in the long run have disastrous consequences," he says. But if it is so, is not this at least a suggestion of something wrong and deceptive in Spiritualism? Should our intercourse with our dear ones departed be more perilous for us than was our communication with them on earth by voice or letter or telexhone or wireless? Ought it not rather to be all for our good?

But if it is a strain on certain occult faculties of mind, if it lends itself to delusion and fraud, ought we not to leave the investigation of it to experts like the author of 'Raymond,' and, while accepting his statements with respect, caution all whom we can influence from interference in doings which may be as dangerous to the inexpert as are experiments with high explosives?

I would add that an improbable explanation of extraordinary happenings ought to be preferred to a more obvious but far more improbable one, such as spiritualists so confidently put forward.

The old grounds of the almost universal expectation of life after death remain with us. Man "knows he was not made to die" though all experience seems to tell him the contrary. God keeps the secret from us. What he does is best. Into his hands we commend our spirits.

CHARLES HARGROVE.

CORRESPONDENCE.

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THE CHURCHES AND NATIONAL SERVICE.

To the Editor of THE INQUIRER.

SIR,—I am sure that ministers of our churches will be grateful to the Rev. W. Copeland Bowie for his tentative suggestions for enabling them to meet the urgent need of the present crisis. The question of "national service" is one which must have presented itself to all of us in a very direct manner during the last two and a half years, and we have most of us probably been more than once in earnest consultation with our church officers and congregations on the matter. As one of those ministers of military age who, almost against his own judgment, has been constrained to remain at his post by very strong pressure of opinion, I feel moved to offer two criticisms of Mr. Bowie's otherwise excellent suggestions. In paragraph (1) it is assumed that if a minister is released from preaching on Sundays he is thereby set "entirely free for national service." But, as a matter of fact, preaching and preparation for preaching occupies only a fragment of our time and constitutes only a fraction of the work that we as ministers have undertaken to do. It is not merely visiting in the sense of wandering from house to house and asking how people are, which occupies a great part of the minister's time; rather it is the unceasing demands of co-operation through sympathy, friendship, and advice with numbers of people in all kinds of need which cause the heaviest drain alike on the nervous and spiritual energy, and the time of the modern minister. It is not my judgment merely, but the judgment of professional and business men of my congregation, that this work is not less needed now, but more, and that it constitutes a national service the proper fulfilment of which requires the utmost a man can give.

In paragraph (7) Mr. Bowie gives the impression that even as a preacher the minister is almost unnecessary. The conclusion would appear to be that the minister is one of those luxuries which should be eliminated in war-time, for, according to the suggestions (1) and (7), if he is set free from preaching there is no ministerial work important enough to keep him from "the post office, the gas works, agriculture, or other urgent and important local work"; while congregations will be satisfied with "a short sermon by Brooke Herford, Robert Collyer, or Stopford Brooke" read to them. Why should not the members of congregations read such sermons for themselves at home, and so save the coal used in heating and lighting chapels? If the situation is critical enough, and the Church as an institution of so little help to the nation as the suggestions seem to imply, let us close the churches. Indeed, if there is no prophetic function in our ministry, no inspiration which the minister receives to unfold to the worshippers, it is time we ceased, and reunited our heretic movement with the Church whose servant is priest, not prophet. One wonders what value to the people a Church will be which, having once discarded ritual in favour of a pulpit which is in touch with modern life and problems, now proposes to turn the pulpit into a reading-desk from which old sermons (however exalted and inspired in their day), not definitely bearing on any of the immediate problems and vital issues of the present and future, are to be recited?—Yours, &c.,

J. CYRIL FLOWER.

Bank Street Chapel, Bolton.
February 12, 1917.

INDUSTRIAL CONSCRIPTION.

To the Editor of THE INQUIRER.

SIR,—What shall it profit a nation if it gain the victory over the enemy, and lose its own soul? That seems not unlikely to be our position at the end of the war. We are now threatened, with, I deeply regret to see, your approval, with a still further inroad on our liberties, viz., industrial conscription, if Mr. Neville Chamberlain's scheme for voluntary service does not succeed. Some curtailment of personal liberty is, of course, inevitable in war, but that made by the Government has already exceeded the necessities of the case, and, so far from having more of it, we want less. It would take up too much of your space to set forth the special case against industrial conscription, which has been admirably done in a series of trenchant articles in *The Nation*, but the general case is that if we cannot win the war by our free efforts, we do not deserve to win it at all. If, after thirty months of war, some people are still employing labour for useless ends, the remedy is not industrial conscription, but further taxation of incomes and luxuries, so that expenditure will be more and more restricted to necessaries. Industrial conscription will hopelessly disorganise business, and, therefore, finance, which is the keystone of the Alliance. Let us put all thought of it from us, and, when all the full-time volunteers have come forward, organise the part-time ones. Some of us who are already doing four hours' war-work a day, besides working harder than ever before at our own business, will be prepared to do a bit more.—Yours, &c.,

FREDK. G. JACKSON.

Leeds.
February 13, 1917.

BOOKS AND REVIEWS.

ETERNAL LIFE.

ETERNAL LIFE, HERE AND HEREAFTER. By Sydney H. Mellone, M.A., D.Sc. London: at the Lindsey Press. 2*s*. net.

DR. MELLONE'S new volume presents special difficulties to a reviewer. In less than three hundred pages it covers a very wide field, and most of the vital problems of modern religious thought, especially as they are affected by historical inquiry and modern conceptions of the universe, come up for brief and often very suggestive treatment. On one page the reader finds himself confronted with the difficulties of the apocalyptic elements in the teaching of Christ, on another the conflict between modern materialism and spiritual experience is discussed, and between the two there is a long section devoted to the deeper currents of religious life in the Middle Ages. All this shows that the author is not afraid of the foolish gibe that broad surveys often mean shallow thinking or feeble scholarship. Himself master of the facts, he has learned the art of selection in the interest of the ordinary reader, and not less for the sake of the theme which runs like a golden thread through his pages and gives to all these

facts their place and meaning. That theme is the conception of eternal life amid the things of time as the essential and abiding element in religion, while problems of thought, forms of ritual, and the imperfect hopes of men rise and pass away. Life is not all movement and progress, it is also in the deepest sense attainment as well. "Endless progress to perfection," Dr. Mellone writes, "must mean something more than the endless deferring of perfection. The process must involve a genuine attainment of something which may be an abiding possession; an attainment which is *eternal* because nothing that happens through time can weaken or destroy it; an attainment which does not go on simply to change into something else; an attainment which is not a mere *becoming* but a *being*." In obedience to this fundamental view he dismisses the idea of a limited God, who is always becoming something which He was not before, to which Mr. Wells has given recently some emotional currency. "Surely," he says, "the deification of progress through effort reduces itself to impossibility in the demand for a progressive Deity,—a Deity who has his own struggles to carry through, and who, though he is winning, has not yet won, and needs our help if he is to win at all."

Dr. Mellone devotes several interesting pages to a discussion of the apocalyptic element in the teaching of Christ; but in our judgment he hardly succeeds in meeting all the difficulties it suggests, if the most startling sayings are to be accepted as strictly authentic. We agree, however, that he is entirely on right lines when he reminds us that the moral teaching is central and is not concerned with a temporary scheme of life but with human nature as it existed then and as it exists now. "The truth is that Jesus builds his practical teaching on his conception of God which is much more fundamental to the ethics of the Gospels than are the varying conceptions of how the kingdom is to come. From that conception of God he deduces, for all time, principles of life showing what the nature of the kingdom is."

The closing chapters, which deal with philosophical problems where the author is on his own chosen ground, will repay close attention. We can only select two points for passing notice. We are grateful to Dr. Mellone for the emphasis with which he dismisses the weary weight of palpable error which many Christian theologians still drag about with them. "Science," he says, "has wrested from theology the whole domain of cosmological theory; and in the process she has destroyed the traditional doctrine of creation (involving the separate and special creation of man) with the whole scheme of beliefs dependent upon it." This is strictly true, and yet there is still a mass of theological writing, produced by men who in other respects are neither ignorant nor unintelligent, which has not advanced many inches beyond the science of the Middle Ages. On the subject of pragmatism, which has attracted many men as a way of escape from the hard tasks of thinking, Dr. Mellone is equally clear and illuminating. "The will to believe," he says, "creates, not truth which was unreal before, but evidence which did not exist before; and therein lies all its significance." We have never seen a principle of far-reaching significance for religious thought put in a terser, or more striking way. But this limitation does nothing to lessen the importance of the life of obedience and moral heroism for the thinker, for if truth itself is beyond our power either to create or to destroy, "new evidence for the truth of religious belief may be created and has been created again and again by those who are willing to make such belief a working power in their lives."

Plato and Christianity. By William Temple. London: Macmillan & Co. 2*s*. net.

This little volume consists of three lectures delivered in Oxford and London in 1915 and 1916. It contains a brief but excellent exposition of Plato's teaching, based upon a study of the leading Dialogues in the probable order of their production, and it offers abundant evidence that "Plato's works afford a definite anticipation of much that Christianity gave to the world." But Platonism not only anticipated Christianity in many ways; it also exercised a most vital and far-reaching influence upon it. Mr. Temple clearly indicates the nature of this influence, both within the New Testament and in the later developments of Christian thought. Particularly striking was this influence in shaping the Christian doctrine of immortality; while some of the main ideas of St. Augustine's 'City of God,' which laid the foundation of the mediæval theory of civilisation, are, as Mr. Temple says, "drawn straight from 'The Republic' itself."

PUBLICATIONS RECEIVED.

Messrs. George Allen & Unwin, Ltd.—National Defence: J. Ramsay Macdonald. 2*s*. 6*d*. net. Via Pacis. 1*s*. net.

Messrs. G. Bell & Sons, Ltd.—The Hope for Society: Essays on "Social Reconstruction after the War." By Various Writers. Edited by Miss Lucy Gardner. 3*s*. net.

Cambridge University Press.—Outlines of Medieval History: C. W. Previté Orton. 10*s*. 6*d*. net.

Constable & Co., Ltd.—Herbert Spencer: Hugh Elliot. 6*s*. net.

Messrs. Longmans, Green & Co. — The Sayings of Christ: J. W. Mackail. 2*s*. net.

Messrs. Macmillan & Co., Ltd. — Stray Birds: Sir Rabindranath Tagore. 4*s*. 6*d*. net. Thoughts on Religion at the Front: The Rev. Neville S. Talbot. 2*s*. net.

Messrs. T. Fisher Unwin.—The Historical Development of Religion in China: Walter J. Clennell. 6*s*. net.

The University of London Press.—Asia and Australasia: Leonard Brooks. 3*s*. net.

Miscellaneous.

Cornhill Magazine.

MEMORIAL NOTICES.

CAPT. RICHARD LANG ROSCOE.

The death of Capt. Richard Roscoe, the eldest son of Philip and Margaret Roscoe, brings deep sorrow not only to his parents but to all his friends. He was mortally wounded by shell fire on Saturday, February 3, when serving in the trenches, and died in a Field Ambulance Station on the following day. All who knew him felt a profound respect and admiration for his character. He was educated at Aldenham School, where he was beloved by masters and schoolfellows alike. His influence was felt throughout the school and made always for manliness and purity. He was even then a fine soldier, a born leader, a boy who, without making claims for himself, was intuitively followed and trusted and revered by others. He was the best shot in the school and captain of the School Corps. No one could be less military than Dick Roscoe in the sense of desiring war or the rewards of war. He loved study and nature and, above all, his home. He had no thoughts of glory. His nature desired strenuous work in an atmosphere of love and peace. It is of such boys that the noblest soldiers are made in this time of our nation's need.

At the beginning of the war he enlisted at once, although he was not 18 years of age. After a short course of training in the Inns of Court O.T.C. he was gazetted second lieutenant in the Royal Fusiliers.

For some time he was at Horsham with his battalion, and then went out to France in November, 1915. Since then he has seen constant fighting. He won the Military Cross for distinguished conduct in the Ancre battle in November, 1916. Last October he was given the rank of captain, which was confirmed as his permanent rank in December. He was not yet 20 years of age when he was killed, and was one of the youngest captains in the British Army. All who knew him felt in him a wisdom and strength and ripeness of character far beyond his years. There was that in him which men gladly called master, and junior officers old enough to be his father willingly obeyed and followed him, and yet he never lost his simple boyishness, his bright humour, his delight in little things. He had the heart of a child in his innocence and purity and gentleness. He was brave and tender and true to the inmost fibre of his being. He knew well the stern and awful side of war. His dearest friend had been killed at his side and he had suffered deeply. It made him more gentle and more strong. There was a depth of love and tenderness in him which was beyond all words.

His Colonel writes of him: "He was the most dependable officer I have ever handled, and I knew whatever post or position he held, all would be well. I am so glad I got him his Military Cross in time for him to enjoy it. He had earned it over and over again. He hated the limelight, and to do a day in the trenches as he did it was worth any honour."

His Major writes: "He was the most brilliant and promising soldier I have seen. Of his great nature I need not write, nor need I do more than tell you how deeply we all sympathise with you in this blow. For me who shared the same tent in the old happy days at Berkhampstead and who rose with him in the Battalion, who shared so many dangers of the trenches and endured with him the Somme and the Ancre it is a shock more complete than I have suffered in the whole course of this war. To-day I paid my last tribute to him in a little

soldiers' graveyard near the Casualty Clearing Station, where he died. His own men bore him to the grave with the Union Jack over him, and we sounded the Last Post bravely at the end. Then each of us stepped forward and saluted one who by his youth put many to the blush and by his goodness and bravery has been an example to us all."

His parents and those who knew and loved him do not need these testimonies. We know well what he was, but it is good to hear that he was so beloved and honoured by his officers and men. Such memories fill our hearts with helpless grief and longing as we think of shattered hopes and of all that might have been, but they fill us too with a sense of peace and thankfulness. In such a life and death there is something beyond tears, something which speaks to us of God and of eternal things. H. G.

MISS JENNETT HUMPHREYS.

MISS M. C. MARTINEAU has sent us the following tribute to the memory of Miss Jennett Humphreys, who was formerly so well known in our Sunday Schools as a teacher and a writer of charming religious books for children :—

One of the oldest friends of Portland British and Sunday Schools—and of some other schools too—has now passed away, in her 88th year. She died on February 6.

It must have been in the later fifties—probably in 1858—that Miss Jennett Humphreys first appeared at what was then the Newman Street Sunday School, and offered to take a class. I remember she was in deep mourning—for her father, I believe. She and her mother were then living in Westbourne Park Road, and I in Westbourne Street ; so that we soon formed the habit of walking together to the Sunday school, and many a pleasant walk we had. Her genial disposition, and the earnestness with which she took up the work, soon made her valued as a teacher and a friend. By the infants she was especially beloved ; and to the teachers in the day school she was a valuable friend. At a school excursion her robust health, and her bright, cheery humour made her an invaluable helper. On one occasion, having been wakened an hour too early, she spent the spare time before starting for the school in mowing her grass plot. On another occasion, when the rain had spoilt our excursion, and I tried to prevent the children from bringing their noisy toys into the teachers' tent, she pleaded that they should be allowed to get as much enjoyment as they could from a rainy day.

When the Sunday school at Essex Church was opened she transferred her Sunday activities thither, while regularly devoting all her Tuesdays to the infants at Portland British School which she continued to do even after it was transferred to the L.C.C. and as long as her failing strength would permit.

When the Essex Church Sunday School was able to do without her, and the new Mission at Bell Street was opened, she became one of the leading workers there, playing the harmonium at the morning and evening services, and teaching in the morning Sunday school—only ceasing to do so when failing sight and feeble limbs made it unsafe for her to cross the Edgware Road alone.

She wrote many little books for children, as well as songs and poems, and only a few years ago, hearing that the children of an infant school in Suffolk were to have a treat in a hayfield, she wrote a poem for them to sing on the occasion. She also wrote for newspapers and magazines. She had a great flow of words, and considerable humour. I remember seeing a paragraph in a paper headed 'Court Concert,' which proved to be a lively account of an out-of-door concert given by some members of the Kyrle Society to the tenants of one of Miss Hill's tenement dwellings.

After her mother's death she removed to Kilburn, where she lived alone till about three years ago. Then her niece, who had been living near her, found a house at Harrow which was large enough for them both, and where her niece and her niece's family could minister to her in her latter days, when she was infirm and nearly blind. Last July, hearing that the Portland Sunday School children were having their treat about three miles from Harrow, she ordered a fly, and went to renew her acquaintance with them and their teachers.

Writing to me about Christmas, she mentioned that she was keeping her room with a cold. That was the beginning of her last illness.

She was buried in Paddington Cemetery on February 9. The Rev. A. Golland, from Bell Street Domestic Mission, took the service, and representatives from the L.C.C. and various Sunday schools attended. M. C. M.

Another friend writes :—Miss Humphreys was Hon. Secretary of the Portland British Schools until 1898, when the London School Board took over the day school work. She, however, remained a Manager of the school under the Board or London County Council till about 1910, and continued her weekly visits to the school to see the teachers in all departments and to teach songs to the infants and play for their drill until the winter of 1913-14, a few months before the old Portland buildings were closed as a school. She was able to pay one visit to the teachers and children in the new building in Upper Marylebone Street, driving over from Harrow for the express purpose one afternoon in the summer of 1915. Though she gave up her work as teacher in the Sunday school many years ago, she continued to the end to take great interest in it. She gave the address and presented the prizes in 1911 and last summer, 1916, drove over from Harrow to join the children at their summer excursion at Eastcote, bringing with her toys she had made herself for prizes for the sports. I cannot forbear adding that I saw Miss Humphreys a few weeks before her death. She had just become quite blind, but was still intellectually vigorous and full of wide sympathy and cheerful interest in all that was going on. She retained her marvellous memory to the very last."

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is registered by the London County Council, under the provisions of Section I. of the War Charities Act, 1916.

The objects of the Fund are: (1) *To aid the Belgian hospitals and convalescent depots in France, and the Belgian military doctors at the Front in Belgium ;* (2) *To maintain a Civil Hospice at Calais ;* (3) *To aid the Belgian School Colonies in France.*

109th LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	16,252	17	11
Mr. and Mrs. C. W. Chitty (thirty-first monthly donation)	4	0	0
Mr. F. Maddison (twenty-third donation)	0	10	0
Mr. Geo. Banks (twenty-fifth donation)	1	0	0
Miss A. J. Partridge (fourth donation)	5	0	0
Mr. Fred Cullis	0	10	0
Mrs. T. H. Russell (tenth donation)	5	0	0
	£16,268	17	11

Parcels have been received from : Mrs. H. Woodall ; Mr. Edward Chitty ; Mrs. George Webb ; Miss Warren ; Mrs. and Miss Carter ; Mrs. Bowen Evans ; Belgian Ladies' Sewing Committee, Sheffield ; Mr. G. Belton Cobb ; Mrs. Long ; Mill Hill Sewing League, Leeds (per Miss E. M. Buckley) ; Mrs. Helsby ; Mrs. Thorneley ; Miss Norton ; Miss E. Higginson ; Mrs. Notcutt ; Essex Church Work Parties (per Mrs. Worthington) ; The Unitarian Church, Swansea ; Miss Evelegh and Miss Minns ; Mrs. Babington ; Miss Jessie Green ; Bank Street, Bolton, War Workers Circle (per Mrs. Flower) ; Miss A. Garrett ; Rosslyn Hill Sewing Society, Hampstead (per Mrs. Thomas Cobb).

SPECIAL WANTS.

Shirts, socks, pants, vests.

Slippers, handkerchiefs.

Mufflers, cardigans, mittens, helmets.

Games of cards, chess, draughts, dominoes, backgammon, &c.

For the Maternity Home at Calais :—

Layettes (on Belgian methods), *patterns to be obtained here.*

Chemises and flannel petticoats for women.

The name and address of sender and list of contents should be enclosed in each parcel.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

SUSTENTATION FUND.

ANNUAL MEETING.

The Annual Meeting of the contributors, subscribers and friends of the Sustentation Fund for the Augmentation of Ministers' Stipends was held at University Hall, Gordon Square, W.C., on Tuesday, February 13. The chair was taken by the President, Sir Edgar Chatfeild-Clarke, and there were also present the Revs. Dr. Hargrove, F. K. Freeston, W. G. Tarrant, W. Copeland Bowie, C. J. Street, J. A. Pearson, and Messrs. P. Preston, F. W. Monks, Ion Pritchard, W. Byng Kenrick, T. Oliver Lee, Ronald P. Jones, Hon. Treasurer, and the Rev. W. H. Drummond, Acting Hon. Secretary.

The Annual Report called attention to the fact that during the past year some important churches have ceased to be eligible for grants owing to such a shrinkage in their financial resources that they are no longer able to support a regular ministry. On the other hand, some congregations which were formerly independent, have found it necessary to apply to the Fund for help. It has become apparent to the Managers that the scheme of classification needs greater elasticity than is possible under the original scheme of minimum stipends. The whole matter is being carefully considered with a view to some revision at an early date. The income of the Fund amounted to £3,407 6*s.* 10*d.*, an increase of about £125 over that of 1915. The expenditure on grants amounted to £2,675, an increase of nearly £300, so that further progress has been made in enlarging the number and amount of the grants during the year. A grant of £5 was again sent to the minister of every grant-aided church in England and Wales, which absorbed a sum of £330. All the ministers concerned have expressed their gratitude to the Fund for this assistance towards meeting the present high cost of living. The Managers have also received an expression of hearty appreciation of their action from the committee of the Ministerial Fellowship.

The President, in moving the adoption of the Report and statement of accounts, said that all praise was due to the way our ministers were doing their work under difficult circumstances. These difficulties would be emphasised owing to the call for National Service, to which he had no doubt our ministers and people would respond generously.

The motion was seconded by the Rev. W. Copeland Bowie, who said: The Treasurer's statement shows that there is money sufficient to provide an increase of a certain number of ministers' salaries, especially if the co-operation of the congregations is secured. The first question to ask is whether the character and extent of the work done or expected would justify the expenditure of more money; and the second question is whether our religious movement might not be more effectually strengthened by devoting a larger proportion of the income of the Sustentation Fund to what may be termed Augmentation Grants. There are many congregations well worth keeping alive by the expenditure of a small amount of money, but hardly worth spending a large sum upon. At some places it would probably require a grant at the rate of £5 a year for each person attending the services to provide an adequate salary for a minister; and no one, I presume, would recommend grants on such a scale as that. There are, I believe, a few congregations which, owing to various causes, have ceased to exert any living force in the community, and only a miracle will preserve them from decay and death. There are other congregations which, if stimulated and encouraged, might do a larger and wider service than they are doing at present. When a large grant, say of £50, is made this usually indicates that the congregation receiving the grant is small and feeble, and that the minister is poorly paid. I would like to direct special attention to the advisability of increasing salaries at the upper as well as the lower end, where a grant of £50 would bring the minister's salary up to £250, £300, or £350. In my opinion, if money could be spared to do this in a few carefully selected cases, it would exert a vivifying influence upon our religious movement; and the adoption of such a policy, in conjunction with the Managers of the Augmentation Fund, would strengthen the position of our churches and greatly encourage our ablest and most devoted ministers to persevere in their work.

The Chairman proposed, and Dr. Hargrove seconded, that the Rev. C. J. Street of Sheffield should be appointed President for the ensuing year. Both speakers emphasised Mr. Street's special fitness for the office owing to his wide and intimate knowledge of our congregations and denominational life, and the deep personal interest he had always taken in the welfare of his fellow-ministers. In supporting the motion, Mr. W. Byng Kenrick said that Mr. Street was a man of ideas who thought his own ideas were good, but he was always willing to have them criticised provided they were carried out. There had been, in his opinion, an increased vitality on the Board of Managers in recent years, and this vitality was ably represented by Mr. Street. The resolution was carried with acclamation, and Mr. Street briefly replied.

Subsequently Mr. R. P. Jones was re-elected Hon. Treasurer, Mr. H. F. Pearson Hon. Secretary, and the Rev. W. H. Drummond Acting Hon. Secretary, for the ensuing year.

The meeting closed with a cordial vote of thanks to the Chairman, moved by the Rev. W. G. Tarrant, who spoke of the courtesy, sympathy, and personal interest which he had shown throughout his long personal connection with the work of the Fund, and more particularly during the past two years in the office of President. The motion was seconded by the Rev. C. J. Street, and Sir Edgar Chatfeild-Clarke briefly replied.

MINISTERS AND NATIONAL SERVICE.

INTERVIEW WITH THE REV. J. M. LLOYD THOMAS.

At the recent Annual Meeting of the Birmingham District of the Warwickshire Congregational Union, attended by ministers and delegates, a resolution was passed suggesting that two neighbouring churches might agree together to hold united services under one minister ot alternate Sundays, and also week-night meetings, and release one minister. In the discussion it was pointed out than by co-operation already several ministers had been enabled to render service for periods of three months and upwards in connection with the Y.M.C.A. in France. The Rev. S. M. Berry, who presided, said that the Free Churchmen were doing work of national importance to a far greater extent than the general public were aware, and the object of the resolution was to show that if the necessity arose there was a movement in their churches to go a little further.

The Rev. J. M. Lloyd Thomas, President of the Midland Christian Union, in the course of an interview with a representative of *The Birmingham Gazette*, said it was his personal opinion, speaking unofficially, that while ministers ought, at this crisis, to be willing to serve the State in any civil employment the Director might suggest, and while they ought in this matter to submit their judgment to him, yet the best service they could render the nation was to do all in their power to sustain the spiritual life of their congregations at their loftiest level. "I believe," he continued, "that in this district all our ministers are already strenuously active in public work, directly or indirectly connected with the war. Some of them are in the Army. Our churches are usually far apart from each other, and except in one or two localities the question of linking up two congregations for one minister to take in each a single service on Sunday is quite impracticable. It is, in fact, rather an unintelligent view that the chief problem is one of Sunday services. At this time the visiting of the wounded and cases of anxiety and bereavement have added to the pastoral daily work, therefore this work, always important, is peculiarly urgent to-day. If ministers entered on manual toil to labour side by side with wage workers it might prove a liberal education for both, as well as provide a patriotic example. I am personally quite prepared to do this at any time if it is thought necessary, but my honest and disinterested opinion is that it will be a great waste of the very highest of all national services to take a minister from the work he has been trained to do, and which was never more needed than to-day, and put him to another occupation for which he has not even the aptitude of a casual labourer."

Sir John Barnsley does not think the suggested scheme of amalgamation would be practicable for the Wesleyans in Birmingham, one reason being that the churches are a fair distance apart, and, for another, there has never been the least embargo placed upon Wesleyan ministers in regard to enlisting, as in the Church of England, and already a large number of them are fighting. All the theological colleges are empty, the students having gone to the war, and only the minimum of ministers is left. A number of Wesleyan ministers in Birmingham, it may be added, are acting as special constables in addition to carrying out their own work in the churches.

MEN AND MOVEMENTS.

THE election of the Rev. C. J. Street as President of the Sustentation Fund will be very popular among his fellow-ministers. As founder and secretary of the Ministerial Fellowship and secretary of the Ministers' Pension and Insurance Fund he has many special claims upon their regard. In cases of difficulty he has always proved himself to be an unfailing friend.

AT the meeting of the Managers of the Sustentation Fund on Tuesday it was decided that in cases where ministers, who are in receipt of grants from the Fund, are accepted for National Service, every consideration will be shown to them so that they may not suffer financial loss. All such cases should be reported at once to the Acting-Secretary.

THE Committee of the British and Foreign Unitarian Association, at their meeting on Wednesday, February 14, resolved to submit for the consideration of our ministers and congregations a series of suggestions in respect to National Service during the continuance of the war, based to a large extent on those contained in the letter from the Rev. W. Copeland Bowie which appeared in THE INQUIRER last week. A special meeting of the Executive Committee of the National Conference will be held at Essex Hall on Monday, February 19, to consider the advisability of authorising the officers of the Conference to append their names to the appeal which will be issued early next week.

THE question of National Service also occupied the attention of the London Unitarian Ministers' Meeting on Monday. Some members have volunteered already, and a committee was appointed to co-operate with the London District Unitarian Society in making all necessary arrangements.

IN the course of the discussion, which took up in detail the suggestions made by the Rev. W. Copeland Bowie in our columns last week, we understand that there was general agreement among those present that the time had come when Theological Colleges should close for the period of the war, so as to liberate the students who remain for National Service.

WE note with pleasure that Lieut. E. Earle Barnes, R.E., Spec. Res. attached to Royal Flying Corps, son of Mr. A. Barnes, I.S.O., of Ealing, has just been promoted to be Flight Commander, with the temporary rank of Captain. As an R.E. officer he was at the front in France for a year and is now stationed in Norfolk.

THE Fight for Right Movement has arranged a programme of six lectures with appropriate music, which will be given at the Æolian Hall on Sundays, at 3.15, beginning on February 18. The lecturers will be M. Emile Cammaerts (chairman, the Right Hon. the Speaker), Sir Henry Newbolt (chairman, Sir Frederick Pollock), Prof. Gilbert Murray (chairman, the Poet Laureate), Mr. Clutton Brock (chairman, Mr. H. B. Irving), Mr. Richard Bagot, who will speak on 'Italy and the War,' and Sir A. Quiller-Couch (chairman, Sir J. Forbes Robertson). Amongst the singers will be Mr. Gervase Elwes and Madame Gleeson White. Admission to the hall is free; reserved seats, 2*s.* 8*d.*

AN advertisement of our Special Number for Sailors and Soldiers will be found on the front cover. May we call attention to the importance of ordering extra copies well in advance?

NEWS OF THE CHURCHES.

Brighton.—The death of Miss Ellen Burgess on February 7, at Brighton, removes one who was well known in Unitarian circles in the south. Her parents, James Burgess and Caroline Collier, were married in 1825 at the Brighton Parish Church of St. Nicholas, and being members of the Free-thinking Christian Society at the time, presented a protest during the ceremony against the law which compelled marriages to be celebrated in the Anglican Church and in the name of the Trinity. James Burgess settled at Battle in Sussex, and there Ellen Burgess, one of a large family, was born in 1835. On the dissolution of the Freethinking Christian Society her father rejoined the Unitarians, and Miss Burgess then took a prominent part in the work of the Chapel at Battle. For many years she played the harmonium at the services and led the choir. Some of the former students of Manchester New College will have recollections of the kindly hospitality extended by her mother and herself to the preachers who periodically supplied the pulpit at Battle. She took an interest in public affairs and held the post of treasurer to the local branch of the National Society for the Prevention of Cruelty to Children. Increasing years and the changing conditions of the times compelled her to give up the business which she carried on after her parents' death till three years ago. Miss Burgess then went to Brighton to live with her nieces and attached herself to the New Road congregation with which her grandparents had been closely associated in its early days. She accepted the altered circumstances of her last years with quiet and uncomplaining fortitude, and was happy in having the loving care and attention of her own kinsfolk to the end. The funeral took place at the Battle Cemetery, the Rev. Edgar Lockett, of Hastings, officiating.

Ilford.—The annual meeting of the Ilford Branch of the Women's League was held on Tuesday. The election of officers resulted as follows: president, Mrs. E. R. Fyson; secretary and treasurer, Mrs. M. H. Green; treasurer and leader of the Sewing Circle, Mrs. J. G. Foster; treasurer of the special War Fund, Mrs. C. Dupuy. The report showed that the number of members has been well maintained, and that a strenuous year's work has been accomplished in connection with the church itself, and the Belgian Hospital movement. It was decided to increase the annual subscription to the head-quarters of the League, in accordance with Mrs. Sydney Martineau's suggestion; and to undertake some work for the new Hostel at Essex Hall.

Islington.—Last Sunday evening a cordial welcome was extended to Lieut.-Col. Bullock of the Canadian Forces, when for the second time he occupied the pulpit at Unity Church. He dealt with the religious life of Abraham Lincoln—bringing out the vigour and beauty of that great mind which freed itself from bond and dogma as well in the spiritual as in the practical aspect of life.

London: Plumstead.—The annual meeting of the Woolwich and Plumstead Unitarian congregation was held after the service at the Hall in Herbert Road, Plumstead, on Sunday evening, February 11. Mr. T. T. Handcock presided, supported, among others, by Mr. Athelstane A. Tayler, representing the London District Unitarian Society. The Committee's report, read by Miss Hopkins, acting secretary *pro tem.*, stated that, despite many difficulties, the congregation had kept together wonderfully well—harmonious in spirit and united in purpose. It recorded that for three Sundays in the autumn, the services were conducted by the Rev. Alexander Gordon, M.A. (ex-Principal of the Unitarian Home Missionary College), who also very kindly attended the Sunday school, and delighted the teachers and scholars with his homely talks and witty stories. On the first Sunday in October, the minister had entered on his fourth year as "temporary" shepherd of the congregation, the event being marked by a spirited speech delivered at the clase of the service by an old member serving with the Forces in France, who happened to be home on leave. The Sunday school, although temporarily deprived of its able and earnest superintendent, was reported to be in a healthy state. The report concluded: "From time to time it has been our pleasure to welcome among us men in the King's uniform hailing from other Unitarian congregations in many places, including the Colonies. To these brave comrades who have occasionally worshipped with us, as well as to those of our own members gone forth to fight for Home and Nation, we desire to send from this meeting our most cordial and brotherly greetings, with our prayers, for their welfare and safety, and our sincerest hopes that the time may soon come when they are welcomed back among kindred and friends. . . . Still believing in the loftiness of our religious ideals, firm in our stand for Truth, Reason, and Righteousness, and trusting in the guidance of Him who giveth their wisdom to the wise and their strength to the strong, we take heart and go forward to face the hidden future undaunted and undismayed." The Treasurer's statement, presented by Mr. W. H. Smith, showed a slight adverse balance, owing to expenses incurred before leaving the Links Hall; part of this, however, it was understood, would in due course be made good by the military authorities. In the circumstances, the report and statement were deemed satisfactory, and adopted on the motion of the Chairman, seconded by Mr. Tayler, in speeches that were at once hearty and inspiriting. The officers and Committee were thanked, and re-elected. A resolution expressing the profound gratitude of Committee and congregation to the District Society and its minister, the Rev. J. Arthur Pearson, for their continued sympathy and support, and also to Mr. Tayler for his presence and encouraging words that night, was moved by the Chairman, duly seconded, and carried unanimously. This was suitably acknowledged by Mr. Tayler. Others who contributed interesting speeches were Mr. Bertram, Miss Hopkins, Mr. Irving, and Mr. Pollard, the meeting ending with hearty thanks to the chairman.

Manchester: Oldham Road.—There was little sign of decadence in the Unitarianism of Manchester last Saturday evening in the Oldham Road School. A little organisation and zealous work can still bring together a worthy gathering even in Manchester. It has been felt for sometime in North East Manchester that in connection with our Unitarian Churches

there was lacking that spirit of fellowship which ought to exist. This feeling was emphasised by the sufferings and depletions of the war. The need of friendship and co-operation which is always great is now imperative. A strong committee from Dob Lane, Blackley, and Oldham Road churches took the matter up and arranged a series of fraternal gatherings. The first of the series was held at Blackley in October, and was successful from every point of view. The second was held at Oldham Road last Saturday, and it was gratifying to all to see such a crowd of enthusiastic Unitarians. Two hundred and ten people sat down to tea, and a still greater number enjoyed the excellent programme that followed. Mr. Jones welcomed the friends to Oldham Road, and the welcome was acknowledged in fine speeches by Mrs. Booth of Dob Lane and Mr. Walters of Blackley. The success of these fraternals is now assured, and they point to the moral of further interdependence and social fellowship. Already, indeed, there are indications that there will be further fraternal meetings not only of a social character but of an educational and religious character. The next meeting will be at Dob Lane, and all are already looking forward to it. It is to be hoped that the accommodation at Dob Lane will be as severely taxed as that at Oldham Road on the 10th.

North Cheshire Unitarian Sunday School Union.—The Quarterly Meeting of the Union was held at Dukinfield on Saturday last. Owing to the severe winter weather, restricted travelling, and an unavoidable change in the date of the meeting the attendance was much smaller than usual, about fifty persons being present. After tea, a Meeting of the Committee was held for the transaction of business, and to discuss the question of visitation of the schools. At this and at the evening meeting the President, the Rev. Albert Thornhill, presided. The Rev. J. Morley Mills gave an address on 'The Work and Ideals of Sunday School Unions,' pointing out several ways in which he thought the work of the Union might be improved. The discussion which followed was taken part in by the President, the Rev. C. E. Reed, and Messrs. A. Wright, J. Woodall, W. Thompson, A. B. Kellett and A. Slater. Mr. Mills briefly replied, and a hearty vote of thanks to him and to the Dukinfield friends was moved by the Rev. C. E. Reed, seconded by Miss Lees and carried with acclamation. During the evening several musical items were given by Miss Ogden and Miss Worrall.

Preston.—To commemorate the 200th Anniversary of the Chapel a reunion of old and present members and friends was held in the schoolrooms on Saturday, February 10, about one hundred and fifty being present. The schoolroom had been tastefully decorated for the occasion by the Ladies Committee. Tea was served from 3 to 5, followed by a meeting and concert. The chairman, Mr. Geo. Hurst, was supported by the Revs. M. Rowe, J. W. Bishop, and T. J. Bushrod of Chorley, and Messrs. J. J. Rawsthorn (chairman of committee), T. Parkinson, J.P. (treasurer), and F. Preston (secretary). Mr. Rawsthorn on behalf of the committee, gave a hearty welcome to all present, and on behalf of the congregation spoke words of appreciation for the good work which had been given by the Rev. J. W. Bishop during Mr. Rowe's absence, and hoped that he would see his way to remain in charge for a few months longer. In reply Mr. Bishop said that after a short rest he was willing to continue his work and do whatever he could for the welfare of the Chapel. Mr. Rowe, who is now stationed at Blackpool with the R.A.M.C., addressed the meeting, and gave some of his experiences with the forces. During the evening the choir rendered several musical items.

NOTES AND JOTTINGS.

The Language of the Trenches.

The French Ambassador, M. Paul Cambon, speaking recently at a large gathering of the National Society of French Masters, emphasised the fact that the Society was continuing its work and its mission of furthering the knowledge of the French language and literature in the United Kingdom. A large number of the members and pupils formerly under its influence, he said, were fighting in the British or the French Army, and the war had brought all classes of Englishmen and Frenchmen closer together than they had ever been before. In the trenches they learned each a few words of the other's tongue, and made themselves understood in a language that was neither English nor French, but it sufficed for present needs. The time was coming when the scanty vocabulary possessed by each army would be considerably enlarged, and when the great mass of English and French people would have no difficulty in understanding each other.

How to Ration Yourselves.

'Facts for Patriots,' published by the Food Reform Association in three series, at 3*d.* each, has already helped thousands to revise and reduce their food expenditure with profit rather than prejudice to the health of their households. Dealing authoritatively with the economical use of meat, fish, meat substitute, the proper place in the dietary of bread and flour, sugar and sweets, milk, vegetables, fruit and salads, it meets a prime need of the hour. Copies, with two little books of recipes, of which over 100,000 have been called for, and other useful publications may be obtained, post free, by forwarding 1*s.* 3*d.* to the Hon. Secretary of the Association, 178 St. Stephen's House, Westminster.

Training in Civics.

The Civic and Moral Education League has published a report of the year's work in which the object of Civics teaching, and the method of its application, is explained in a clear and practical manner. The report gives in full the statement which was drawn up by the Executive Committee before it seriously started work—a most useful summary of ideas and suggestions. At the Conference of Educational Associations in January, 1916, there was a discussion on 'Training for Citizenship' organised by the League, and at the study meeting which was held at Ludlow at Easter, in conjunction with the Regional Survey Committee (the Chairman of which, Prof. Geddes, is also a Vice-President of the League) over forty students met and spent a very pleasant week together. Ludlow itself—a miniature city, with extraordinary natural advantages of position—was the main object of study, and the visitors had for meeting centre, workshop, and studio the historic Grammar School. In August a Summer School was held at Aberystwyth, in conjunction with the Geography Section of the Summer School held by the University College itself. Among the lectures given, the course on 'Human Geography,' by Dr. Fleure, and those by Prof. Geddes, which attracted many lecturers and professors from the College, were of special interest and suggestiveness. The knowledge gained at such gatherings, and the spirit engendered among those attending them, should prove of very great value in the difficult days of reconstruction which lie ahead of us after the war.

Mothers and Children.

We have just received the first number of *Maternity and Child Welfare*, a monthly journal for workers among mothers and children. It has been started in the interest of the young life of the nation, which at the present moment we are all desirous of preserving and developing with the utmost care, and it will perform a very useful work if it keeps the workers who are specially concerned with the health of children in touch with each other, and helps to co-ordinate the various activities which have been started on these lines. The first article, on 'Maternity and Infant Welfare Work in Birmingham,' by Dr. Robertson, Medical Officer of Health, shows how much there is to be done, and, incidentally, how great is the demand for trained helpers and medical women who have made a special study of the subject. It is announced that in the next issue the first of a series of articles dealing with the work of an Infant Welfare Centre will appear.

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*** Regarding Advertisement Rates, see Inside Front Cover.

The Inquirer

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3895. NEW SERIES, No. 998.] *LONDON, SATURDAY, FEBRUARY 24, 1917.* [THREE HALFPENCE.

A SPECIAL NUMBER OF THE INQUIRER FOR THE Sailors and Soldiers

from our Churches and Sunday Schools

will be issued on

SATURDAY, MARCH 3.

Among the Contents will be

A Message to our Men on Active Service.
By the Right Hon. Viscount Bryce, O.M.

Greetings to our Sailors, Soldiers, and Airmen.
By the Revs. A. N. Blatchford, H. E. Dowson, and J. C. Ballantyne.

The Hostel at Essex Hall.
By Mrs. Sydney Martineau.

Carrying On in Church and School.
By the Rev. A. W. Fox, M.A., President of the Sunday School Association.

The Jubilee of the Rev. H. E. Dowson.
With Portraits.

The Work of the Belgian Hospital Fund.
By Mrs. Bernard Allen.
With Portrait of Mrs. Allen.

Girls on the Land.
By Miss Ruth Drummond.
With Illustrations.

Some Ministers who are doing their Bit.
With Portraits of Lieut.-Col. the Rev. C. S. Bullock, Lieut. the Rev. H. D. Roberts, the Rev. R. Nicoll Cross, R.A.M.C., 2nd Lieut. the Rev. Walter Short, the Rev. E. Glyn Evans, R.A.M.C., and the Rev. T. P. Spedding.

Copies will be sent to all our Men on Active Service whose names are recorded at Essex Hall, with greetings and good wishes from the Social Centre at Lawrence House, Essex Hall, Essex Street, Strand, W.C. The sale price will be 1½d. As we shall be unable to meet any large demand after publication, readers who wish to have extra copies should send in their orders without delay to the Manager, 13 Bream's Buildings, Chancery Lane, E.C.

UNIVERSITY HALL,

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(Between Russell Square and Euston Square.)

Morning, at 11.15.

February

25. Rev. GILBERT T. SADLER, M.A., LL.B.

March.

4. Rev. Dr. CARPENTER, of Manchester College, Oxford.
11. Rev. Dr. CARPENTER, of Manchester College, Oxford.
18. Rev. FREDERICK HANKINSON of Kentish Town.

London Sunday School Society.

The ANNUAL MEETING of this Society will be held on WEDNESDAY, MARCH 7, 1917, at Essex Hall, Essex Street, Strand. 7 P.M., Refreshments and Reception by the President. 7.30 P.M., Business Meeting, to be followed by a Conference on "The Work of our Schools after the War," opened by the Rev. Bertram Lister, M.A.

The meeting will be open free to all teachers and others interested.

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GRESHAM COLLEGE, Basinghall Street, E.C. Rhetoric Lectures by Prof. FOSTER WATSON, D.Lit., on "BRITISH COLONISATION," at 6 o'clock.

Tues., Feb. 27. "Early Colonies."
Wed., Feb. 28. "Later Colonies."
Thurs., Mar. 1. "Colonial Self-Government."
Fri., Mar. 2. "Imperial Unity."

Free to the public.

SUSTENTATION FUND.

AT the Annual General Meeting of the Contributors held in Dr. Williams's Library, London, on Tuesday, February 13, 1917, Sir Edgar Chatfeild-Clarke in the Chair, the Annual Report and Balance Sheet were presented, and the following resolutions adopted, viz. :—

THAT the Report and Accounts as now read be adopted and printed for circulation among the contributors and friends of the Fund.

THAT the retiring Managers, Sir Edgar Chatfeild-Clarke and Messrs. T. Oliver Lee and G. J. Notcutt, whose term of office has expired, having been nominated, and the requisite number of voting papers having been produced, be and are hereby elected as Managers of the Fund.

THAT the Rev. C. J. Street be elected President for the year 1917-18.

THAT the thanks of the Contributors be given to Mr. Ronald P. Jones for his services as Hon. Treasurer during the past year, and that he be appointed to the office for the coming year.

THAT Mr. Harold F. Pearson be re-appointed Hon. Secretary, and the Rev. W. H. Drummond acting Hon. Secretary for the year 1917, and that the thanks of the Contributors be given to the Rev. W. H. Drummond for his services during the past year.

THAT the thanks of the Contributors be given to Mr. Herbert Gimson for his services as Auditor of the Fund, and that he be appointed Auditor for the year 1917.

THAT the Contributors heartily thank the Trustees of Dr. Williams's Library, who have granted the use of rooms for the meetings of the Fund during the past year.

THAT the cordial thanks of the Contributors be given to Sir Edgar Chatfeild-Clarke for his conduct in the Chair and for his services as President during the past two years.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to *The Publisher*, 13 Bream's Buildings, E.C., not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted unless instructions are received to the contrary by Thursday midday.

SUNDAY, February 25.

LONDON.

Acton, Creffield Road, 11.15 and 6.30, Rev. H. C. HORSLEY, M.A.

Bermondsey, Fort Road, 6.30, Mr. S. P. PENWARDEN.

Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. W. J. PIGGOTT.

Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. T. P. SPEDDING.

Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.

Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. D. BASIL MARTIN, M.A.

Forest Gate, Upton Lane, 11, Mr. J. BEGG; 6.30, Mr. FRANK G. FINCHAM.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. BERTRAM LISTER, M.A.

Hampstead, Rosslyn Hill Chapel, 11 and 6.30, Rev. HENRY GOW, B.A.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.

Ilford, High Road, 11 and 6.30, Rev. A. H. BIGGS, M.A., LL.M.

Islington, Unity Church, Upper Street, 11 and 7, Rev. J. VINT LAUGHLAND.

Kentish Town, Clarence Road, N.W., 11, Rev. F. HANKINSON; 6.30, Rev. Dr. WALTER WALSH.

Kilburn, Quex Road, 11 and 6.30, Rev. R. T. HERFORD, B.A.

Leytonstone, Haydn House, 63 Fairlop Road, 11.15, Mr. A. STEPHEN NOEL

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.

Peckham, Avondale Road, 11, Rev. J. ARTHUR PEARSON; 6.30, Rev. D. DAVIS.

South Norwood, League House, 141 Portland Road, 7, Rev. J. ARTHUR PEARSON.

Stoke Newington Green, 11.15 and 7, Dr. LIONEL TAYLER.

Stratford Unitarian Church, 11, Mr. FRANK G. FINCHAM; 6.30, Mr. GEORGE W. MURRELL.

University Hall, Gordon Square, W.C., 11.15, Rev. GILBERT T. SADLER, M.A., LL.B.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.

West Hampstead, All Souls, Weech Road, Finchley Road, 11.15, Rev. EDGAR DAPLYN.

Wood Green, Unity Church, 11 and 6.30.

Woolwich, Lecture Hall (Co-operative Stores), Herbert Road, Plumstead, 6.30, Rev. D. DELTA EVANS.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.

BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.

BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 3.30, Rev. J. M. LLOYD THOMAS.

BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. L. CLARE.

BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIGHTON, Free Christian Church, New Road, 11 and 6.30, Dr. G. S. HITCHCOCK.

BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

CAMBRIDGE, Assembly Hall, Downing Street, 11.30, Rev. F. H. JONES, B.A.

CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. J. EVANS.

CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.

DEAN ROW, 10.45 and 3.0, Rev. E. A. VOYSEY, M.A.

DOVER, Adrian Street, near Market Square, 11 and 3.0, Rev. C. A. GINEVER, B.A.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.

EDINBURGH, St. Mark's, Castle Terrace, 11, Rev. R. V. HOLT, B.A., B.Litt.

EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. MAISTER.

GEE CROSS, Hyde Chapel, 11 and 6.30.

HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. E. LOCKETT.

HINDLEY, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. R. F. RATTRAY, M.A., Ph.D.

HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. JONES.

HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.

LEEDS, Mill Hill, 10.45 and 6.30, LT.-COL. C. SEYMOUR BULLOCK.

LEICESTER, The Great Meeting, 11 and 6, Rev. EDGAR I. FRIPP, B.A.

LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. F. K. FREESTON.

LIVERPOOL, Bootle Free Church, 11 and 6.30. Supplies as announced locally.

LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. MELLOR.

LIVERPOOL, Ullet Road, Sefton Park, 11, Rev. H. TAYLOR; 6.30, Rev. J. C. ODGERS, B.A.

MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.

MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. DOUGLAS WALMSLEY, B.A.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.

MANCHESTER, Sale, 11 and 6.30, Rev. W. S. MCLAUCHLAN, M.A.

NANTWICH, Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. PARK DAVIES, B.A., B.D.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.

NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 3.30, Rev. J. RUDDLE.

OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.

PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.

PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.

SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.

SHEFFIELD UPPER CHAPEL, 11 and 6, Rev. C. J. STREET, M.A., LL.B.

SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.

SOUTHAMPTON, Church of the Saviour, London Road, 11 and 3.15, Rev. VICTOR MOODY.

SOUTHEND, Darnley Road Church, 11.

SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, B.A.

TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. JOSEPH WORTHINGTON, B.A.

TUNBRIDGE WELLS, Free Christian Church, Dudley Road Institute (side entrance), 11.15 and 3.15, Rev. S. BURROWS.

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. ERNEST PARRY.

WARWICK, High Street Chapel, 11.15 and 6.30, Rev. GARDNER PRESTON.

WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. C. ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.

Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, corner of Fernwood Road and Fisgard Street, 11.

WINNIPEG, CANADA.

All Souls Church, 7, Rev. HORACE WESTWOOD, D.D. Sunday School, 3.

BIRTH.

MONTGOMERY.—On February 18, at Tan-y-Bryn, Llandudno, the wife of Charles J. Montgomery, of a son.

DEATHS.

ADDIS.—On February 20, at Twickenham, as the result of a street accident, the Rev. W. E. Addis, lately Vicar of All Saints', Ennismore Gardens, London, formerly Lecturer on Hebrew and Old Testament Literature at Manchester College, Oxford, in his 73rd year. Funeral from Parish Church, Twickenham, on Saturday, the 24th inst., at 2.30 p.m.

ELLIOT.—On February 18, at Southend, the Rev. Thomas Elliot, in his 73rd year.

FORDHAM.—On February 17, Frances Josephine, youngest daughter of the late Frederick Nash Fordham, of Old Bank House, Royston, Herts, aged 64 years.

JOLLY.—On February 19, at Upper Terrace Lodge, Hampstead, Ellen Eliza, widow of William Crucknell Jolly, in her 88th year.

Situations

VACANT AND WANTED.

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THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** *All letters and manuscripts for the Editor should be sent to 23 Cannon Place, Hampstead, N.W. They must reach the Editor not later than Wednesday evening for publication the same week.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

As the scheme for National Service is unfolded in greater detail it is seen that its effects are likely to be of a kind which will alter the whole life of the country for many years to come. For this reason some people are inclined to criticise it adversely. They cannot picture to themselves how this far-reaching dislocation of industry is ever to be set right. Others attribute it to the craze for increasing the size of the army, which according to their own scheme of the war they hold to be too big already. On the latter point no private opinion is of much value. If the day comes, as it may well do in the course of the next few months, when we shall be able to win the war by throwing in a large new army at the critical moment, no one will complain that we have too many soldiers. The argument based on economic dislocation after the war is more serious, but it will not carry much weight with men who remember that our first business is to win the war and not to be anxious about the future. What the future will be like after this tremendous upheaval none of us can even dimly guess ; but we know that the only way to make it rich in the promise of good for the generations who come after us is, at all costs, to win a decisive victory over the forces of evil.

* * *

WE are glad to see that the Churches are taking up the duty of National Service as it affects their ministers with energy. A deputation from the Free Church Council waited upon Mr. Neville Chamberlain this week, with the result that steps are being taken to liberate a large number of the younger men for whole-time work. Essex Hall has also been in close touch with the Department, and the proposals which will be found in another column are regarded very favourably by the officials. What is needed now is good organisation, prompt business methods, and a zealous willingness to serve. We have reason to believe that the expectation of the number of ministers who can be liberated is a high one ; Mr. Chamberlain wants all that he can get ; but there is no intention of placing men in unsuitable posts, where mental training and skill can be of little use.

* * *

IT is a matter of urgent importance that ministers in the larger and more responsible positions should confer at once with their congregations about curtailing the ordinary programme of work, possibly to the extent of concentrating their efforts upon one service on Sunday, so that they may lend a hand elsewhere. If they hang back or renounce their plain duty of leadership, they will slow down the pace and discourage men who are anxious to be whole-time volunteers. We have also a right to ask that the Theological Colleges should make their intentions known without delay. We hope that we may take it for granted that their students will volunteer without a moment's hesitation. This will enable the members of the staff to throw their time and energy into the common stock of labour for carrying on the work of the churches.

* * *

THE Prime Minister has pointed out another way in which the Churches can be of use, namely, by helping to organise a campaign for economy and increased production. In a letter to the Rev. J. H. Shakespeare, President of the National Free Church Council, he pleads for the co-operation of the ministers and members of the Free Churches to the fullest possible extent.

> I know [he writes] that a great deal has already been done to use gardens, allotments, and waste land for increased production of food in the coming year, but I am sure you will agree that we can make still greater efforts in this direction, and it is right that all who have been chosen to fill positions of leadership in our countryside should direct special thought and effort to making the best use of our native resources at the present crisis. Pastors and teachers have a unique opportunity of rendering national service now. We have to combat in every corner of the land the enemy of waste. We have to see that we are using our spare hours and the spare bits of land that lie around us in the national service, by producing potatoes and other valuable foods for the coming year. In this work old and young alike can do their "bit," and how proud the young children of England to-day will be when they look back in after years to this time, and think how they, too, helped their country to win the greatest of crusades in history.

Mr. Lloyd George concludes by pointing out the need of local organisation, and he appeals to the clergy and teachers of the Free Churches to take this work up energetically, as a matter of public urgency. "There is no time to lose ; the

spring will soon be upon us, and unless we catch the spring our chance this year is gone. Our responsibilities at this time are grave beyond words."

* * *

LORD DERBY made a strong and common-sense speech at the opening of a new Y.M.C.A. hut near Bolton on Saturday. He has a shrewd perception of the reasons why a large number of our people still hardly realise the war as a menace to life and freedom which they ought to feel in every fibre of their being. He did not scold them for their blindness, but he gave some hard knocks to the thoughtless optimism which says, "The war will soon be over, and then everything will go on as usual."

> The war is not over [he said]. You won't win the war by saying you have won it. You have got to win it. Be as self-confident as you like—and I am as confident as anybody as to the eventual result of the war—but do not be led into being too optimistic and thinking that the end is near or to be easily gained. There is nothing pleases people more than to hear that the German nation is at its last gasp. I do not think it is true. I believe that the German nation, suffering though it is, suffering in a way which we hardly realise, has still got an enormous reserve of power, and that it will make one great and gigantic effort to place itself in a position of mastery. This country has suffered much in many ways, but we do not know war and, please God, we shall not know war as other nations on the Continent of Europe know it. We don't see our old men shot in the streets, our towns razed to the ground, women and girls taken into slavery. That is reserved for our Allies, and I trust we shall never see it in this country. But I am not sure that in consequence of that this country yet realises the real horrors of war.

Lord Derby went on to warn his hearers that, while we shall not have to suffer these things, before the end comes there will be many more restrictions on the liberty of the subject, and there will be many more privations to be borne. The next six months were not going to be a walk-over, and bad news must be received equally with good news with the same courage, the same calmness and the same determination. "Stick it out, whatever the cost, whatever the sacrifice, stick it out to the bitter end."

* * *

THE same note was struck by the Belgian poet, M. Emile Cammaerts, in his address under the auspices of the Fight for Right Movement last Sunday afternoon. "Victory," he said, "can only be obtained if the whole nation is fighting, if every one of us works for it, prays for it, with all his strength, with all his heart. Nothing else matters. It is only when the war has absorbed every ounce of our energy that we will begin to reap the fruits of our efforts." And then turning to any who may feel tired of working and hoping for an end which is not yet within reach, he asked them to remember the seven million men and women who are living under the German heel in Belgium.

> Hundreds of them [he said] have suffered Nurse Cavell's martyrdom, thousands of them are on the verge of starvation, millions of them are only kept alive through the work of the Commission for Relief, more than 200,000 of them are still suffering the most terrible physical and moral tortures which have ever been inflicted on any modern people. How can we feel depressed when these slaves go away singing? How can we grudge our work and our money when they starve and die under the blows of their gaolers in the German prison camps, when they are sent on the Western front in places exposed to our own shell fire? How can we grumble against food regulations when they are obliged by hunger to search their gaoler's rubbish-heaps for a few potato-parings? How can we ever speak of peace when, in the same message where they tell us of their sufferings, they urge us to carry on the fight to a satisfactory ending?

* * *

WE cannot refrain from quoting one more soul-stirring passage from M. Cammaert's address. The horrors of this war have called forth a spirit of heroism in humble lives which will be a beacon-light to the world for centuries.

> Let us, by all means, think of our soldiers. We could never praise their deeds enough. But it seems to me that the example given by the civil population in Belgium ought to stir our souls still more deeply. They are civilians as we are, they have no weapons, there is among them a great majority of women, children, and old men. The yoke of the enemy is bending their shoulders. Still they resist stubbornly. Two years and a half of oppression has not broken their indomitable spirit. Every liberty has been taken from them. They cannot even wear their national colours, they cannot even hang the picture of their King on their walls. They have no loyal press, no patriotic speeches to cheer them up, and the "Brabançonne" has died on their lips. Their minds are poisoned with false news and their bodies with bad food. And still they say to the deportees: "Do not go when you are called; do not sign if you are taken; do not work against your country!" And they call to us: "Carry on the fight. Do not mind our sufferings. If we must have still another winter of it, let us have it. Peace can only be concluded when Justice has been restored, and the crime has been punished."

* * *

THE result of the War Loan is a revelation of the enormous financial resources of this country, and in a struggle where money is power there is nothing sordid in the satisfaction with which we contemplate the immense sum of seven hundred million pounds. But we are not entitled to speak of a generous response to the appeal of the Government. There is nothing in the least generous in taking up a safe 5 per cent investment in order to secure our own safety. We might just as well expect to be praised for generosity when we pay our premiums for fire or anti-aircraft insurance. The Treasury has employed a good many baits in order to draw money out of our pockets, and has even paid interest on money subscribed in the early days of the Loan so as to overcome the hesitation of the most cautious and niggardly minds. But of course most decent people have given without these inducements, and many have mortgaged their comforts and pleasures in order to do so, in the spirit of the prayer which was recited by the Dean of Westminster at the War Loan Demonstration in Trafalgar Square last week:—"Grant, O Lord, that the men and women of this nation may give themselves whole-heartedly to the common good and the common cause, not seeking wealth or comfort for themselves, but giving much and taking little, so that we may all know the joy of service and the discipline of self-denial in the victorious defence of the world's liberty and the foundation of a righteous and enduring peace."

* * *

THE question of the service of women as public religious teachers is once again engaging public attention. In the Nonconformist bodies there is no question of law or unyielding official regulation, and the matter is likely to be decided by considerations of personal fitness and local preference. In the Church of England a formal and uniform policy is felt to be necessary. A committee was appointed by Convocation recently to consider the whole subject, but its terms of reference suggest that in exploring the ground it will be guided largely by historical precedents. Evidently this is the opinion of Miss Picton-Turbervill, who has taken a prominent part in the discussion of the subject. In an interview which has appeared in *The Westminster Gazette* she expresses her own hope that what happened in the past will not be taken as the final standard of what should be done to-day. "People need not be afraid," she says, "of a large number of women pressing into the Church, while the majority of women prefer the life at home, and now that there are so many professions open to women the Church would only get those with a strong sense of vocation."

THE TESTING OF RELIGION

We want to write this week about a small book which has come into our hands recently. It is called 'Thoughts on Religion at the Front,' and it is written by the Rev. Neville S. Talbot, Assistant Chaplain-General to the Forces. We call it a small book, but in reality it is big in its meaning and suggestiveness, and big also with the spirit of the man who has written it. Like many others who have mixed freely with our men on active service, Mr. Talbot is impressed by the absence of articulate religion among them. There is little open profession of Christianity and no great appetite for religious observance. He has no good news of revival to tell us. To people of a conventional mind this is all deeply distressing, and they see in it a challenge simply to speak the old message in more ringing tones or to put fresh energy into the task of carving men into their own pattern of ecclesiastical obedience. But for Mr. Talbot no relief is to be found in these familiar prescriptions. As a religious man he is conscious that he has been in the presence of deeds which are honourable and of good report, and of lives which in their courage and unselfishness are more lovely in the sight of Christ than those of many of his professed disciples.

> I am eager to acclaim [he writes] the wonderful quality of spirit which men of our race display in this war, and to claim it as Christian and God-inspired. Deep in their hearts is a great trust and faith in God. It is an inarticulate faith expressed in deeds. The top levels, as it were, of their consciousness, are much filled with grumbling and foul language and physical occupations; but beneath lie deep spiritual springs, whence issue their cheerfulness, stubbornness, patience, generosity, humility, and willingness to suffer and die. They declare by what they are and do that there is a worthwhileness in effort and sacrifice. Without saying so, they commit themselves to the "Everlasting Arms."

Now it is just these fine and adventurous qualities, inseparable from the soldierly character both in war and peace, which find little place in our ordinary notions of piety. It is the piety of self-regard and personal security which most men associate with religion. Religion of this kind, which drives men to prayer in moments of stress, when death hovers in the air, and at other times regards the *padre* good-humouredly as a sort of "preliminary undertaker," plays its part in the lives of many men at the front, but Mr. Talbot is convinced that it does not touch the deepest springs of action, and by many men is regarded almost as a sign of cowardice.

> Religion [he says] regarded *merely* as a resort in trouble, as a possible source of good luck, as a charm or insurance policy, is as old as man; but I believe many of the best soldiers up and down history have had little to do with it, and the more sporting and soldierly the man, the less he has had to do with it. After all the soldier-man's code goes clean the other way. It is ever insisting on non-calculating and self-regardless service, endurance, and sacrifice. As such, it lies above the ordinary level of life, calling out the heroic and honourable in men. But religion associated with anxiety touches men at a lower level than the highest in them, it has the morbidity of their weaker moments hanging about it, it wears badly, and, above all, often it does not seem to work. I have had the case propounded to me of "Bill who did pray," but yet had had "his head blowed off!"

Mr. Talbot's main purpose in writing in this way is to produce the conviction in as many minds as he can reach that men are profoundly mistaken when they suppose that this sort of thing, with its constant appeal to the weakness of human nature, is real Christianity. Jesus Christ grips men, he declares, not by the sentimental phrases of popular hymns, or even by means of prescribed religious forms; it is his own religion, as it glows in his life and teaching, which quickens the world. What Mr. Talbot means by this religion of Jesus he describes in a beautiful passage, in which, after pointing out that Jesus himself was not driven to faith in God by anxiety—it came to him "in peace, in full health and youth and powers"—he shows how this faith, having stood the test of normal and uneventful days, was ready for the strain of a campaign.

> He came calling men to a great adventure, to non-calculating and self-regardless co-operation with the active energy and will of the Father. How much He knew beforehand of whither that will would lead Him can never be known. To suppose that He knew all and saw the end in the beginning and had no steps in the dark to take, would be to deny to Him the essential element of human faith and trust, which is that it has to step out beyond the light of knowledge into the darkness of uncertainty. On the other hand, to suppose that He knew nothing, is to deny to Him that humanly heroic resolution with which He set His face to tread the path which led Him to suffering. In our ignorance let us grip this certainty, that for Him the one sufficient thing was that the Father knew all things—the times and the seasons, the cup to be drunk, the will to be done and the final outcome. That was enough for Him and must be enough for us.

To some of us, perhaps, all this is familiar. Through many days of joy and sorrow our hearts have found anchorage and peace in faith like this. We do not regard religion simply as a path to heaven or value it chiefly as a medicine for weak health and low spirits. But we shall be foolish and blind if we think on this account that the moral vision and the deep sincerity of this book have nothing to teach us. If we have known better than some who are still bound by conventional habits of thought, the shame of our failure to speak this message with convincing power is all the greater. Mr. Talbot points out that "the weakness of Catholic Christianity is to get involved in the little things of 'mint and anise and cummin'; whilst the weakness of Protestantism is to become absorbed in the luxuries of one's own religious experience. The upshot of either is the same, namely, to be very religious, and yet to forget the living God." He might have added that men may turn their backs on many dead forms of thought, and seek to walk in new paths, without putting the example of personal sacrifice and a spirit of radiant courage into their religion. In any case, be our creed what it may, none of us can be ignorant of the estrangement of our own institutional Christianity from the mind of Christ, or plead that we have no need to listen to the clear warning of these words:—

> Religious observances and organisations—all the whole apparatus of religion—have come to be looked upon as ends in themselves, whereas they are means to an end beyond themselves. People think that the clergy's one concern is the success of ecclesiastical activities and institutions. We clergy think so ourselves! It is not for her own interests, which are by themselves incurably too small to evoke the heroic in men, that the Church is in the world. She is in the world to change the world, so that its whole extent may be filled with the glory of God, and may

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Thoughts on Religion at the Front, by the Rev. Neville S. Talbot. London: Macmillan & Co., 2*s.* net.

become worthy of the eternal destiny of the souls of men. Hers is a high and costly venture. She has strongholds to storm, the entrenchments where the forces of private-mindedness and apathy and money-worship are dug in. In the attempt she can exhaust to its depths the capacity which is in men for dauntless sacrifice.

We are aware that we have done little more in this article than transcribe some of the most striking passages from Mr. Talbot's pages. But our object was not to set forth opinions of our own, but to call attention to one of the most stimulating books on religion which the war has produced. If we have sampled it skilfully enough to make our readers eager to study it and to reflect upon its message, especially those among them who are themselves teachers of religion, we have achieved our purpose.

Good Thoughts for Evil Times.

They dreamt not of a perishable home
Who thus could build. Be mine, in hours of fear
Or grovelling thought, to seek a refuge here;
Or through the aisles of Westminster to roam;
Where bubbles burst, and folly's dancing foam
Melts, if it cross the threshold....

Wordsworth.

Ask God for gladness. Be glad like the children, like the birds of heaven. And let not the sin of men dismay you in your doings: fear not lest it choke your work and hinder its accomplishment. Say not, Sin is powerful, Ungodliness is powerful, bad Conventionalism is powerful: while we are solitary and powerless: the world will choke us and will frustrate the good work. Away with such despondency, my children....If a man cast the blame of his sloth and inefficiency upon others, he will end by sharing the pride of Satan and murmuring against God. Now, about the pride of Satan, I think thus: it is difficult for us on earth to understand it, and therefore it is easy to be ensnared in it, and to share it, and even to imagine all the while that we are doing something great and wonderful. And in the profoundest sensations and impulses of our nature also there is much that we cannot now understand....On this earth we truly wander, and are as it were lost; so that were it not for the glorious figure of Christ before us, we should perish utterly....Much on earth is hidden from us, but there is given us in recompense the secret conviction of our living bond with another world, a celestial and loftier world: and the very roots of our thoughts and sensations are not here, but there, in other worlds. And that is why the philosophers say that on earth it is impossible to know the essence of things. Dostoevsky.

O LORD GOD, thou art my refuge and my hope; on thee I rest my anguish and tribulation, for I find all to be weak and insufficient but thee. Many friends cannot profit, nor strong helpers assist, nor prudent counsellors advise, nor the books of the learned afford comfort, nor any precious substance deliver, nor any place give shelter, unless thou thyself dost assist, strengthen, console, instruct and guard us. Thou, therefore, art the end of all that is good, the height of life, the depth of all that can be spoken; and to hope in thee above all things is the strongest comfort of thy servants. To thee, therefore, do I lift up mine eyes; in thee, my God, the Father of mercies, do I put my trust.

Amen.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. Letters cannot be inserted without the writer's name, *and all private information should be accompanied by the name and address of the senders.*

THE LATE MISS HUMPHREYS.

To the Editor of The Inquirer.

Sir,—I have read with pleasure the notice in The Inquirer of our old friend Miss Humphreys, and have a desire to add my little word of affectionate appreciation.

For many years I was Librarian to the children's library at the Portland British Schools, and as the book-cupboard was in the Infants' School I had many opportunities of seeing Miss Humphreys at the work she so loved, with the little children. It was quite difficult to attend to my own work when Miss Humphreys was drilling her band of little girls and boys—so pretty and interesting it was. She was so clever and so bright, and so full of resource; she knew every child by name, and was so wideawake to everything that she was an ideal teacher. The little army responded wholeheartedly; she marched before them, or stood and clapped her hands in time with the marching, or sang out loud and clear the little song to which they marched, till they got it by heart; or she played the music on the piano, and when order or energy was lacking in the little army she sprang to her feet, and, leaving the piano, stood or marched before the children, clapping her hands, and continuing in loud clear voice the tune which she had begun on the piano. Sometimes a child would flag, and not join in, and she would notice at once, and say "Tommy, you do not sing; what's the matter?" Perhaps the answer would be (tearfully): "Got the 'eadache"; when she would say: "Poor little man; come and stand by me," and returning to the piano she told him to stand and watch her hands as she played. The "'eadache" vanished, and pride and joy took its place. When some little trot was tired, she would notice it directly, and get it taken to one of the mattresses made by kind Miss Rutt for the tired little ones to get a snatch of sleep. Sometimes the little band of children were decorated for their march, and singing with coloured caps or scarfs, the leaders carrying flags; and then proud children were they that day. It was really a delightful scene; and Miss Humphreys was a pioneer in musical drill, as it was quite new in the schools.

When the elder children were taken for their annual excursion, Miss Humphreys and my father (Superintendent of the Sunday school) used to walk together at the head of the procession, to lead the children safely across the streets on their walk to the station. In those days grown-up ladies seldom wore hats, but Miss Humphreys appeared in a large hat, with a large and roomy bag on her arm, and hung all round her waist with skipping ropes, including a long thick rope to be turned by two people, for the children's skipping. My father used to tell how a working-man on his way to his work stopped to watch the procession of merry children with sympathy and pleasure, and that looking at Miss Humphreys in her curious guise he said audibly: "Well you *are* a rum-un." Miss Humphreys fought valiantly with her growing infirmities as time went on, and continued her work with the children she so loved (and who so loved her) long after most people would have thought it impossible. All honour to her brave and loving spirit.—Yours, &c.,

Gertrude Martineau.

5 *Eldon Road, Hampstead.*
February 19, 1917.

Dr. P. H. Wicksteed also writes:—

Miss Martineau's notice of Miss Humphreys will carry back the memories of some of us to College days in the sixties when she and Miss Rutt worked and loved side by side at the Portland Schools, taking such delight in the work and in their associates that to think of our meetings with them is the same sort of thing as thinking of holiday picnics at country houses or dances in town. They were so full of spirits and the joy

of life, and the "work" was so completely part of it! Committee meetings when they were present got through the work bravely, but the memory of them is as of delightful reunions. I remember once when Miss Rutt had long retired from the school work she happened to find herself in company with two or three of her old colleagues—Miss Humphreys may have been one of them, F. H. J. was certainly another—and after greetings and the interchange of a few words Miss Rutt cried with a sudden glee "Oh! let's have a Committee!" and every heart sang, not with devotion to duty but with the renewal in memory of old delights. And where Miss Humphreys was there was always fun. She always stood up for her sex for one thing. I remember once (of course it was a Committee we were meeting at) the "deceased wife's sister" bill was under consideration, and I said to her: "But you know it's a one-sided business. It would not allow you to marry your deceased husband's brother." "Wouldn't it?" she said in the tone of one thwarted but not defeated, "why, but that's just the very one I want to marry!" I wonder whether such memories mean anything to others. To a little band of survivors who knew these two gracious spirits half a century ago they mean a great deal.

LIFE AND DEATH.

To the Editor of The Inquirer.

Sir,—I have read Mr. Hargrove's article on the above subject in last week's issue of your paper, and I wish to thank him for so reasonable and reasoned a statement of his position. But can the central assumption of 'Raymond' be left at rest with the mere decision to do nothing? Have ministers of religion completed their duty when they have warned people against the attempt to hold communication with the dead? Shall we have accomplished anything but our own failure to face the facts of the situation? Wide curiosity has been aroused and people are not to be turned aside by the fear of consequences. They will insist on probing for themselves, and the quest will not stop because we cry danger. The influence of the churches, even if it were employed to repress inquiry, would prove quite ineffectual to do so. The danger we can avert is the danger of people dabbling with forces about which they understand nothing. We can learn for ourselves and teach others who have not our opportunities for acquiring knowledge. Every minister ought to read some standard works on psychical research, both for and against. The air is electrical with the subject and the people need sympathetic guides in this difficult field of inquiry. The uninstructed adventurer into the domain of the occult soon begins to assign all unusual happenings to the intervention of "spirit friends," and to accept almost anything offered as evidence, however outrageously non-evidential its true character may be. Having no background of knowledge he is not aware of the action of telepathy, of the complex nature of personality, of the subtle and deceptive play of imagination, and of how to distinguish between reports, or of what constitutes evidence in psychical research. He accepts as the voices of invisible spirit guides the ravings of ignorant persons who are the victims of their own morbid trance personality. In the course of my experience of life I have seen no spectacle more pathetic than the spiritualist circles sometimes held by simple, uninstructed, working people.

Recognising the rapid and inevitable spread of belief in communication with the dead I have begun the experiment of a class for psychical studies. We meet each week, and I impart such knowledge as I possess, gathered in my reading of wholesome, sane works on the subject. I do my best to resist credulity and to develop in people a critical and alert attitude of mind. At the same time I court the utmost freedom of discussion and I encourage the reading of papers by members of the class. There is no feeling of teacher and taught, except in the sense that we are all willing to impart and to receive instruction. "Phenomena" is not only discouraged at these meetings, it has been expressly vetoed. To me it is a matter for regret that some ministers of all the churches content themselves with asking people to leave spiritualism alone. The evils of spiritualism all arise out of ignorance, so far as I understand them. In psychical research there is not only an absence of the objectionable features of some phases of spiritualism, there is a subject of great intellectual interest, an absorbingly interesting study. From such a study any ordinary person should be able to proceed to first hand experiments and investigation without any harm. But to ask the world to shut out of consideration the entire subject is to ask too much. If men think there is even a small chance of communication with non-terrestrial minds they will certainly make the trial. Under the circumstances, knowledge of the forces they are using should prove the best preservative from any ill consequences.—Yours, &c.,

Herbert W. King.

5 *Portland Street, Lincoln.*
February 20, 1917.

BOOKS AND REVIEWS.

EDINBURGH.

Edinburgh: a Historical Study. By the Right Hon. Sir Herbert Maxwell, Bart., F.R.S., D.C.L., LL.D. London: Williams & Norgate. 10*s.* 6*d.* net.

This book hardly realises the hope expressed in its preface, that it would be "such an essay as R. L. Stevenson planned, set his hand to, but left as no more than a tantalising fragment." But although it lacks the vitality and charm which that great literary artist would have given to it, it is a very readable and valuable work, and it contains many interesting illustrations. Edinburgh has always been the focus of Scottish life, at any rate since the early time when Dunfermline and Perth ceased to be its rivals for the position of capital, till well into the nineteenth century when Glasgow and other cities began to challenge its supremacy in various ways. Its history, therefore, is in the main the history of Scotland. Its importance may be said to have begun in the eleventh century, when Malcolm Ceanmor and his queen, Margaret, made it the royal abode. Sir Herbert Maxwell lets us see what the city was like at different stages of its development, and he is especially informing in regard to social conditions and customs. He recalls the Edinburgh of the Stuart boy-kings and their kidnappers, of Queen Mary and John Knox, and the kind of things that went on during what he calls the tyranny of the Presbyterian clergy; and throughout he shows a sense of the humour as well as of the tragedy of events. In treating of the persecution of witches, he gives an extract from the Records of the Tolbooth gaol, telling that in the year 1671 a certain Marrion McCaull or Reid was sentenced to fearful punishment on being found guilty at the Assizes of "drinking the good health of the divell and all his servantis in maner contanit in ye indigtment." The incident had taken place at Mauchline in Ayrshire. There seems to have been a traditional sympathy with the devil in that little country town; for it was at or near Mauchline, more than a hundred years later, that Robert Burns wrote his famous and friendly 'Address to the Deil.' "Auld Reekie" was at one period notorious for its filth and evil smells, and our author cites faithful witnesses as to the fact. It will be news to many that at one time plans were made, and approved by the Town Council, for putting up a line of buildings on the south side of Princes Street; had this been done—and it was only prevented on appeal to the House of Lords—it would, of course, have spoilt that glorious promenade. Sir Herbert has naturally much to say about the rise and progress of the University, and about the celebrities in literature and learning who earned for Edinburgh the proud title of "The Modern Athens"; and it was fitting that a book in which Presbyterianism has figured so prominently should end with a plea for Presbyterian reunion.

J. M. C.

FELLOWSHIP WITH GOD.

The Inner Life. By Rufus M. Jones, A.M., Litt.D. London: Macmillan & Co. 3*s.* 6*d.* net.

We cannot be too grateful for the gift of books as sane and helpful in their teaching, and as direct in expression, as 'The Inner Life,' by Dr. Rufus Jones. Writers on mysticism too often use a technical jargon which only the initiated can understand, and which seems almost to have been invented for the purpose of obscuring the great realities upon which, presumably, it is their intention to throw fresh light. That this is a subject which presents many difficulties to the ordinary understanding, and that it is necessary to bring to its study something more than the searching judgment of a rationalistic mind is, of course, beyond dispute, for we are dealing with modes of consciousness to which all cannot immediately attain, and which very few are capable of explaining even when they experience them; but there is a way in which the far-reaching implications of authentic

vision may be brought home to earnest souls craving for divine guidance with sufficient clearness to influence conduct, and that way Dr. Jones has discovered. Realising to the full all that is involved in the consciousness of direct communion with God, which is the essential fact of the "inner life," he points out repeatedly that its *chief* value lies, not in the assurance it gives us of worlds beyond our ken wherein the spirit may ultimately draw closer to the source of all being, but in the effect which this heightening of personality should have upon our activities in *this* world. The glories of the beatific vision will be dimmed—indeed, will fade upon the sight altogether—if we cannot succeed in making use of its inspiration for the purifying and uplifting of the human race. The "private enjoyment of God," in other words, is little more than a form of selfishness if it does not result in "the joyous business of carrying the Life of God into the lives of men," and the whole secret of saving souls is contained in the spiritual forces locked up within the individual, which, when liberated under the influence of noble ideals and religious passion, act upon others with the compelling power of love itself. It was the method of personal contagion which Christ believed in, and which he exercised to the fullest extent, for the simple truth is that "when a life is set on fire, and is radiant with self-consuming love, it will invariably set other lives on fire. Such a person may teach many valuable ideas, he may organise many movements, he may attack many evil customs, but.... his own burning, shining life is always his supreme service." We should like to note in passing that Dr. Jones does not limit the mystical faculty to those who chance to be dowered also with the literary gift, and are thus able to tell us in beautiful language what has happened to them. "There are multitudes of men and women now living in out-of-the-way places, in remote hamlets or on isolated farms," he says, "who are the salt of the earth and the light of the world in their communities, because they have had vital experiences that revealed to them realities which their neighbours missed and that supplied them with energy to live by which the mere 'churchgoer' failed to find." It is well to be reminded of this, for signs of a spiritual arrogance and exclusiveness are sometimes to be detected among those who claim to be the special vehicles of divine grace, which is at variance with much of Christ's teaching, and which appears to ignore the fine moral qualities of many people who are quite ignorant of the methods by which the professed mystic seeks to apprehend goodness and truth. It was, after all, to the common multitude who followed him up the mountain-side that Jesus said: "Ask, and it shall be given you." It was to the everyday men and women of his time that he addressed the adjuration to be perfect, "even as your heavenly Father is perfect."

L. G. A.

PUBLICATIONS RECEIVED.

Messrs. Chatto & Windus.—Herbert Fry's Royal Guide to the London Charities. 1*s.* 6*d.* net.

Messrs. Sampson, Low, Marston & Co., Ltd.—The Empire of Silence. Rev. Charles Courtenay. 6*s.* net.

MEMORIAL NOTICE.

THE REV. THOMAS ELLIOT.

It is with much regret that we have to announce the death at Southend last Sunday evening of the Rev. Thomas Elliot in his 73rd year. Mr. Elliot was born in Long Acre, W.C., in 1844. As a young man he worked for many years as a lay preacher in the Congregational body in Coventry in connection with the West Orchard Church and Hill Fields and Stoke Branch Churches. In 1890 he removed to London on his appointment as Inspector of Weights and Measures under the L.C.C. He joined Junction Road Congregational Church, Upper Holloway, where he was for some time organist and choirmaster. He also worked in the Sunday school and preached occasionally. After about eight years he became aware of a definite change in his theological opinions, and attracted by the teaching of the Rev. Robert Spears he joined the Highgate Unitarian Church. His connection with the religious life of the congregation became very close, and he was soon known as a most acceptable lay-preacher in many other churches. After the death of Mr. Spears he occupied the pulpit at Highgate for about six months during 1901. In 1902 he published a volume of sermons entitled 'Gleanings from a Lay Preacher's Ministry.' On his retirement from the service of the L.C.C. Mr. Elliot went to live at Southend. Though in delicate health he was able to accept an invitation to take charge of the Unitarian Church, Darnley Road, and in recognition of his long and devoted services as a lay preacher his name was placed upon the roll of the regular ministry. Growing weakness caused him to retire from active work in 1913, though he was still able to act as Hon. Secretary to the Bernard House Holiday Home in which he took a most affectionate interest to the end of his life.

Such is a brief outline of a life which was as simple and unassuming as it was true and good. His friends loved him, many men and women have been helped by his teaching and example, and little children knew that he had a heart of gold. As he lived quietly at home during the last two years the horror of the war hurt his sensitive nature and caused him much mental distress. He was too honest with himself not to face the spectres of the mind, but in the end faith triumphed and there was peace. His home-life was singularly happy. He celebrated his golden wedding last year amid the rejoicings of many friends. With Mrs. Elliot, who survives him, and his son and daughter and his devoted sister-in-law, Miss Harrison, the deepest sympathy will be felt. The funeral took place at Southend on Friday. The service was conducted by the Rev. A. A. Charlesworth of Highgate and the Rev. W. H. Drummond.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is registered by the London County Council, under the provisions of Section I. of the War Charities Act, 1916.

The objects of the Fund are: (1) *To aid the Belgian hospitals and convalescent depots in France, and the Belgian military doctors at the Front in Belgium;* (2) *To maintain a Civil Hospice at Calais;* (3) *To aid the Belgian School Colonies in France.*

110th List of Subscriptions.

	£	*s.*	*d.*
Already acknowledged	16,268	17	11
Miss Scott (eighth donation)	5	0	0
Mr. F. Burton (fifth donation)	0	5	0
Mr. James Brent Price (seventh donation)	0	5	0
Bootle Free Church War Relief Committee, per Mrs. Yates (twenty-first monthly donation)	1	10	0
Mr. and Miss Hirst (fifteenth donation)	2	2	0
Mr. Julius Hess (fifth donation)	2	2	0
Miss E. S. Hollins	2	10	0
Mr. J. C. Hollins	2	10	0
Miss M. E. Swaine (twenty-third donation)	2	0	0
Nurse Copeman (tenth donation)	0	10	0
Mr. W. N. Martin (fourteenth monthly donation) ..	0	6	0
"Thomasina Smith" (fifth donation)	0	10	0
Mr. Henry Sharpe (twenty-sixth monthly donation) ..	10	0	0
Mr. and Mrs. Harold Coventry (monthly donation) ..	1	0	0
Mr. F. E. Shepherd (fifth donation)	4	4	0
	£16,303	11	11

Parcels have been received from: Anon.; Old Meeting Church, Birmingham (per Mrs. Lloyd Thomas); Anon. (by hand); Mrs. W. Reeve; Adult Class of Girls, Church of the Messiah, Birmingham (per Miss M. Abbott); Ladies of the Unitarian Church, Preston (per Miss A. Smith); The Girls of Rochester Grammar School; Mrs. Hanna; Miss Elsie Brown; Mrs. Walker; Mrs. Sydney Martineau; Acton Branch of the Women's League (per Mrs. Sceats); Mrs. S. Wilson; Mrs. Mayer; Plymouth Branch of the Women's League (per Mrs. Bond); Bank Street, Bolton, War Workers' Circle (per Mrs. Flower); Mrs. A. J. Gimson; Essex Church Work Parties (per Mrs. Worthington); All Souls' Ladies Sewing Society, Belfast; Finchley Branch of the Women's League (per Mrs. Blake Odgers); Miss Johnson; Mrs. de Zouche; Miss Garrington; Miss Short; Birkenhead Sewing Party, Bessborough Road (per Miss Ogden); Miss Swaine; Mrs. E. Ellis; Mrs. Wm. Tangye; Mrs. Dent; Rosslyn Hill Sew-

ing Society (per Mrs. Thomas Cobb); "C. D."; Bournemouth Unitarian Church Working Party (per Mrs. V. D. Davis); Mrs. Macdonald; Redlynch House Work Depot (per Mrs. Robinson); Mrs. Notcutt; Mrs. Russell Martineau; Mrs. Barber; Anon.; Mrs. Ussher; Mrs. Harold Coventry.

SPECIAL WANTS.

Shirts, socks, pants, vests.

Slippers, handkerchiefs.

Mufflers, cardigans, mittens, helmets.

Games of cards, chess, draughts, dominoes, backgammon, &c.

For the Maternity Home at Calais :—

Layettes (on Belgian methods), *patterns to be obtained here.*

Chemises and flannel petticoats for women.

The name and address of sender and list of contents should be enclosed in each parcel.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

NATIONAL SERVICE.

In response to the public appeal of Mr. Neville Chamberlain the Executive Committee of the British and Foreign Unitarian Association, at their meeting on Wednesday, February 14, 1917, agreed to submit the following suggestions to ministers and congregations in respect to National Service during the continuance of the war :—

1. That, as far as practicable, congregations hold only one service each Sunday—morning, afternoon, or evening, as may prove most convenient. Where the churches are only a mile or so apart, the morning people might all attend one of two churches, and the evening people the other. The same minister could then preach and attend to the pastoral work at both places, thus setting a minister entirely free for national service.

2. That in cases where it proved impracticable owing to distance for one minister to preach at two places the one service method might still be followed, so that the minister of the congregation would to a larger extent be free to employ his week-days at some important and urgent local work.

3. That the salaries of ministers who engage in national service remain as at present; but that they might hand over wages earned (less expenses) to the treasurers of their congregations, to be applied in such ways as are deemed advisable.

4. All out-of-work or retired ministers under 60 years of age will naturally offer their services to the nation of their own accord. Those over 60, if not physically incapacitated, will doubtless be willing to relieve younger men of Sunday duty; a modest fee in such cases might be paid by the congregation, the District Society or Union, or the British and Foreign Unitarian Association.

5. Lay-workers and pioneer preachers in charge of congregations would follow the same plan as regular ministers, with the necessary modifications according to circumstances.

6. Offers by ministers and lay-workers of part-time national service may be made to municipal or other local bodies or employers, or, if desired, to the Director-General of National Service.

7. Women belonging to our churches might very well be invited to take a larger part than at present in conducting religious services, in superintending Sunday schools, and in pastoral work.

The Committee of the Association need hardly add that the importance and value of the Sunday worship, in sustaining and strengthening the religious thought and life of our people in a time of national crisis, are beyond question. National Service is a call to consecration as well as to labour; and it is in this spirit that the suggestions are made.

Replies or suggestions from Ministers or Secretaries of Congregations may be addressed to the Rev. W. Copeland Bowie, Essex Hall, Essex Street, Strand, London, W.C., who will endeavour to keep a record of what has been done in response to the appeal.

In support of these suggestions the Executive Committee of the National Conference has issued the following letter to the Mimisters and Congregations on the Roll of the Conference :—

DEAR FRIENDS AND BRETHREN,—You will be aware that Mr. Neville Chamberlain, the Director-General of National Service, has appealed to all men between the ages of 18 and 61 including "those who may consider themselves as fulfilling some form of national work or engaged in an essential occupation, to enrol themselves, and leave it to the Government to determine in what capacity a man can best serve his country."

The Church of England has responded to this appeal, and the Archbishop of Canterbury is forming a Clergy National Service Committee with an office at Church House, which will act as a central bureau. Every clergyman will receive through his bishop a form on which he will be asked whether he will offer for whole-time or part-time service, and whether he will be able to make arrangements for carrying on the work of the parish during his absence. Volunteers are asked for help by ministerial service in poor parishes, and also for munition works, agriculture, &c. The Free Church Council is also preparing a scheme of a similar kind.

It is impossible that we of the Conference Churches should be behind others in alacrity to offer ourselves for the service of the nation in this time of its sore need, we who have everywhere and always maintained and acted on the principle that Divine Service did not consist mainly in practices of devotion, but included as chief and essential part, the service of man and the advancement of God's kingdom on earth.

We have, therefore, taken council with the leaders of the British and Foreign Unitarian Association, and join with them in submitting to you the enclosed suggestions, in the first instance made tentatively by Mr. Bowie, and approved after consideration and amendment by their Executive on February 14. We trust that you may find them helpful for yourselves or your congregations.

We are, of course, fully aware of the difficulties under which you labour, especially how far separated our churches generally are from one another, which renders co-operation often impossible, but we trust you may be able to arrange with your congregations for at least part-time service, offering perhaps three days a week, or six half days to some form of National Service.

Taking leave to speak for ministers who by reason of age are not available for service, we may venture to say that they too will do all that in them lies to help their brethren in the active ministry by taking occasional duty for them if so desired.

We are, yours sincerely,

For the National Conference :—

CHARLES HARGROVE, *President.*
F. W. MONKS, *Treasurer.*
JAMES HARWOOD, *Secretary.*

For the British and Foreign Unitarian Association :—

J. ESTLIN CARPENTER, *President.*
HOWARD CHATFEILD CLARKE, *Treasurer.*
W. COPELAND BOWIE, *Secretary.*

London,
February 21, 1917.

SUNDAY SCHOOLS AND TEMPERANCE.

AN APPEAL.

THE following appeal has been sent to the superintendents and teachers of our Sunday schools in the United Kingdom and the Colonies :—

DEAR FRIENDS AND FELLOW-WORKERS,—On behalf of our several Sunday School Associations we ask your aid in keeping constantly before our scholars the enormous importance of the practice of temperance.

This is the case at all times and under all conditions, for indulgence in alcoholic drink exposes the young to manifold dangers, both physical and moral. Health is less secure, and powers of self-control are imperilled. In the early years, when life-long habits are being formed and principles of conduct established, it is essential that boys and girls on the way to manhood and womanhood should be trained in the path of steadfastness to resist and overcome temptation. How much of the poverty, madness, and crime that lie at the base of our civilisation are due to excess in drink is, alas, an old story.

But in the stress of the present war the need for such effort is especially grave. We have been made to realise more keenly than ever before how seriously the national efficiency is impaired in all branches of its activity by the use of strong drink. Irregularities of attendance diminish the output of factory and mine. The soldier's discipline is lowered, and the warning of Lord Kitchener at the beginning of the war, supported by his personal example (following the lead of the King) should be ever remembered. Vast sums of money are squandered which might be saved for the nation's support. Foodstuffs are diminished that drink-stuffs may be grown, and barley is cultivated instead of wheat. Labour is diverted from industries of defence where it is urgently needed. Precious coal is withheld from the public use or the supply

of our allies to feed the distilleries and breweries. Ships that might bring necessaries of life are filled with materials for beer ; and railway transport is engaged in distributing coal and other requirements of the trade so that ordinary goods are delayed.

Some of these difficulties may be abated at the end of the war. But many will remain as permanent obstacles to that improved organisation of our national resources which will be urgently demanded if we are duly to discharge the duties of the Empire, and to sustain the tremendous burden of indebtedness which mounts up daily to sums beyond our grasp.

We owe it to the men who have fought so bravely, and upheld the cause of international justice and liberty with such self-sacrifice and courage to provide a better future for those who will come after us. The character of that future will depend upon the wisdom and earnestness of the young. The needs of improved education are being pressed on us with great force by leaders in science and men of practical affairs. But we all know that more thorough intellectual training will be of small avail if it is not directed to high moral ends, and quickened by high moral example. In this great task the Sunday school has a most important duty as it has also a most precious opportunity. Let us avail ourselves of the opportunity that we may the more faithfully discharge the duty. The preparation for citizenship has many aspects, and chief among them is the practice of self-control. Shall we not do our part by strengthening our Bands of Hope, our Temperance Societies, and other similar agencies, to lead the future manhood and womanhood of the land along those paths which lead most effectively to personal health, purity, and moral strength, and to the larger issues of national righteousness and welfare ?

We are, dear friends,

Faithfully yours,

(*Signed*)

J. Estlin Carpenter,
President of the National Unitarian Temperance Association.

Albert Slater,
President of the Manchester District Sunday School Association.

Edward Morgan,
President of the Bolton District Sunday School Union.

Albert Thornhill,
President of the North Cheshire Unitarian Sunday School Union.

S. F. Dufton,
President of the Yorkshire Unitarian Sunday School Union.

H. French,
President of the Newcastle and District Sunday School Association.

A. Leslie Smith,
President of the North Midland Sunday School Association.

J. A. C. Davies,
Secretary of the Sunday School Section of the South-East Wales Unitarian Society.

J. C. Odgers,
President of the Liverpool Sunday School Society.

Arthur W. Fox,
President of the Sunday School Association.

Wm. Cheshire,
President of the Midland Sunday School Association.

J. Park Davies,
President of the South Cheshire and District Association of Sunday Schools.

Flora Conway,
President Southern Unitarian Association.

Frank Kenyon,
President of the Bury District Sunday School Union.

A. H. Biggs,
President of the London Sunday School Society.

A. Wadsworth,
President of the North-East Lancashire Sunday School Union.

W. F. McRobb,
President of the Scottish Sunday School Union.

S. E. Bowen,
Convenor of the Sunday School Committee of the Non-Subscribing Presbyterian Church of Ireland.

HIGH PAVEMENT CHAPEL, NOTTINGHAM.

OLD SCHOLARS' AND TEACHERS' ASSOCIATION.

A large number of old scholars and teachers met on the evening of Saturday, February 10, for the Annual Social Gathering of the Association. Tea was served at 5.30, the President (Mr. J. C. Warren) and Mrs. Warren presiding. Thereafter conversation of the "Do you remember ?" variety flowed in a steady stream for an hour, broken occasionally by songs from Mrs. Griffiths, Miss Chadbourne, and Mr. Trueman. The evening was made memorable by Mr. Warren's address on 'The Old Days of the Sunday School,' which held the attention of all present and gave the greatest pleasure, recalling old times, old scenes, and former joys. Beginning with a brief reference to the origin of Sunday schools in this country and the story of the first Sunday school in Nottingham, whose various branches opened in 1784 and drew together scholars and teachers from churches of all denominations. Mr. Warren described the inevitable partition that took place, and the formation of the different schools in connection with the various churches, the last to break away from comradeship with the English Church being the group of scholars and teachers who established the High Pavement School in 1904-5. Then followed many interesting, sometimes humorous, and again pathetic and tender references, firstly to the ministers who had taken their share in the conduct of the school and its memorable Anniversary Services, then to the superintendents and teachers who had played their part, and to some of the outstanding personalities, the light of whose influence still shines in our midst. A large number of photographs, books, and records of various kinds illustrated Mr. Warren's story, and were examined carefully both before and after the lecture by those present.

Mr. Ballantyne expressed the thanks of the members to their President for his address, which all had thoroughly enjoyed, and a suggestion that those of to-day might show forth in some practical way their reverent admiration for the faithful men and women of the past and for the spirit in which they worked, met with cordial approval. At least one new avenue for the kindly expression of fellowship was opened up, and a number of volunteers were enrolled there and then for a task which will keep alive something, at least, of the neighbourly sympathy so characteristic of the High Pavement School in former days. No lecturer on such a theme could have desired more fitting thanks for his address, or better testimony to the fact that all he had said had touched a responsive chord in his listeners.

MEN AND MOVEMENTS.

Our next issue will be our Special Number for Sailors and Soldiers. We shall go to press on Tuesday. Will advertisers and others please note. Orders for extra copies should be sent at once to 13 Bream's Buildings, Chancery Lane, E.C.

We are obliged to postpone one feature which we had hoped to include in the Special Number. It has been found impossible to make the list of military honours gained by our men complete, and it would be unfair to send it far and wide in its present imperfect state. We propose to publish a preliminary list shortly and to ask our readers to supplement it by any information in their possession. When it is complete it will be kept as a permanent record at Essex Hall.

We hear of readers here and there, to whom the recent necessary increase in the price of The Inquirer has caused some inconvenience. They feel that they are guilty of extravagance if they spend more than a penny upon it. May we suggest that in such cases two families should combine to purchase a single copy, and pass it on, as a special war measure.

The Jubilee of the Rev. H. E. Dowson as minister of Hyde Chapel, Gee Cross, will be celebrated on April 15. It has been decided to confine the subscription list to the special Jubilee Memorial to past and present members of the Chapel and School and their families. It has been difficult to trace some of the old members. Mr. Percy Hibbert, 45 Clarendon Place, Hyde, will be glad to receive the present address of any friends who may have been overlooked.

The officers of the National Conference of our Churches have addressed a letter to Ministers and Congregations directing attention to the suggestions agreed to by the British and Foreign Unitarian Association at the meeting of the Committee on February 14. Copies of the circular containing the suggestions were sent out this week.

Already several ministers have responded to the call. The Rev. J. V. Laughland (Islington) and the Rev. G. C. Sharpe (Wood Green) have volunteered for munition work. The Secretary at Essex Hall has received a number of letters warmly commending the scheme, also a few offering criticisms and alternative suggestions. In re-drafting the suggestions some modifications were made with the object of meeting the views expressed by some of the correspondents.

The General Purposes Committee of the Manchester District Sunday School Association has decided, on account of various difficulties due to war conditions, that there shall be no Good Friday meetings this year, but that the Annual Meeting shall be held in the Memorial Hall, Manchester, on a Saturday evening, probably April 14, of which particulars will be advertised.

NEWS OF THE CHURCHES.

Lewes.—The Annual Meeting of the members and adherents of Westgate Chapel was held on Thursday evening, February 15 in the Lecture Hall adjoining the Chapel. There was a very good attendance. The chairman, Alderman J. H. Every, J.P., in his opening remarks, congratulated the pastor, the Rev. J. M. Connell, and the congregation generally on the increased membership, the satisfactory state of their finances, and on the better understanding which exists to-day between their church and other denominations. The fact that three Nonconformist ministers in the town—the Rev. B. Wilkinson, the Rev. J. P. Morris, and the Rev. H. W. Shrewsbury—had delivered lectures in that hall, and that Mr. Wilkinson had promised to occupy Mr. Connell's pulpit on the following Sunday, marked the long stage they had travelled since the days, not so very far distant, when people, not understanding nor troubling to find out what Unitarianism really was, feared to enter their gates lest dire disaster should instantly befall them. The secretary, Mr. W. B. Funnell, having read his Report, the Chairman expressed the appreciation of all the members for the faithful and painstaking manner in which Mr. Funnell had for so many years carried out his secretarial duties. He next referred gratefully to Mrs. Funnell's services as organist for over twenty years. The time had come, he said, when minister and people alike felt impelled to show their appreciation of the work done by Mr. and Mrs. Funnell, and, on behalf of the church, he asked them to accept a token of the esteem and gratitude of its members. A beautiful silver rose-bowl, filled with tulips, was then presented. It bears the inscription: "Presented by the Congregation of Westgate Chapel, Lewes, to Mr. and Mrs. Wm. B. Funnell as a token of affection, and in grateful recognition of their long and devoted services as honorary Secretary and Organist, Feb. 15th, 1917." Mr. and Mrs. Funnell were both taken thoroughly by surprise, having been very much engrossed by another presentation which was to take place that evening. It was, indeed, an evening of surprises, for, after a short reading by one of the members of a passage from Ian Maclaren's book 'St. Jude's,' wherein an elder of a little Scottish kirk voices the love and admiration of the members for their minister, the Chairman again rose to perform another congenial task. With a few short sentences of appreciation for their minister, and his devoted and very helpful services both in the pulpit and out of it, he asked Mr. Connell, on behalf of the members and certain friends of the congregation, to receive a note-case of morocco leather, containing certain useful slips of paper adorned with probably the most familiar and popular signature in England at the present time—John Bradbury. To Mrs. Connell was presented a bouquet of beautiful spring flowers. After Mr. Connell had expressed his thanks, coffee and light refreshments were handed round. The secretaries of the various societies in connection with the church then presented their very encouraging and interesting reports, and Mr. Connell gave a brief address on the meaning of Liberal Christianity. Before the Benediction was pronounced, the members rose and repeated with their minister the old Covenant, which has been adopted as the Covenant of this church: "We covenant with God and with one another to walk in all His ways, made known, or to be made known unto us, according to our best endeavours."

London: Wood Green.—The Annual Meeting in connection with Unity Church was held on Wednesday, February 14, Dr. Curtis presiding. Mr. Sudbery, the secretary, presented a report which was in every way the most satisfactory for many years, despite unusual difficulties. It showed an increase in membership, and also an increase in funds. Mr. Cowan, the treasurer, explained that instead of a deficit, he now had a balance in hand. Thanks were given to the minister, the Rev. G. Coverdale Sharpe, for his inspiring sermons, and the earnest work that has helped to improve the condition of the church. Mr. Sharpe announced his desire to obey the call to national service, and to devote six days in the week to work in a munition factory, preaching twice on Sunday as usual. The congregation has released him for this purpose, and he began work last Monday. Mr. Sharpe holds that sermons should be wrought out of some of the rough experiences of life as well as from meditations in the study. It would be well, he says, for all preachers to have some experience of ordinary working life.

Nelson.—The Annual Report presented to the members of the Unitarian Church recently records that the church has passed through its most critical time during 1916, owing to the loss of nearly all the men for the war, and other removals from the town. In consequence there have been three changes in the Church secretaryship, and the Sunday school secretaryship. The Church and school treasurers have had to be replaced by others, and more demands have been made upon the women, who have bravely endeavoured to make up as much as possible for the loss of the men. The attendances at the Sunday services have inevitably decreased. At the usual special Anniversaries the collections showed an increase on 1915. During the winter in the first quarter week-evening meetings were held for the young people, including Band of Hope, Recreation evening, and the Minister's class, but owing to the darkened streets these were stopped later on. Week-night lectures, concerts, and socials have been carried through with satisfactory results. The Women's League has conducted Sewing Meetings, held a successful Sale of Work, and a Cake and Apron Sale, in addition to other activities. In the summer there were Saturday afternoon rambles to places of local interest. The Sale of Work in April cleared over £80, from which £60 went to the reduction of the building debt, to which sum a 10 per cent grant was added by the British and Foreign Unitarian Association, and the North and East Lancashire Unitarian Mission. The Church building has been licensed for marriages, and a Church Trust Deed drawn up and Trustees appointed. Charitable appeals have been responded to, including the Y.M.C.A. Hut Fund, Red Cross Fund, Belgian Hospital Fund, Blind Soldiers' Fund, Soldiers' Christmas Puddings Fund, and Belgian Children Fund. The Church had its share in establishing the East Cheshire Unitarian Association of Churches. The minister, the Rev. H. Bodell Smith, has taken his turn in helping at the Burnley Lane Mission. A successful Unitarian War Savings Association has been formed in connection with the Church, with twenty-eight members, who up to December 31 paid in over £132 for War Certificates. The Church membership has been affected by removals, and now stands at fifty. The Treasurer's annual statement shows that the Church has paid its way, and ended the year with a small balance in hand, the income with grants being £308, of which £186 was raised locally. The minister has regularly had a brief summary of his sermons inserted in the local newspaper, which has helped to a better public understanding of the Unitarian position. Up to date, the men on the Roll of Honour called away number 22, and one more is away on munition work.

Newcastle-on-Tyne.—The Superintendent of the Sunday School of the Church of the Divine Unity, Mr. H. Boothroyd, has left for France, where he will spend six months as a volunteer worker of the Y.M.C.A. On the evening prior to his departure a Teachers' and Elder Scholars' Party was held, when he was presented with a luminous wristlet watch. The Rev. Alfred Hall and the Secretary of the School, Mr. Eugene Mein, spoke of Mr. Boothroyd's popularity among the teachers and the affection in which he was held by all the scholars, and the presentation was made in appropriate words by Miss Isabel Thompson. Subscriptions of a penny and upward had been received from the scholars and Mr. Boothroyd was asked to accept the watch as a token of regard from all the young people associated with the school. Mr. Boothroyd is also an active lay preacher of the Northumberland and Durham Unitarian Association.

Nottingham.—On Thursday, February 8, a large congregation, in addition to the relatives and nearer friends of the bride and bridegroom, gathered at the High Pavement Chapel to witness the marriage of Miss Margaret Forman, only daughter of Mr. and Mrs. James Forman, and grand-daughter of Mrs. J. M. Perry, to Major William A. Potter, D.S., A.S.C. The chapel had been beautifully decorated for the occasion.

Plymouth.—On Thursday, February 8, the members of the Unitarian Church in Treville Street celebrated the fifth anniversary of the settlement of the Rev. W. H. Burgess. A special service was held in the afternoon, when the Rev. George S. Woods, of Taunton, preached, and a social gathering was held after tea in the evening. Mr. Woods, in the course of his sermon, dealt with the subject of a religion of utility and the new ideal in education, pointing out that everything in our practical life had been revolutionised, and that the world was faced in the immediate future with the task of organising human life from pole to pole. Religion must be the handmaiden of the new, budding human society, and each one of them could make it in his respective station a true servant of human life. The meeting was presided over by Mr. Arthur Dufton, M.A., B.Sc., who spoke with appreciation of Mr. Burgess's services to the church. The Rev. Alfred Lancaster (Tavistock) and the Rev. G. S. Woods also spoke, and later on a cheque was presented to Mr. Burgess by the Chairman, on behalf of the Church Committee, Mrs. Burgess being the recipient of a handbag from the Ladies' Sewing Society. In his reply Mr. Burgess emphasised the necessity for bringing

religion to bear upon the social conditions which prevailed so that they might move forward to better things. Musical items were contributed by Mrs. Cruickshank and Mr. Bamford.

Pontypridd.—The nineteenth annual concert of the Unitarian Church was held at the new Town Hall on February 1, and was well attended. War work, in which the chief promoter, Mrs. John Lewis, was engaged, made it necessary to choose a date about three months later than usual. The standard maintained by the performers precludes the possibility of the concert becoming popular in the ordinary sense, and the audience is always made up of music lovers, a number of whom think it worth while to travel long distances to be present. A noteworthy feature of this year's concert was the appearance of Miss Enid Lewis, an artist from the Unitarian Church itself. The other artists were Miss Muriel Jones (soprano), Miss Lily Fairney (contralto), Mr. Warwick Evans (violoncello), and Mr. Arthur Beckwith (violin).

Portsmouth.—Last Sunday afternoon St. Thomas's Street General Baptist Chapel was placed at the disposal of the International Bible Students Association for a special service of baptism, when ten men and seven women were baptised by immersion. The lady members of the choir are to be congratulated upon the success of the tea and musical entertainment which they have just given to fifty aged people. The evening was greatly enjoyed.

St. Helens.—On Monday, February 19, at the Free Church, the new minister, the Rev. J. Horace Short, late of Blackpool, was welcomed at a meeting of the congregation. The Church has been without a minister for two years, and during that period it has been chiefly supplied by the Lay Preachers Association of Liverpool. Nearly one hundred friends were present, and the chair was taken by Mr. A. Dodd. Letters of apology for absence from Mr. A. S. Thew, J.P., President of the L.D.M.A., the Revs. J. Collins Odgers, W. Jellie, J. E. Jenkins, and H. W. Hawkes, Mrs. H. D. Roberts, and Mr. Green, the local minister of the Society of Friends, were read by the secretary, Mr. Valentine. The Chairman extended a hearty welcome to Mr. and Mrs. Short, which was supported by Mr. John Cox on behalf of the congregation, Mr. George Smith for the Sunday school, Mr. James Thackray for the Adult School, Mrs. Fryer for the ladies, the Rev. J. Bellamy Higham, B.A., an old minister of the Church, now retired, Dr. S. A. Mellor for the L. D. M. A., the Revs. Charles Roper, A. E. Parry, and Fisher Short (brother of the minister) for the ministers of the Liverpool district. Mr. Short in reply thanked the meeting for the goodwill expressed during the evening, and said that he looked forward to the work that lay before him in his new sphere with hope and joy. He did not intend to make the pulpit sensational, but hoped rather that the same ends would be gained by a sympathetic personal contact with those interested, and the cultivation of a deep and sustaining fellowship. It is hoped that the church has a prosperous future before it under Mr. Short's leadership.

Sheffield: Upper Chapel.—The annual meeting of the congregation, which was a very successful and agreeable function, was held in Channing Hall on Thursday, 15th inst. The tea was the gift of the Rev. C. J. and Mrs. Street, the proceeds, amounting to £4 10*s.* 3*d.*, being handed over to the Sheffield Unitarian War Distress Effort. During the evening a musical programme was rendered by members of the choir, a special welcome being given to the organist, Lieut. Arnold Bagshaw, who has been in the army since the outbreak of war. At the meeting Mr. George H. Hunt presided. The annual report and accounts were adopted, and considered satisfactory under present circumstances. Miss Gamble and Messrs. J. B. Taylor, T. Peters, and S. E. Deeley were elected to fill vacancies on the Committee. Hearty thanks were given to the minister (the Rev. C. J. Street) and assistant minister (the Rev. J. W. Lee), on the proposition of Mr. J. R. Wigfull, seconded by Mr. J. W. Bell; and to the officers, trustees, and committee, on the motion of Mr. W. Sinclair, seconded by Mr. F. Stead. The Revs. C. J. Street and J. W. Lee, Mr. G. H. Hunt (treasurer) and Mr. Robert Stevenson (secretary) responded. Thanks were accorded to the artistes, Mr. and Mrs. Street and their helpers, and the Chairman, on the motion of Mr. W. J. Turner, seconded by Mr. H. R. Bramley. The Rev. Dr. Carpenter preached last Sunday morning, on the occasion of collections being made on behalf of the Armenian Refugees Fund. On February 18 Mr. Street began a series of special evening sermons on 'Books with a Message.' His subject last Sunday was 'The Ultimate Belief,' by Mr. A. Clutton-Brock.

THE LATE REV. W. E. ADDIS.

IT is with very deep regret that we hear of the sudden death of the Rev. W. E. Addis as the result of a street accident on Tuesday. His memory will be cherished with deep and reverent affection by many of our readers who had come under the spell of his wide learning and his simple religious character. Before his appointment as Vicar of All Saints', Ennismore Gardens, he was minister of the High Pavement Chapel, Nottingham, and afterwards for many years Lecturer on Hebrew and Old Testament Literature at Manchester College, Oxford.

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OUR CALENDAR.

SUNDAY, March 4.

LONDON.

Acton, Creffield Road, 11.15 and 6.30, Rev. H. C. Horsley, M.A.

Bermondsey, Fort Road, 6.30, Mr. S. P. Penwarden.

Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. W. J. Piggott.

Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Lieut.-Col. C. S. Bullock.

Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. W. Chynoweth Pope.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. Weatherall, M.A.

Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. D. Basil Martin, M.A.

Forest Gate, Upton Lane, 11, Mr. J. H. Smith; 6.30, Mr. J. Begg.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. Bertram Lister, M.A.

Hampstead, Rosslyn Hill Chapel, 11 and 6.30.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. Charlesworth.

Ilford, High Road, 11 and 6.30, Rev. A. H. Biggs, M.A., LL.M.

Islington, Unity Church, Upper Street, 11, Rev. J. Vint Laughland; 7, Rev. Dr. Walsh.

Kentish Town, Clarence Road, N.W., 11 and 6.30, Rev. F. Hankinson.

Kilburn, Quex Road, 11 and 6.30, Rev. J. Arthur Pearson.

Leytonstone, Haydn House, 63 Fairlop Road, 6.30, Mr. J. W. Peterken.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. Gordon Cooper, M.A.

Peckham, Avondale Road, 11 and 6.30, Rev. R. T. Herford, B.A.

South Norwood, League House, 141 Portland Road, 7, Mr. J. W. Gale.

Stoke Newington Green, 11.15 and 7, Dr. Lionel Tayler.

Stratford Unitarian Church, 11 and 6.30, Mr. J. P. Rosling.

University Hall, Gordon Square, W.C., 11.15, Rev. Dr. Carpenter.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. Tarrant, B.A.

West Hampstead, All Souls, Weech Road, Finchley Road, 11.15, Rev. Edgar Daplyn.

Wood Green, Unity Church, 11 and 6.30.

Woolwich, Lecture Hall (Co-operative Stores), Herbert Road, Plumstead, 6.30, Rev. D. Delta Evans.

Aberystwyth, New Street Meeting House, 11. Supply.

Bath, Trim Street Chapel, 11 and 6.30, Rev. A. C. Fox, B.A.

Birmingham, Old Meeting Church, Bristol Street, 11 and 3.30, Rev. J. M. Lloyd Thomas.

Birmingham, Church of the Messiah, Broad Street, 11 and 6.30, Rev. L. Clare.

Blackburn, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. Hall.

Bournemouth, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. Davis, B.A.

Brighton, Free Christian Church, New Road, 11 and 6.30, Rev. W. H. Drummond, B.A.

Bristol, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. Tudor Jones.

Buxton, Hartington Road Church, 11 and 6.30, Rev. G. Street.

Cambridge, Assembly Hall, Downing Street, 11.30, Rev. L. Redfern, B.D.

Chatham, Unitarian Church, Hamond Hill, 11 and 6.30.

Chester, Matthew Henry's Chapel, 11 and 6.30, Rev. D. J. Evans.

Clifton, Oakfield Road Church, 11 and 6.30, Dr. G. F. Beckh.

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Edinburgh, St. Mark's, Castle Terrace, 11, Rev. R. V. Holt, B.A., B.Litt.

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Horsham, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. Jones.

Hull, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. Falconer, B.Litt.

Leeds, Mill Hill, 10.45 and 6.30, Rev. A. Cobden Smith.

Leicester, The Great Meeting, 11 and 6, Rev. Edgar I. Fripp, B.A.

Lewes, Westgate Chapel, 11 and 6.30, Rev. J. M. Connell.

Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Rev. F. K. Freeston.

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Newport, Isle of Wight, Unitarian Church, High Street, 11 and 3.30, Rev. J. Ruddle.

Oxford, Manchester College, 11.30, Rev. Henry Gow, B.A.

Portsmouth, High Street Chapel, 11 and 6.45, Rev. G. W. Thompson.

Portsmouth, St. Thomas Street, 6.45, Rev. T. Bond.

Scarborough, Westborough, 10.45 and 6.30, Rev. Joseph Wain.

Sheffield Upper Chapel, 11 and 6, Rev. C. J. Street, M.A., LL.B.

Sidmouth, Old Meeting, High Street, 11 and 6.30, Rev. T. Bowen Evans, M.A.

Southampton, Church of the Saviour, London Road, 11 and 3.15, Rev. Victor Moody.

Southend, Darnley Road Church, 11.

Southport, Portland Street Church, 11 and 6.30, Rev. W. Jellie, B.A.

Torquay, Unity Church, Montpellier Road, 11 and 6.30, Rev. Joseph Worthington, B.A.

Tunbridge Wells, Free Christian Church, Dudley Road Institute (side entrance), 11.15 and 3.15, Rev. S. Burrows.

Wallasey, Memorial Church, Manor Road, 11 and 6.30, Rev. A. Ernest Parry.

Warwick, High Street Chapel, 11.15 and 6.30, Rev. Gardner Preston.

West Kirby, Meeting Room, Grange Road, 11 and 6.30, Rev. C. Roper, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. Ramsden Balmforth.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. Wilfred Harris, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. Wyndham Heathcote, B.A.

Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. Sinclaire, M.A.

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March.

4. Rev. Dr. Carpenter, of Manchester College, Oxford.
11. Rev. Dr. Carpenter, of Manchester College, Oxford.
18. Rev. Frederick Hankinson of Kentish Town.

DEATH.

Ellis.—On February 7, in France, Edward Vezian Ellis, M.C., died of wounds received in action, elder son of Henry and Margaret Ellis of Potters Bar.

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MR. ISRAEL ZANGWILL will deliver the EIGHTH CONWAY MEMORIAL LECTURE AT SOUTH PLACE CHAPEL, FINSBURY, on THURSDAY, MARCH 8, at 6.30 p.m., the subject being "THE PRINCIPLE OF NATIONALITIES." Mr. Percy Alden, M.P., will preside. Admission free; reserved seats, 1s. each, to be obtained from the R.P.A., Ltd., Nos. 5 and 6 Johnson's Court, Fleet Street, E.C. (by post 1s. 1d.)

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THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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THIS SPECIAL NUMBER of THE INQUIRER has been prepared because we want to send a word of greeting and good cheer to all the men from our Churches and Sunday Schools who are on active service. A copy is being forwarded by the Committee of Lawrence House, the new Social Centre for Soldiers and Sailors at Essex Hall, to all whose names are known to us. Of course there may be omissions and mistakes in such a long list, and we shall be glad to receive the name and address of any man who fails to receive his copy.

The shortage of paper and the grave warning in the Prime Minister's speech last week have interfered with our plans. It has become a matter of patriotism to cut down expense wherever we can and to make a little go a long way. But we hope that our readers will agree with us that the few pages which we offer to them are rich in good things. The portraits will recall many a familiar face, while the heartening words written by Lord Bryce, Dr. Jacks and others, have in them a glow of religious faith and of confidence in the virtue of our cause, which will help us all to be strong and of a good courage.

There is one thing which we are very anxious that every one should feel in reading this Special Number. It can be expressed best by the word Fellowship. We are friends. We stand very close to one another. We have common memories and affections. We share together the best and most beautiful things in life. Our worship of God, our trust in His love and goodness, His guidance and His care, our desire to be followers of Jesus Christ in some real way, by trying to be good and to do good, our belief that to help and serve our comrades is a gladder and a nobler thing than to seek for safety for ourselves—all this is what we mean by Religion. These are the strong and simple things which matter to a man when he is face to face with his duty. Many things have been burned up in the furnace of the war, but this kind of religion is not one of them. We want its help all the time, and we find it when we try to bear our own burden cheerfully and to give the strength of our lives and the love of our hearts to the service of our brothers.

THE HOUR OF DESTINY.

"WE are upon an Engagement very difficult. The enemy hath blocked up our way at the pass of Copperspath, through which we cannot get without almost a miracle. He lieth so upon the hills that we know not how to come that way without great difficulty: and our lying here daily consumeth our men.... The business nearly concerneth all Good People. If your forces had been in a readiness to have fallen upon the back of Copperspath, it might have occasioned supplies to have come to us. But the only wise God knows what is best. All shall work for Good. Our spirits are comfortable, praised be the Lord—though our present condition be as it is. And indeed we have much hope in the Lord of whose mercy we have had large experience."

These words were written by Cromwell to the Governor of Newcastle on the evening before the Battle of Dunbar. His position was desperate. He was hemmed in, with the sea behind him: his supplies were cut off; he was outnumbered—lost to all outward seeming. Carlyle has made the scene immortal.

The hour of destiny was about to strike. The great soul was upon "an Engagement very difficult," as we are, as the cause of civilisation is, at the present moment. For us as for him everything hangs upon the issue. What would all our discussions of the war avail us, what would become of all the "lessons" it is to teach us, and of all the "reconstructions" that are to follow, if the *event of the war were to miscarry?* The question confronted Cromwell. His position was closely akin to ours, but worse, for it was desperate as well as "very difficult." Yet he carried his head high. "His spirits were comfortable, praised be the Lord"; "making no complaint for himself; doing, with grave brevity, in the hour the business of the hour." "He was a strong man; in the dark perils of war, in the high places of the field, hope shone in him like a pillar of fire when it had gone out in all the others."

How he won through we know. Two days afterwards, when all was over and the hard-won victory his, he wrote in a similar strain—this time in an official dispatch—to the Speaker of the House of Commons:—

"The enemy lying in the position before mentioned, having those advantages; we lay very near him, being sensible of our disadvantages, having some weakness of the flesh, but yet consolation and support from the Lord himself to our poor weak faith, wherein I believe not a few among us stand: That because of their numbers, because of their advantages, because of their confidence, because of our weakness, because of our strait, we were in the Mount, and in the Mount the Lord would be seen; and that He would find out a way of deliverance and salvation for us:—and indeed we had our consolations and our hopes."

Casually reading these words the other day I found my attention suddenly gripped and held fast as it has been by nothing I have heard or read during the course of the war. Here was the trumpet call of "the unconquerable mind," which stirs the heart more deeply than any sound of earth. Here was the soul of England making answer as it has always answered when summoned to the last test of its fidelity. As I read the passages again and again, and pondered the circumstances among which they were written, it seemed as though a voice was calling to me from the buried past: "We are in the Mount and in the Mount the Lord's hand will be seen." The words matter little, but surely the exultation that breathes through them should have its echo in our hearts to-day. How well has Carlyle caught the spirit! "And so the soldiers stand to their arms, or lie within reach of their arms all night; being upon an engagement very difficult indeed.... *Whoever has a heart for prayer, let him pray now, for the wrestle of death is at hand.* Pray—and withal keep his powder dry! And be ready for extremities and quit himself like a man! Thus they pass the night. ....The hoarse sea moans bodeful, swinging slow and heavy against those whinstone bays; the sea and the tempests are abroad, all else asleep but we—and there is One that rides on the wings of the wind." That also is for us.

L. P. JACKS.

LORD BRYCE'S MESSAGE.

The Right Hon. Viscount Bryce has sent us the following Message to our Men on Active Service :—

"We have in this war, what nations seldom have had in any war, a perfectly righteous cause, a cause in whose success the future of humanity is involved. You are fighting for International Right, for the safety of the smaller nations, for the immunity of non-combatants from cruelty, murder and slavery. You are fighting to set the brand of failure upon the most shameful faithlessness and the most atrocious methods that ever disgraced a government carrying on war. Our hearts are with you. We honour your valour, and we trust that with such valour, and with so righteous a cause, you will save Europe and insure a lasting peace."

TO OUR SOLDIER LADS.

My dear Boys,—As about the oldest of your ministers, I am quite past rendering active service at the front. But in my 80th year I am as full of enthusiasm as any of you for the righteous cause in which you have gone forth to fight. I send you my message of benediction. I hope these words will reach two of my own sons in France, and a hundred and more of my dear Gee Cross boys. I want to tell you all, not alone of my own church and school, but of all our churches and schools throughout the land, how we old folks at home think of you and love you and take a pride in you night and day, and remember you in our prayers. It is for us a source of infinite satisfaction and a light shining on the darkness of this hour that, when the call came to you, it was so nobly answered ; and that you went forth, with deathless courage, carrying your lives in your hands, and that you now set your faces to see your dear native land through this great battle, not alone in its own defence but for the redemption of the civilised world from the assaults of a ruthless barbarism, and from the dominion of a military despotism under which might would reign supreme and right be trampled in the dust. In my old age I envy you your part in the victory for human kind that will ring through the ages as the greatest event in the history of the world ; while, as I think of your dear comrades from our household of faith who have fallen at your side, I join with you in laying a wreath of immortal honour on their graves. God bless and keep you every one.

H. Enfield Dowson.

The Parsonage, Gee Cross.

TO THE LADS OF THE NAVY.

It is a happy privilege to be allowed to send a word of hearty greeting and good cheer to the brave sons of Britain manning the Empire's "first line of defence."

We know that British folk are not much given to vaunting in such matters ; and those, who know us not, may be forgiven if the gallant services of the Navy are accepted in a silence, which many think might well be more frequently broken.

But it is to be hoped that both the Quarter Deck and the Lower Deck will know that the sympathy and the gratitude of the whole nation are ever sincere, and its interest keen and constant for the men afloat, who keep watch and ward over the dear old land, alike in calm and storm, and by night and day. To the men of our Fleets, Naval and Mercantile alike, we offer the assurance that we cannot fail to think of them, and that we dare not be so ungrateful as to forget them.

To them each and all we say : In your hands lies the hope of our country, and the maintenance of civil and religious liberty the whole world over ! Against an inhuman foe, brutal in deed, and false in heart, your valour must be our defence ! You it is who keep inviolate the peace of our shores, and the industries of our cities ; and behind the yet undinted shield of your dauntless courage and indomitable endurance, the old homes you love so dearly stand in safety, and give shelter to the sweet and honoured lives of mother and of sister, wife, and sweetheart !

There is no need to ask how our sailor-lads keep their high and sacred trust ; but, if men seek an answer to such a question, let them ask of the stormy winds and of the raging seas that find our heroic seamen steadfast in their matchless obedience to duty, and in their cheerful and never-failing endurance.

If that reply is not sufficient let men call to mind the battered and broken warships of an enemy valiant enough to crush the harmless and unarmed merchantman, but feeble beneath fire of those British guns that shall yet sweep the Pirate's flag from the face of the ocean that it dishonours.

God's blessing upon our fearless and ever ready sailor lads ! Let every one of them surely rely upon the gratitude and the honour that await them in the homes, which we pray may know the joy of their glad return, when, at last, the war is done, when national righteousness and lasting peace, shall bless an enfranchised world, and when the men who delight in war shall be scattered to the four winds of heaven !

Ambrose N. Blatchford.

Bideford, Devon.

TO OUR FLYING MEN.

One hardly knows how to address you—whether, with the poet and the poet's theme in mind, "Hail to you blythe spirits ! " or, "Dear, daring, nonchalant youths, whom we hold in affectionate awe ! " At one moment we think of you as the embodiment of all that is most poignant and alluring in adventure and exhilarating enterprise, drinking indeed "great draughts of space" in your swift and skyey flight ; at another we realise with solemn gratitude all that your arm of the service has done for our majestic cause. But whether in your appeal to the imagination of us humdrum and pedestrian folks, or in actual war-achievement, you have *triumphed*, and our thought of you already finds focus in the vision of "Winged Victory."

Accept, then, our thanks : between these lines and among these words, find everywhere grateful tribute to you for all you have already done for the cause of justice, public right and national integrity.

We still watch you with breathless wonder as you wheel and circle above our home-towns ; and when we read of your astounding feats in the war area—your constancy as observers, pilots or gunners, your bravery and coolness in the face of war perils made ten-fold more perilous by the danger of flight itself—words fail us, and we fall back upon the simple expression of our affection and gratitude.

Many of you, in your clean-limbed, strong and resilient youth, were among those who had seen, before the war, the vision of the new and nobler civic life to come, and you had joined in the organised efforts towards that goal. Then the call came challenging, "Do thy duty, that is best." Had you stayed then (but you did not stay) the vision must have fled ; and now, not only is the vision still "standing where you left it," but we at home believe you are even now building some part of it into foundational reality. And as in the noise of your war machines we hear the evolving of a new science, a new art, and a new civilian experience to become of far-reaching influence upon our daily life, so we see in your self-dedication to our cause presage and prophecy of that new and better peace-life to come, more earnest than the life we have known, more chivalrous, more full of the daring and romance you have found in the skies.

God speed to your flight ! And while you rise above the battle, yet still in it, forget not to mount in heart and mind, for only in the strength of the spirit shall our true victory be won.—Yours in admiration and gratitude,

John C. Ballantyne.

Nottingham.

TO THE GIRLS WHO SERVE AT HOME.

I have heard from all parts of the country of the work for the war that you girls are doing, how you are going to hospitals to nurse the wounded, knitting and sewing at home and school for those abroad, working at munition factories, getting up concerts for wounded soldiers at the hospitals, and helping to raise money required in so many ways by this all-absorbing war.

Besides this I know that many of the places formerly occupied by men, now on service, are being filled by you, not

only as officers or teachers in our Sunday schools but, beyond their walls, as clerks in banks and offices, or as assistants or managers in places of business, even as drivers of bread or milk carts. All this activity means a great amount of sacrifice, to many it means loss of liberty, turning out early on cold winter mornings, long hours of work, giving up accustomed recreations and maintaining a steady and determined effort to surmount the difficulties of learning some new form of work. For all this we honour you and would like to send you a word of encouragement and sympathy. You are taking your place in the nation's life, you are showing that you love your country, and are willing to help in the cause of justice, liberty and civilisation.

The call has come to the womanhood of our nation to show that they can be true citizens, and you among others have responded to that call. The result of what you are doing will not end with the ending of the war ; it will help to raise the position of women in our country, and it will help to bring on that better time when the influence of women will make itself felt for good in all departments of life.

And will not the efforts you are making cheer the hearts of the men who are enduring so much for us all ? Will not many of those who have had to leave their ordinary work to serve their country feel satisfaction in thinking that their place is being filled, and well filled, by you girls, and will not they be proud of you ?

But above all I would like to encourage you to make and keep your homes orderly and bright and well cared-for. "Here woman reigns supreme." Ruskin said : "Wherever a true woman comes, home is always around her, home is where she is." Mr. Gladstone used to say he found in his home "a temple of peace." Make your *houses* real *homes*, so that when peace is proclaimed the long absent ones will return to find a welcome peace also in their homes.

Lucy Dowson.

Gee Cross.

HOME-SONG.

There is a word above all other words
That we desire to sing,
While memories, like a choir of birds
In flowery Spring,
Their promise bring
Of joys to be, with "Come, boys, come !
Love is the beacon bright that leads you home."

Chorus.

Here comes the soldier from his weary round,
Here comes the sailor from the cold North Sea ;
Stern Duty spoke, and both were faithful found,
"But oh !" they cry,
"But oh to be among our own folk,
Our warm true-hearted home folk !
In that dear land of love and liberty
Washed by the waters of the cold North Sea,
Sheltered and safe beside the cold North Sea."

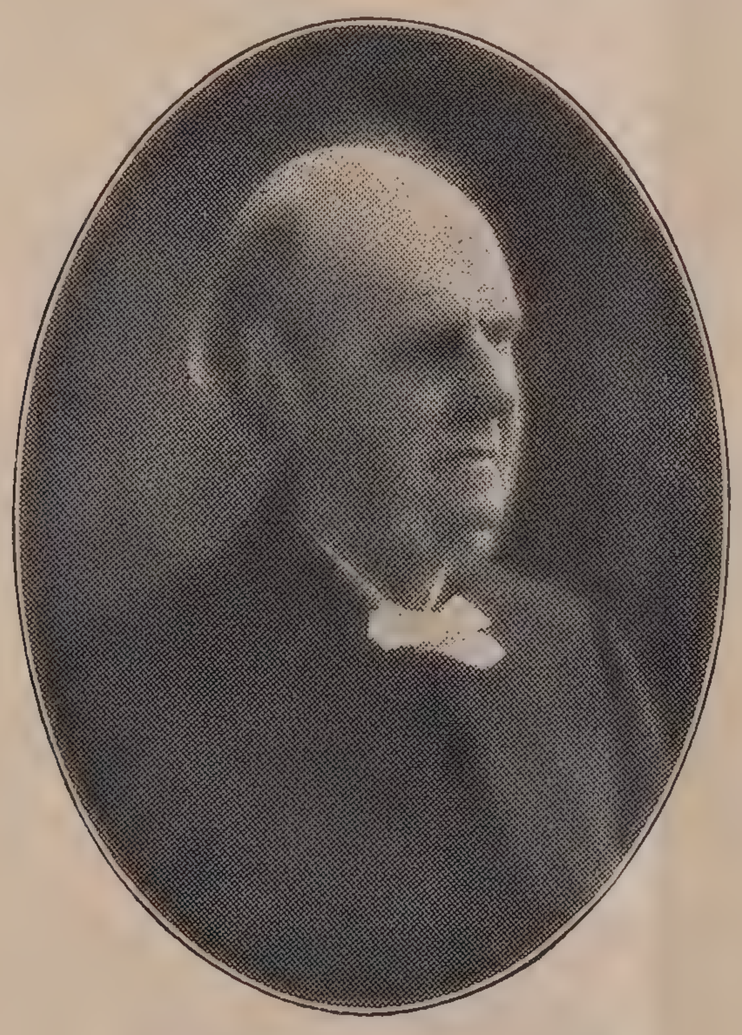
Our sons are ready in the time of need
To serve the cause of right
Against tyrannic hate and greed,
And ruthless might,
Their hearts alight
To obey their country's trumpet-call,
And hold her honour high whate'er befall.

Our fathers kept the faith in days of old,
And walked the strenuous way
Erect and calm, yet ever bold
To speak and pray ;
We, in our day
Remembering them, should truly cry,
"God keep me clean and strong until I die."

J. L. Haigh

THE JUBILEE OF THE REV. H. E. DOWSON.

On April 15 the Rev. H. E. Dowson will celebrate his jubilee as minister of Hyde Chapel, Gee Cross. In these days of movement and constant change a ministry of fifty years in the same place is in itself remarkable, but in the case of a man so popular and so beloved as Mr. Dowson it is an event of public importance and will be the occasion of widespread rejoicing. He is one of the best known and most popular men in our ministry. Wherever he goes his fine presence and his infectious enthusiasm radiate warmth and friendship, but it is among our churches and Sunday schools of Lancashire and Cheshire that he reigns supreme. To them he stands for all the simple human qualities which they value most, a big heart, a broad mind, and an open hand. Mr. Dowson has always worked with all his strength for his large parish, and has taken special pride in his schools, which have grown from the modest proportions of fifty years ago to the present splendid pile of buildings. In 1869 the Gee Cross Undenominational School was opened in the Sunday school building. Under the Education Act of 1902 it wa turned over to the Education Committee of the Hyde Town Council along with five other schools. Of the Joint Committee of Management Mr. Dowson is still Chairman. A new building was added to the old one in 1889 at a cost of £3,000. It is characteristic of Mr. Dowson's popularity that on the occasion



The Rev. H. Enfield Dowson, B.A.



Mrs. Dowson.

of the stone-laying twenty-two ministers of all denominations walked in procession, while at a bazaar held a little later two Roman Catholic priests spoke at the opening proceedings.

Mr. Dowson's activities in his own neighbourhood are almost too numerous to mention. He is at the present time President of the Hyde Division Liberal Association, of the Hyde Students' Association and the Nursing Association; and in past years he has filled the office of President of the Hyde Cricket Club, the local Swimming Club, and the Hyde Young Liberals. No institution has been nearer to his heart than Manchester College, to which he always refers with a special note of pride in his voice as his "Alma Mater." He is deeply attached to its noble traditions of sound learning and religious liberty. He took a prominent part in the removal of the College from London and the erection of its beautiful buildings at Oxford. For many years he served as its clerical secretary, and subsequently as Chairman of Committee.

Mr. Dowson was married on December 5, 1866, to Miss Lucy Osler, daughter of the late Mr. A. Follett Osler of Birmingham. On the occasion of the celebration of their Golden Wedding last year they received numerous tokens of affection and regard and a beautiful gift from the members of the congregation. Mrs. Dowson has taken a deep interest in all matters affecting public health, the welfare of women and girls and the beautifying of home life. She has been President of the Hyde Women's Liberal Association, of the Hyde Branch of the Society for the Prevention of Cruelty to Children, and of the Nursing Association and Women's Suffrage Society.

Mr. Dowson has always been known as an ardent lover of peace and a promoter of international friendship. He has many gracious memories of German life in the days when he was a student at Heidelberg with his cousin the late Right Hon. Henry Enfield Roscoe; but Germany's policy of insolent aggression made him at once an ardent supporter of the struggle for freedom and humanity. Few men have spoken with more ringing conviction of the righteousness of our cause, and three of his sons have joined the Army. Major Edgar Enfield Dowson served with the 6th Cheshire Territorials for two and a half years, when he had to retire owing to ill-health; Mr. Aubrey Dowson, who was a notable athlete and won his double blue at Rugby and Oxford, is a Lieutenant in the 12th Battalion of the Rifle Brigade; while Capt. Oscar Follett Dowson is attached to the Headquarters of the 2nd Army in France. Many of Mr. Dowson's old boys are in the trenches. They will read with special gratitude and delight the words of greeting and encouragement, which their revered teacher and leader has written in this special number for them and for all their comrades, and on the day of his jubilee their voices will be among the loudest in the chorus of congratulation.

(*Photos by Mr. Warwick Brookes of Manchester.*)

OUR GIRLS ON THE LAND.

Last summer many of us who had been working hard at college made up our minds to do our bit of war-work in the vacation. None of us thought twice about the form it should take, for outdoor work appealed to us, after college life. As soon as we were free off we started, a party of eight, well equipped with boots, leggings, overalls, &c., ready to do any kind of work that came along. Several members of the squad had not met before, but a few days of farm life made them fast friends.

The estate we worked on in Dorsetshire comprised about five or six farms, so we had plenty of scope for our work, and a great variety too. At first we took up our abode in a hayloft and had swallows and mice as our fellow lodgers. Of course it was all cleaned up and looked very nice, with a row of beds down each side. Here we had all our meals outside in the garden of the farmhouse.

In August and September we had a change in billets, for then we inhabited loose boxes, newly built for the horses, who, however, had to put off coming in till we had gone. These were really the height of luxury, and each was like a room, in which four or five of us lived. Each box had a name: one was called The Dugout, which was not at all complimentary,



but mine went by the original name of The Crocodile, becaues it contained a clock that ticked.

It is time now that I told you a little about what we did. July was mostly spent in getting in the hay, and when this was done there were everlasting turnips to hoe. We often wondered why the sheep and cattle needed so many turnips, and mangels. During the haymaking season we used to be in the field all day, and a little boy from the farm brought us out our meals, for which we were always ready. I used to think grooming a horse was very difficult, but it is not really, though it is very hard work if the horse is dusty after a good day's work. Most of the horses we had to deal with were very slow old beasts, and we developed very deep voice





trying to make them move. However, when it came to riding them home their pace increased considerably. They knew tea awaited them in their stable. The foreman used to give me the orders for the day every morning, and one day, to our great surprise, he sent two of us off to wash pigs. This was an entirely new job, and we set to with eagerness. We had to follow the pig round the sty, with the brush in one hand and the pail in the other, trying to get in a scrub. Some pigs liked it, but others barged about, squealing as if they were being killed. Now, I suppose you are wondering what on earth was the good of washing pigs, but there was an object, for there was to be a large pig auction on the estate,

and all the beasts had to look as attractive as possible. The sale was a great success, and three of us spent a lively day driving pigs up and down the road, and in and out of pens and pigsties. I never came across a more obstinate animal than a pig.

On the whole, the carting of the harvest was the most satisfying work, for by this time we were thoroughly practised in pitching and loading, and to see the fields being cleared, and the stacks growing up, made us feel we were really doing something worth doing. The first part of September was wet, so we had to work all the harder when the weather was fine. Every day we were out there till it was dark, having sole charge of the cart, for there were only one or two men and they built the rick, with a few more girls to help them. There was another gang of carters, who were all men, and though,



of course, there were more of us, still we kept up with them and our ricks shot up as quickly as theirs. Picking up potatoes was another autumn job, which was even more back breaking than hoeing. One of the photographs shows us riding down the field on the cart, after a hard morning's work.

Our spare time was spent mostly in bathing in the little river or writing everlasting letters. We were all very sad at having to go home, for, although we had spent a very enjoyable holiday, we had been doing war work, helping to win the war. It is not our privilege to be able to give our whole time to war work, but we mean to give all our holidays to working on the land. RUTH DRUMMOND.

GREEN fields of England! wheresoe'er
Across this watery waste we fare,
One image at our hearts we bear,
Green fields of England, everywhere.

Sweet eyes in England, I must flee
Past where the wave's last confines be,
Ere your loved smile I cease to see,
Sweet eyes in England, dear to me.

Dear home in England, safe and fast
If but my lot in thee is cast,
The past shall seem a nothing past
To thee, dear home, if won at last;
Dear home in England, won at last.

A. H. CLOUGH.

To be fit to live is to be fit to die. Until we can learn to live bravely, we cannot die bravely. STOPFORD A. BROOKE.

ARM yourselves, and be ye men of valour, and be in readiness for the conflict: for it is better for us to perish in battle than to look upon the outrage of our nation and our altars. As the will of God is in heaven, even so let Him do. *From an* ANCIENT LITURGY.

To love God is our Happiness, to trust in Him is our Repose, to surrender ourselves entirely to His will is our Strength. CHARLES BEARD.

THE BELGIAN HOSPITAL FUND.

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Hon. Organiser: Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W., to whom all cheques and parcels should be sent.



Mrs. Bernard Allen.

THE BELGIAN HOSPITAL FUND was established in January, 1915, in order to give help to the hospitals for Belgian soldiers in the north and west of France. These soldiers were part of the gallant little army which, under the command of King Albert, had rallied on the banks of the Yser and barred the road to Calais—and to England. In response to appeals in THE INQUIRER the Unitarian churches threw themselves heartily into the cause. Up to the time of writing over £16,000 has been collected for the Fund. This sum includes collections made in 102 churches, donations from 101 societies connected with those churches, the proceeds of 82 entertainments, and a gift of £200 from Unitarians in America sent by Dr. Samuel Eliot, the President of the American Unitarian Association. The number of individual subscribers was 1,587, the contributions coming from all parts of the British Empire and from the United States. Help has been sent to 117 hospitals and convalescent depots (and to most of them continued at regular intervals); 160 doctors at the Front have been provided with surgical equipment; three motors have been sent out; while assistance has also been given to about 30 orphanages and maternity homes. Besides money, 116,236 articles of clothing and other requisites have been sent in as gifts. These were contributed by 1,282 private workers and by 236 working parties (including 56 branches of the Women's League).

The most important undertaking during 1916 was the erection of a recreation hut at Calais for the Belgian soldiers of the base. This hut contains a large hall, which can accommodate 1,500 men, a reading and writing room, and a well equipped restaurant. Concerts, cinema or theatrical entertainments are given most days, and as there is no other provision of the kind for Belgian soldiers in Calais the gift of the Fund has been greatly appreciated by the army. Both Mr. Drummond and I have paid frequent visits to the hospitals in France so as to keep in close personal touch with the work.

ROSE ALLEN.

IN A RED CROSS HOSPITAL IN FRANCE.



John Campbell, M.D., F.R.C.S.

When a surgeon first arrives in France he cannot fail to be impressed by the vastness of the work which is being carried on by the Royal Army Medical Corps, the St. John Ambulance Association and the British Red Cross Society. There is no parallel to it in civil life. It is at the outset bewildering in its magnitude. Further observation compels him to marvel at the perfection which has been attained. Splendid hospitals have been improvised in hotels and casinos, or have been established in huts. Large fleets of motor ambulances are constantly at work as adjuncts to the hospital trains. Doctors, nurses and orderlies are everywhere ready to deal with the wounded and the sick. The whole great organisation is co-ordinated throughout the north of France by telephone and telegraph. Truly never in the history of the world has such splendid provision been made for the care of the wounded and sick of an army. The fine wards, the comfortable beds, the well-equipped operating rooms and X-ray installations, the electric lighting and the provision for getting rid of sewage matter and destroying refuse are all highly creditable to British enterprise.

Needless to say those who carry on the work of these splendid hospitals are worthy of their opportunities. Physicians and surgeons have left their lucrative practices at home and come out to give their best skill to the sick and wounded men. A great concourse of highly trained nurses and members of voluntary aid detachments are busy night and day, with that devotion of which women only are capable, ministering to the needs of the sufferers. Their tenderness, their patience, their unselfishness deserve the highest recognition and win the admiration of all who know the anxieties and discomforts of their dreary vigils. The orderlies, highly trained in the lifting and laying of wounded men, render kind and compassionate service by night and day.

Of the soldier patients it is impossible to speak in high enough terms. Brave and fearless in the hospital as on the battlefield, they show British manhood at its best. Uncomplaining in suffering, grateful for all that is done for them, courageous and cheery in face of great afflictions, they offer an example of manliness and self-sacrificing devotion to duty which is as wonderful as it is inspiring. To be associated with them raises one's opinion of the sterling qualities of the race from which they spring.

It was my good fortune to serve in a Red Cross Hospital which received the personal attention and the munificent liberality of Lady Hadfield. Her constant care and anxiety was to have everything possible done for the men and done in the best way. She spared nothing in her endeavour to give them every comfort and to provide all instruments and apparatus which could be to their advantage. Such is the spirit which actuates every one connected with the British Hospitals in France.

John Campbell.

HOW WE CARRY ON IN CHURCH AND SCHOOL.

The war has made all our work more difficult. Many of our best teachers and workers have gone to do their grim duty in the field. It has been hard to fill their places even for the time being. Some of the old teachers have come back to the work, while many of our girls have cheerfully undertaken the task of teaching the younger classes of boys. Our absent ones are ever in our minds; we think of them Sunday by Sunday and long for the time when they will be able to come back to us. Some have fallen, and their memory is precious beyond all telling. One who had been teacher and school secretary for over a quarter of a century fell in Gallipoli. His beloved memory is kept green by a fine portrait of him hung on the school walls by the side of many other past worthies. We are doing our utmost to keep things going as well as in the time of peace. We have been much cheered by an increased attendance in school, both at the morning and afternoon meetings. At Christmas we remembered our absent ones by sending to them one hundred and twenty parcels, all of which have arrived safely. Last year many were sunk by an enemy submarine. This year all of the Egyptian parcels arrived in good time on Christmas Eve, so that "our dear boys" could see how near they were to our hearts. We have received many letters from them, in all of which their affection for Church and School is plainly seen. Many have been able, as they say themselves, to face and conquer the temptations of a soldier's or a sailor's life by recollections of the teaching and example of an exceptionally devoted body of teachers in the past.

We remember the absent ones always in our prayers. Now and then one or two come home on an all too brief furlough. It is delightful to see some of them taking their place with their classes, as they used to do in happier times. Almost all of them at least find their way to the Church, whose value to them has greatly increased by their enforced absence from its services. Such always receive the affectionate welcome of dear and tried friends. It is always a pleasure to see how well most of them are looking, to hear them tell the story of their service to our land and to common humanity. Many vacant places are left in the Church and School, which cannot be filled, until the loved ones return. But we maintain the services with their accustomed heartiness, their fervour deepened by the continual thought of those not with us. So there is still a communion of spirits pervading our worship, which not even death itself can break. Of course the work to be done by those at home is increased; but no one murmurs. All realise the urgent need of doing their best, so that "our boys," when they return, will be able to take up their old places and find the Church and School much as they left them.

All of our Churches and Schools are doubtless working in much the same way and with the same solemn purpose before them. From them a greeting sacred and loving goes forth as with one voice to the dear ones far away. We never for a moment forget them: their well-being is precious to us. We look for the coming of the postman with an unwonted eagerness. If he only brings us a field-card, we are content; we know that the writer is well and doing his duty. The sight of the actual handwriting is more precious still; we fancy we can hear the tones of the well-known voice, we share communion with him across the sea. So, as President of the Sunday School Association, I send a warm and affectionate greeting to all of the old scholars fighting or in training to fight for our country and the cause of righteousness and justice. May God our Father watch over them, and if it be His will, give them back to us, to fill their wonted places in Church and School. May they soon have the blessed consciousness, that they have sacrificed themselves and endured such terrible dangers and hardships for a peace, which shall unite the nations together in the resolution to have no more war, but to live as members of one family, children of one Father.

Arthur W. Fox,
President of the Sunday School Association.

SOME MINISTERS WHO ARE DOING THEIR BIT.



Lieut.-Col. the Rev. C. Seymour Bullock.

Lieut.-Col. the Rev. C. Seymour Bullock is an American citizen who has settled in Canada as minister of the Unitarian Church at Ottawa. He owes his position in the army to his great success in raising an American Legion for service in France among his fellow-citizens in Canada. He is Lieut.-Colonel in the Fifth Battalion of the American Legion Brigade, and also holds the position of Chaplain in the 97th O/S Battalion, C.E.F. Since he has been in England Lieut-Col. Bullock has preached in several of our pulpits, and his breezy manner combined with a whole-hearted enthusiasm for our cause have proved very attractive.

Lt. the Rev. H. D. Roberts has had a varied career. As a young man he had experience of colonial life both as a labourer on the land and as an extension lecturer for the University of Sydney. Subsequently he studied for the ministry at the Unitarian Home Missionary College, Manchester, and settled at Chester in 1896. He was minister of Hope Street Church, Liverpool, 1903-13, and in the latter year was appointed District Minister by the Liverpool District Association. He has taken a deep interest in social questions, especially in a crusade against sweating, and in the improvement of the general conditions of women's labour. In 1915, being debarred from general service in the army by his age, he enlisted as a private in the Liverpool Navvies Battalion and went out to France. Recently he has been raised straight from the ranks to a Lieutenant's commission in the Railway Transport service, a remarkable testimony to the value of his services and th high esteem in which he is held.



Lt. the Rev. H. D. Roberts.



The Rev. E. Glyn Evans, R.A.M.C.

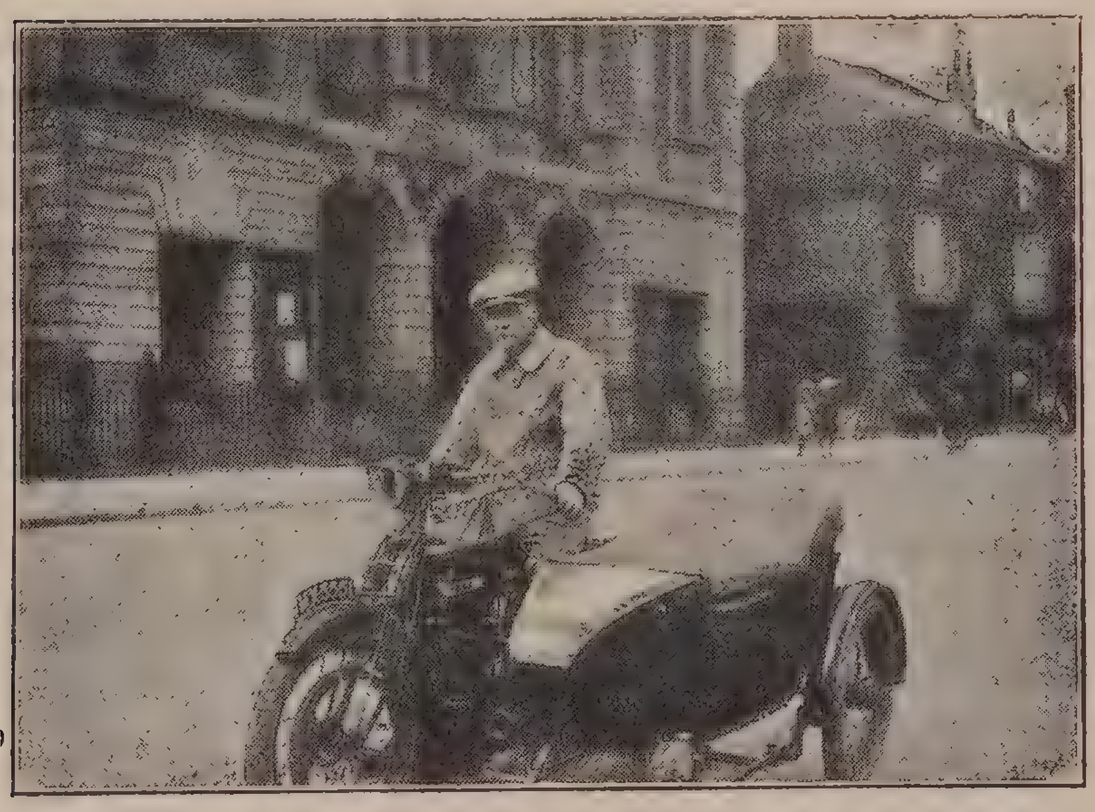
The above photograph of the Rev. E. Glyn Evans, R.A.M.C., of Dudley, was taken in a village on the Somme Front last winter. Mr. Glyn Evans enlisted in June, 1915, in the South Midland Field Ambulance. After a short period of training he was promoted to the rank of Acting Quarter-master Sergeant. By the courtesy of his Commanding Officer he was also Honorary Chaplain to the Ambulance during the term of camp training. After six months' service in England he volunteered to relinquish his rank and stripes to proceed with the next draft of men to the front. As a private he has performed nearly every form of Ambulance work required on Active Service. Arriving in France in the middle of winter he commenced duty in emergency hospital huts. Later he was sent to an advanced dressing station near the line. During that time he was

attached for first-aid duties to a Battery of French 75's from Verdun. He worked with the Battery during the first stage of the great Somme advance last summer, and afterwards went into the trenches and sometimes over the top with the infantry on the battlefields between Albert and Bapaume. On the application of his Church he was released last autumn to resume his clerical duties until such time as his services would be again required.



Second Lieut. the Rev. Walter Short, B.A.

Second Lieut. the Rev. Walter Short, B.A., is minister of the Bootle Free Church, Liverpool. He was educated at the Unitarian Home Missionary College, and is a graduate of Manchester University. He was minister at Stalybridge, 1909-12, and settled at Bootle in 1912. Last year he joined the Inns of Court O.T.C. and on the completion of his training received his commission as second lieutenant in the King's Own Yorkshire Light Infantry. He is now on active service in France.



The Rev. T. P. Spedding.

The Rev. T. P. Spedding is the Missionary Agent of the British and Foreign Unitarian Association, a position to which he was appointed in 1907 after twenty-one years at Rochdale. He has taken a prominent part in open-air preaching as leader of the Van Mission movement. Since the outbreak of the war he has devoted a great deal of time to visiting our men in the Home Camps and Hospitals with the special permission of the War Office. Our illustration shows him *en route*, with his motor cycle and side-car which were the generous gift of Mr. Charles Hawksley.



The Rev. R. Nicol Cross, M.A., R.A.M.C. (on the left).

The Rev. R. Nicol Cross, M.A., R.A.M.C., was educated at Glasgow, where he was a distinguished student, and at Manchester College, Oxford. After a year as assistant-minister at Essex Church, Kensington, and short ministries at Pendleton, Manchester, and Southport, he was appointed to the important position of minister at Mill Hill Chapel, Leeds, as successor to Dr. Charles Hargrove in 1913. He is the author of an excellent book on Socrates, which was published shortly after the outbreak of war. In 1915 he enlisted in the R.A.M.C. and is serving at present in Egypt.

LAWRENCE HOUSE.

THE NEW HOSTEL AT ESSEX HALL.

We hope that Lawrence House will soon be a familiar name to every man from any of our churches, schools, or homes serving in the Army or Navy, for it is that of the house adjoining Essex Hall in Essex Street, Strand, which is now being converted into a hostel for their use, and which will be opened, we hope, at the end of March. There every one of them may be sure of a warm welcome, whether he be on his way between the trenches and a distant home or on leave from a Home Camp ; or perhaps a soldier from Overseas in London for the first time, and without friends in the great city ; or, it may be, a man broken in the war waiting his discharge from the Army, who needs a bed and a helping hand back into civilian life. It matters not what brings the man, or whether he will stay but an hour or two or as many days, at Lawrence House he will be welcomed and cared for, and if he has a pal with him, whom he would like to bring in, he may do so.

At the hostel there are to be six bedrooms, each containing the simplest fittings but a comfortable bed, where a man may sleep the clock round if he so desire. Meantime he may, if needful, have his clothes stoved in the disinfecting chamber, and exchange soiled and worn underclothing for clean and sound things. A convenient shower bath is near the disinfector, and a good bathroom is also provided upstairs. On the first floor is the little room where we hope to install a

matron who will give the homelike touch which is to be a feature of the hostel, and where a little stock of dressings and bandages will be stored ready for use. There is a small sitting-room on the ground floor, and in Essex Hall, adjoining, are two more rooms—one for writing, smoking, games, &c., the other larger one for teas, which will be served as wanted throughout the afternoon. This room, known as the American Room, owes its comfortable furnishing and easy chairs to the generous gift sent by American Unitarians through Dr. S. A. Eliot of Boston. Beyond teas, it is not intended at first to provide other meals, with the exception of hot coffee for those men who have to make a start in the early morning, as meals, both good and cheap, are easily obtainable near by.

The usefulness of Lawrence House will not end with the war. In peace-time it will be a centre of friendly interest and help in many ways to our young men coming as strangers to London, and will offer, when needed, comfortable sleeping accommodation until more permanent quarters can be found.

In conclusion, I would say to all our lads, look in at Lawrence House when you are in London; it is for you, and you may count upon a hearty welcome.

M. E. Martineau.

ONE OF OUR HEROES.



Peter Stanley Livingstone, H.M.S. Lion.

Peter Stanley Livingstone belongs to Crewe and his name appears on the Roll of Honour of the Unitarian Sunday School. His rank is that of leading seaman, and he wears the Distinguished Service Medal for a brave deed on the Lion, the flagship of Admiral Beattie. After the Dogger Bank action in 1915 the enemy claimed that the Lion had been sunk, but she is still proudly afloat, and Peter Livingstone is one of those who know why. She had been struck, and it was necessary that certain valves should be closed. Two men volunteered for this perilous duty, one for the work for'ard and the other aft. One of those men was Peter Livingstone. He descended a shaft, reached the danger point; toiled in the darkness for three hours; closed the valves single-handed, and returned to report that the work was done. His brave deed had helped to save the ship. We shall always remember him with honour, as one of our heroes.

AMONG OUR SOLDIERS IN THE HOME CAMPS.

It was my high privilege last year to meet some hundreds of the men from our schools stationed in camps in all parts of England. The War Office granted the Missionary Agent of the Association unique opportunities for visiting men of our communion in all the military establishments; the Committee gave me a roving commission to do my utmost in the way of friendly visiting; above a hundred ministers and secretaries sent names and addresses of men from their churches and schools; friends provided generous funds for some simple hospitalities towards the men; Mr. Hawksley made it possible for me to travel in remoter districts where railways were not always available; and in a short time I was away on my journeys as an unconventional chaplain, and I trust as good friend also, to little groups of men and individuals here and there, who everywhere appreciated the fact that their own Church was "looking them up."

No doubt this special number of The Inquirer, with all its messages of goodwill and proud recognition of the splendid services of the men, will meet the eyes of many whose acquaintance I have made, and they must know I yield to no one in that goodwill, in the depth of my feelings towards them for the great thing they have done: foregoing the comforts and decencies and contentment of good homes for the vastly different conditions of the camp—conditions which folk must meet if they would come at the comparison, and then surmise the sterner things beyond.

I once listened to an impassioned address at the foot of a notable war memorial in a Hungarian town by a lady, now the wife of one of our ministers, who compared the sacrifice of the men whose names were inscribed there to the sacrifice of Christ, for they too had died that their country might have life. And to-day we hail those who have passed on, and those who happily are with us, as our saviours in that same good way. Nay, the quiet heroisms and endurance of thousands in our own day light up the records of all other days for us; only that the witness of this hour comes home to us more intimately, for these men are our brethren—we have clasped their hands, and looked into their eyes, and shared to the full with them the measures of this life. All that we have of love and reverence, of home and family, our wives and kindred, old folk and children, the things that are nearest to us, and to which our affections cling most tenderly—they are ours because of you, comrades, and millions like you, who fight for us, not because you would, but because you must, for honour's sake, and the true things that alone make life worth while. And when you come back, on the big day that we are waiting for, we shall try to show you in our own way that we have made old England, if that were possible, better worth the saving than before.

I need hardly recall for some of you the worship we have shared, the social hours spent together—especially you men of the 66th—the lonely talks, heart talks, about our faith and schools and the friends we knew in common in them; the farewells and the greetings; the odd nights in my own home; the coming in of the late night trains, and the departure of the early morning trains—when it was still night and in the depth of winter, too. These are the things in my own mind; and we have not seen the end of them yet. Hundreds more of you I expect to meet as the days go by, either in the field, or at Lawrence House, of which every man, by the way, should make a special note, for no Unitarian, or his friend, once it is opened, need ever pass through the great city without finding a warm welcome and company and a sure lodging in its wilderness.

T. P. Spedding

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SOME OF OUR CONTRIBUTORS.

Viscount Bryce, O.M., is one of the most distinguished men of his time both as a writer and as a diplomatist, and we are very grateful to him for sending us a special message. Lady Bryce is a daughter of the late Mr. Thomas Ashton of Ford Bank, Didsbury, whose name is still a fragrant memory among us for his large-hearted philanthropy and his devotion to the liberal tradition of our churches.

[The] Rev. Lawrence P. Jacks, D.D., LL.D., is Principal of Manchester College, Oxford, and editor of the *Hibbert Journal*. He is also a brilliant writer. We recommend our soldier friends who are in search of good reading to try his volume called 'Mad Shepherds'; they will not regret their choice. Dr. Jacks married a daughter of the late Rev. Stopford A. Brooke. He has three sons serving in France, 2nd Lieut. Oliver Jacks, Lieut. Maurice Jacks, and 2nd Lieut. Stopford Jacks.

The Rev. Ambrose N. Blatchford, B.A., closed a long ministry of forty-nine years at Lewin's Mead, Bristol, in 1915. A man greatly honoured and beloved, he has enriched our religious worship with several beautiful hymns. "Softly the silent night falleth from God" has become a great favourite.

The Rev. John C. Ballantyne is the popular minister of the High Pavement Chapel, Nottingham. Eager to be up and doing, he is still only at the beginning of a career rich in the promise of stirring activity and good fellowship.

Miss Ruth Drummond is the second daughter of the Editor of The Inquirer and Mrs. W. H. Drummond of Hampstead. She is a student at Bedford College and plays hockey for London University. Her three brothers are all serving their country.

Mrs. Bernard M. Allen has earned a great reputation among us since the outbreak of the war by the work she has put into the Belgian Hospital Fund. She has been prodigal in time, money, and physical strength, and the Fund has succeeded far beyond the most sanguine expectations. Mrs. Allen is a brilliant musician and an Alpine climber. Her husband, Mr. Bernard M. Allen, is the Deputy Education Officer for London.

Mrs. Sydney Martineau is well known as Treasurer of the League of Unitarian and other Liberal Christian Women and as a speaker of persuasive charm. As the eldest daughter of the late Mr. Frederick Nettlefold, she has done much to continue a fine tradition of personal interest in religious work.

John Campbell, M.A., M.D., LL.D., F.R.C.S., is one of the best known and most successful surgeons in Ireland. He has been chairman of the committee of All Souls' Church, Belfast, for many years. He is also deeply attached to the church at Templepatrick, where his father was formerly minister.

The Rev. Arthur W. Fox, M.A., was educated at Cambridge, where he held a classical scholarship at Christ's College, and at Manchester New College, London. Since 1898 he has been minister at Todmorden. Last year he was elected President of the Sunday School Association. His large undenominational classes for Sunday school teachers at Todmorden have been most successful. He is also President of the Manchester Literary Club.

The Rev. J. L. Haigh, of Liverpool, is one of the most successful social workers in our ministry and has rare gifts of sympathy with young men. He has written plays, cantatas, and popular tunes, all as a means of helping his lads to be true men and good citizens.

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N.B.—The name of the Minister of the Church is in all cases inserted unless instructions are received to the contrary by Thursday midday.

SUNDAY, March 11.

LONDON.

Acton, Creffield Road, 11.15 and 6.30, Mr. J. Begg.

Bermondsey, Fort Road, 6.30, Rev. J. Arthur Pearson.

Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. W. J. Piggott.

Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. T. Pipe.

Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. W. Chynoweth Pope.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. Weatherall, M.A.

Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. D. Basil Martin, M.A.

Forest Gate, Upton Lane, 11 and 6.30, Supply.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. Bertram Lister, M.A.

Hampstead, Rosslyn Hill Chapel, 11 and 6.30, Rev. Henry Gow, B.A.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. Charlesworth.

Ilford, High Road, 11 and 6.30, Rev. A. H. Biggs, M.A., LL.M.

Islington, Unity Church, Upper Street, 11, Lieut.-Col. C. S. Bullock; 7, Rev. J. Vint Laughland.

Kentish Town, Clarence Road, N.W., 11 and 6.30, Rev. F. Hankinson.

Kilburn, Quex Road, 11, Rev. J. Arthur Pearson; 6.30, Rev. Dr. J. Estlin Carpenter.

Leytonstone, Haydn House, 63 Fairlop Road, 11.15, Mr. J. W. Gale.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. Gordon Cooper, M.A.

Peckham, Avondale Road, 11 and 6.30, Rev. R. T. Herford, B.A.

South Norwood, League House, 141 Portland Road, 7, Rev. J. H. Smith.

Stoke Newington Green, 11.15 and 7, Dr. Lionel Tayler.

Stratford Unitarian Church, 11, Supply; 6.30, Mr. John H. Smith.

University Hall, Gordon Square, W.C., 11.15, Rev. Dr. Carpenter.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. G. T. Sadler, M.A., LL.B.

West Hampstead, All Souls, Weech Road, Finchley Road, 11.15, Rev. Edgar Daplyn.

Wood Green, Unity Church, 11 and 6.30.

Woolwich, Lecture Hall (Co-operative Stores), Herbert Road, Plumstead, 6.30, Rev. D. Delta Evans.

Aberystwyth, New Street Meeting House, 11. Supply.

Bath, Trim Street Chapel, 11 and 6.30, Rev. A. C. Fox, B.A.

Birmingham, Old Meeting Church, Bristol Street, 11 and 3.30.

Birmingham, Church of the Messiah, Broad Street, 11 and 6.30, Rev. J. M. Lloyd Thomas.

Blackburn, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. Hall.

Bournemouth, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. Davis, B.A.

Brighton, Free Christian Church, New Road, 11 and 6.30, Rev. R. H. U. Bloor, B.A.

Bristol, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. Tudor Jones.

Buxton, Hartington Road Church, 11 and 6.30, Rev. G. Street.

Cambridge, Assembly Hall, Downing Street, 11.30, Rev. H. C. Horsley, M.A.

Chatham, Unitarian Church, Hamond Hill, 11 and 6.30.

Chester, Matthew Henry's Chapel, 11 and 6.30, Rev. D. J. Evans.

Clifton, Oakfield Road Church, 11 and 6.30, Dr. G. F. Beckh.

Dean Row, 10.45 and 3.0, Rev. E. A. Voysey, M.A.

Dover, Adrian Street, near Market Square, 11 and 3.0, Rev. C. A. Ginever, B.A.

Dublin, Stephen's Green West, 12 and 7, Rev. E. Savell Hicks, M.A.

Dudley, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. Glyn Evans.

Exeter, George's Chapel, South Street, 11 and 6.30, Rev. W. H. Drummond, B.A.

Gee Cross, Hyde Chapel, 11 and 6.30.

Hastings, South Terrace, Queen's Road, 11 and 6.30, Rev. E. Lockett.

Hindley, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. R. F. Rattray, M.A., Ph.D.

Horsham, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. Jones.

Hull, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. Falconer, B.Litt.

Leeds, Mill Hill, 10.45 and 6.30, Rev. Dr. Hargrove, M.A.

Leicester, The Great Meeting, 11 and 6, Rev. Edgar I. Fripp, B.A.

Lewes, Westgate Chapel, 11 and 6.30, Rev. J. M. Connell.

Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Rev. F. K. Freeston.

Liverpool, Bootle Free Church, 11. Rev. Harman Taylor, M.R.C.S.; 6.30, Rev. W. Jellie, B.A.

Liverpool, Hope Street Church, 11 and 6.30. Rev. Dr. Mellor.

Liverpool, Ullet Road, Sefton Park, 11 and 6.30, Rev. W. G. Tarrant, B.A.

Maidstone, Unitarian Church, Earl Street, 11 and 6.30, Rev. Alexander Farquharson.

Manchester, Cross Street Chapel, 10.45 and 6.30, Rev. Matthew R. Scott.

Manchester, Platt Chapel, 11 and 6.30, Rev. W. Whitaker, B.A.

Manchester, Sale, 11 and 6.30, Rev. W. S. McLauchlan, M.A.

Nantwich, Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. Park Davies, B.A., B.D.

Newcastle-on-Tyne, near Free Library, 10.45 and 6.30, Rev. Alfred Hall, M.A.

Newport, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. Ruddle.

Oxford, Manchester College, 11.30, Rev. Dr. Jacks.

Portsmouth, High Street Chapel, 11 and 6.45, Rev. G. W. Thompson.

Portsmouth, St. Thomas Street, 6.45, Rev. T. Bond.

Scarborough, Westborough, 10.45 and 6.30, Rev. Joseph Wain.

Sheffield Upper Chapel, 11 and 6, Rev. C. J. Street, M.A., LL.B.

Sidmouth, Old Meeting, High Street, 11 and 6.30, Rev. T. Bowen Evans, M.A.

Southampton, Church of the Saviour, London Road, 11 and 3.15, Rev. Victor Moody.

Southend, Darnley Road Church, 11.

Southport, Portland Street Church, 11 and 6.30.

Torquay, Unity Church, Montpellier Road, 11 and 6.30, Rev. Joseph Worthington, B.A.

Tunbridge Wells, Free Christian Church, Dudley Road Institute (side entrance), 11.15 and 6.30, Rev. S. Burrows.

Wallasey, Memorial Church, Manor Road, 11 and 6.30, Rev. A. Ernest Parry.

Warwick, High Street Chapel, 11.15 and 6.30, Rev. Gardner Preston.

West Kirby, Meeting Room, Grange Road, 11 and 6.30, Rev. C. Roper, B.A.

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DEATHS.

Beard.—At Torquay, on March 4, suddenly, James R. Beard, J.P., of Manchester and Hazelfield, Knutsford, in his 75th year.

Coe.—On February 14, at Colehill, Wimborne, Eliza, widow of Clement Coe of Manchester, in her 93rd year.

Greenhalgh.—On March 2, at 105 Avenue Parade, Accrington, Walter Israel Israel Greenhalgh, in his 66th year. Interred at Accrington Cemetery, March 5.

Turner.—On February 20, William, youngest son of the late John Turner of Rosier, Billingshurst, aged 61.

Turner.—On February 27, at 50 Albert Palace Mansions, Battersea Park, Robert Turner, formerly of Ditchling, Hassocks, aged 81.

Worsley.—On March 7, at Rodney Lodge, Clifton, Bristol, Philip John Worsley, aged 82.

Young.—On February 23, at 24 Dennington Park Road, West Hampstead, N.W., the house of his daughter (Mrs. E. H. S. Barnes), William Jeremiah Young, aged 79 years.

The Inquirer.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** *All letters and manuscripts for the Editor should be sent to 23 Cannon Place, Hampstead, N.W.3. They must reach the Editor not later than Wednesday evening for publication the same week.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

WE were obliged to omit several familiar features last week owing to the issue of our Special Number for Soldiers and Sailors, and some of the news which appears to-day is in consequence a little belated. In present circumstances, in view of the severe shortage of paper, no other course was open to us. We have reason to believe that the Special Number has been well received and given pleasure, and we are grateful for expressions of appreciation which have reached us. We hope that it may be possible to repeat the experiment later in the year, but it is impossible to promise anything or to make plans far ahead where printing and paper are concerned.

* * *

THE press has been very hard hit by the new order for the restriction of paper and the severe shortage of labour. Many of the smaller papers and journals will have a hard struggle to survive, and THE INQUIRER is no exception to the rule. However we mean to make a gallant fight for it, and fortunately no immediate change will be necessary. Several of the weekly religious newspapers announce that they are raising their price to twopence. We have already dealt with the question of price, and we cut down our size when the first warnings about the need of economy were issued. May we ask our readers to do all they can to help us during this time of special stress? THE INQUIRER has been published every week for seventy-five years, and is regarded by many people all over the country as an honoured institution of their religious life. If it were worsted in the struggle to survive something else would have to be created to take its place.

* * *

WE regret that no satisfactory announcement about the use and distribution of paper has yet been made by the Government. It saves a good deal of trouble simply to cut off half the supply, and then leave customers to scramble for the remainder in the open market; but it is very unfair. It sends up the price at once to a prohibitive figure and gives the victory to the longest purse. This policy is of course quite consistent with the immediate object, which is restriction of supply; but we believe that the same object can be obtained without dealing a heavy blow to that side of journalism which represents the spiritual and intellectual life of the country. There must be some system of rationing if the big capitalist is not to be left in solitary possession.

* * *

TWO events seem to have hardened the situation in America. The announcement of a German plot in Mexico against the United States at a time when there were open professions of friendship and good will has been the last straw for many wavereis. Information about this plot has been in the hands of President Wilson for some time, and it has now been made public apparently with the definite political purpose of strengthening his position. Of the plot, which miscarried entirely, it need only be said that it was a compound of the base intrigues and the grandiose dreams at the expense of other people, with which the strange breed of German diplomatists has made us familiar. Mexico, for instance, was to have Texas as her share of the booty. Every revelation of this kind only deepens the abhorrence of the spirit against which we are fighting on the part of all decent people.

* * *

THE other event is the success of twelve intransigent members of the United States Senate in giving a temporary check to the President's proposals for arming merchant vessels against German submarines. Their brief and ignoble victory was won not by argument but by talking. Obstinate crankiness on the part of men who think that they are serving the cause of freedom and peace is one of the dangers of democratic institutions. It deprives the machinery of government of public respect and makes it the slave of insignificant minorities. The man who does not know when to yield whether in Parliament or on a committee is unfit to govern. His fussy self-will is simply the negation of freedom for other men to act according to their judgment.

* * *

PRESIDENT WILSON'S inaugural address on Monday, when he assumed office for a second term, was worthy in its noble eloquence of the gravity of the occasion. It may be read in coming days like Lincoln's Inaugural as a great exposition of national duty and the principles of government. After a glance at

the special difficulties of their own situation—"We are a composite and a cosmopolitan people. We are of the brood of all the nations at war"—he sketched the tremendous forces which have brought a nation, devoted to peace and desiring nothing that can be had only at the cost of another people, into the vortex of the world's conflict. "We are provincials no longer," he said, "the tragic events of thirty months of vital turmoil through which we have just passed have made us citizens of the world. There can be no back turning. Our own fortunes as a nation are involved, whether we would have it so or not. And yet we are not the less Americans on that account. We shall be the more American if we but remain true to the principles in which we have been bred. They are not the principles of a province or of a single continent. We have known and boasted all along that they were the principles of liberated mankind."

* * *

With the solemn words of aspiration, which follow, our own hearts beat in closest accord. Here are the very things which we have desired most for ourselves. "We are being forced into a new unity amidst the fires now ablaze throughout the world. In their ardent heat we shall, in God's providence, let us hope, be purged of faction and division, purified of errant humours of party and of private interest, and shall stand forth in the days to come with a new dignity of national pride and spirit. Let each man see to it that the dedication is in his own heart, that the high purpose of the nation is in his own mind, that he is ruler of his own will and desire."

* * *

Mr. G. O. Trevelyan has sent to *The Times* some extracts from a letter by a friend in America "of high academic position, widely respected for his abilities and character." As reflecting the moral idealism on the side of the Allies, which is a growing force in American life, they are of special interest. "The German-Americans," this writer says, "are resigned to the President's action, if not pleased with it. The long campaign against disloyalty has had the result of making them see that policy, if nothing else, counsels them to be acquiescent. Many of them have come to see, too, that Germany is like a fine horse, ridden by a demon-rider; and that its terrible guide must be brought low before civilised life can go on."

* * *

A passage in which Mr. Trevelyan's correspondent describes how the American heart is becoming deeply sensitive to the suffering of our people and the way in which they are bearing it without flinching, will be read everywhere with deep gratitude and appreciation. We may not deserve such warm words o praise, but they bring us no little gladness and encouragement.

> You Englishmen [he writes] are so generous that you may not have thought much of the fact that for a long time American sympathy, as a whole, went out more to France than to you. Within the last three months there has been a great change. The sympathy for France has not lessened, but there has been a great welling up of sympathy for England. One manifestation of it is the desire to do something for the English wounded, for the English orphans, for any good cause in England. But England has gone her fine, proud way—asking nothing, making no complaint, but doing her whole duty without a murmur. Suddenly it has dawned on people here that England, too, is suffering, that this noble strife of hers is tearing her very heartstrings, and drawing upon her every resource. Everywhere I go, not only here among my friends, but out in the State among business and professional men, I am asked, "What can I do for England?" The spirit is there to do many things, if only the avenues were open. Whether England wants this aid or not, it will, I am sure, be gratifying to you to know that the spirit is here. My own great effort is to foster the friendly feeling between the English and the American people. In that friendship only do I see any practical way for the realisation of the widespread desire to attain a permanent peace. I have little hope in leagues to enforce peace, or other artificial devices not founded on the everlasting rock of human nature.

* * *

The new method adopted by the Admiralty of issuing weekly returns of the losses to British shipping by submarines is a great improvement. The accounts which appeared formerly day by day played into the hands of newspapers with an appetite for sensational headlines and kept the public in a state of disordered nerves. We can now see the menace in its true proportions, and while realising its seriousness accept it as an incident in a long battle rather than as a threat of disaster which is new every morning.

* * *

We admire the patience with which Mr. Neville Chamberlain gives interviews to all sorts and conditions of men ranging from the Free Church Council to Sir George Alexander and his actors. He is doing his utmost to overcome hesitation and to make a voluntary system work. But the most momentous announcement this week is that the present campaign for volunteers will come to an end on March 31. We shall be surprised if this is not intended to be a clear foreshadowing of compulsion. We have not concealed our own opinion that it was unlikely that this gigantic scheme of National Service could be made to work without compulsory powers. Any scheme of social organisation is extremely difficult without the force of law behind it, and this is especially so when the people to be persuaded have not been trained in common social action and the time for persuasion is short. We do not say this because we have any liking for compulsion in itself or wish to advocate it except under the whip of necessity. The question before us is that of mobilising the whole force of the nation as quickly as possible in a fight for existence, and we prefer compulsion for a season to lasting defeat and dishonour. Because we are always young for liberty we are willing to submit to some loss of it for ourselves in order that we may preserve it for our children.

* * *

We shall have to keep the claims of the campaign against extravagance constantly before us. It is good news that the first weeks of voluntary rationing have been a success. But can we keep it up? That is the test of our loyalty. The shock of the first stern appeal wears away, and then we are left to the resources of our own common sense and good feeling. Old habits tend to reassert themselves, and the claims of hospitality in public and private. It is just here that we must be vigilant, and never play with the specious argument that occasional transgressions do not matter. May we suggest to our religious societies that they should cease to regard eating and drinking in public as necessary. The Food Controller gave a broad hint the other day that he thought such a policy desirable in the interest of rigid economy.

* * *

On the other side of the account there are still many people whose lives are so well padded with money, and with the comforts and pleasures which money can buy, that they seem quite insensible to the claims of good feeling and decorum. They have been described in a biting phrase as "enjoying the war." We have no personal knowledge of the extravagance and vulgarity, which have been pilloried lately in the Press, but we fear that there is little reason to suppose that the picture is overdrawn. We always suffer from these social parasites of low morals and narrow intelligence; they are the spawn of a wealthy civilisation; but their tawdry insolence in days which are big with the issues of life and death makes us ready to pray that the miseries of the war may strike deeper yet, until they too are scourged.

THE CALL TO NATIONAL SERVICE.

There is no question of graver practical importance for the Churches at the present moment than that of National Service. It affects them in a threefold way.

1. An appeal has been made to the manhood of the nation to volunteer for special work even at the cost of grave personal inconvenience and sacrifice.

2. The Churches have received a request to organise their own resources with a view to liberating as many of their ministers as possible for other work. By leaving the matter to them, at the present stage, the Director of National Service has virtually put the Churches on their honour to do their utmost.

3. There has also been a message to ministers asking them to bring the claims of National Service before their congregations as a matter of urgent personal duty. It is a word which can only be spoken with effect from the pulpit, if ministers themselves show a real eagerness to release some of those who are lusty and strong in their own ranks for the army of volunteers.

Any one who is familiar with the conditions of English religious life will realise that the task is not an easy one. It requires a closer co-operation than has ever been achieved before, and a largeness of mind which does not always exist either in small communities or in strict ecclesiastical circles. Many men of independent judgment and an eager spirit have already offered themselves, and others inspired by their example are pressing forward in their train. But there are signs that many more are likely to be held back by a variety of motives, ranging from the indolence of mind which is chained to familiar habits to a deep and prevailing sense of the imperative claims of their present work.

On this matter there are a few considerations which we wish to lay before our readers. The situation is one, which, above all others we have ever known, calls for bigness and freshness of mind. The times are grave beyond the power of words to express it. We cannot live worthily at the heart of the most awful tragedy of the world's history, and watch it slowly moving forward through the efforts of our friends and brothers to the glory of triumphant good, unless our minds are purged of all pettiness. Already many of the prejudices and controversies of our past lives have disappeared, and we do not want to bring them back, for we know that in spite of the hot passions which they once aroused they have neither power nor blessing in them. But in religious circles such things die hard. Nowhere else is it so easy for the formula to usurp the place of living thought, or for personal suspicions, once they have been aroused, to show an obstinate power of survival. We have an uncomfortable feeling that some of the resolutions on the duty of ministers of religion to national service, which we publish to-day, have not escaped entirely from these dangers and entanglements. We have no wish to be critical, but we doubt whether any body of intelligent citizens would be impressed by their masterful grasp of the situation. They are for the most part the considered utterances of meetings of ministers, who desire to explain to their own people, and to a listening world, what they conceive their duty to be in view of the most rousing challenge which they have ever had to face. But we miss in them the glow of inward fire, the energy of dedication to a great cause, which will arrest the attention of other men and make them confess, "Here is a simplicity and greatness of soul in face of this demand for National Service which puts the rest of us to shame."

Is it that the official view of things has been allowed to dominate a great human situation? The official mind is one of the inward foes against which the Christian minister has to wage a fierce struggle all his life. Its influence is subtle and deadly. It develops into professional standards of conduct and a professional manner of life. It sets him in a class apart, and raises barriers between him and much that is noblest and most interesting in the life of the world. Even in the case of the Protestant Dissenting minister, who has no part nor lot with sacerdotal claims, it creates sometimes a claim to special authority upon matters of faith and morals by virtue of his office, though any real authority he possesses upon these things comes to him because he is a man of large intelligence and fine spiritual gifts. There are times, and this hour of common duty and peril is one of them, when the minister of religion honours his profession most if he lays aside all official claims and ceases to think of himself as one who stands in a class apart. Judged by the ultimate standards of love and sorrow and duty his highest dignity is one which he shares with all his fellow-citizens. He is simply a man, and all human nature belongs to God.

But, after all, this is common ground. We recall it now for fresh emphasis because we believe that our actions in these days can only win nobility and usefulness if we are guided by it, whatever our special calling or profession may be. The distinctions of a highly organised and prosperous society have lost much of their significance. It is the man not the profession that counts, and because the chief glory of the minister of religion is that he also is a man, it is in the light of the broadest human considerations that he must weigh and determine his duty. There is of course no desire to interfere with the essential work of religious institutions, nor even to hinder many of their secondary activities; but it cannot be pleaded that all ministers are so fully occupied in large and absorbing spheres of work that none of them can be spared. Given cordial co-operation, and the will to overcome difficulties, much can be done; and we urge once again that it should be done with all eagerness and dispatch. We have to act now as we should do if the enemy were on our own soil, and only our personal effort could save us from shameful disaster.

We notice in one of the resolutions, which have been sent to us, a warning against the danger to the ministry as a sacred vocation, which may lurk in this call to National Service. We venture to suggest that we must look for the influences which rob the ministry of its sacred bloom not in the calls which come to it from the great world to live the life of suffering and toiling humanity, but in a precisely opposite direction. Everything which tends to mould the ministry into a sacred caste, or encrusts it with an official manner and an official mind, makes it intrinsically secular, though it may still use the most exalted religious language to enforce its claims. For the

vice of secularism consists in separation from the whole in devotion to some narrow segment of life. Men fall victims to it both in the Church and in the world, in the counting-house and in the cloister, and the end of it is always separation from the universal life of God. Against that danger we want to guard all men and women whom we can influence, by urging them to break down every sundering habit, which keeps them back from complete service of the whole, or threatens to secularise religion by turning it into an official routine. To yield with a ready will and an eager heart to all the claims of the strange duties of this time is the royal road to exultant faith in God.

Good Thoughts for Evil Times.

There is one way for thee; but one; inform
Thyself of it; pursue it; one way each
Soul hath by which the infinite in reach
Lyeth before him; seek and ye shall find;
....O joy, joy, joy to fill
The day with leagues! go thy way, all things say,
Thou hast thy way to go, thou hast thy day
To live; thou hast thy need of thee to make
In the heart of others; do thy thing; yea, slake
The world's great thirst for yet another man!
And be thou sure of this; no other can
Do for thee that appointed thee of God.

R. W. Dixon.

It is the critical moment that shows the man. So when the crisis is upon you, remember that God, like a trainer of wrestlers, has matched you with a rough and stalwart antagonist. "To what end?" you ask. That you may prove the victor at the Great Games. Yet without toil and sweat this may not be!

Epictetus.

Strengthen me, O God, by the grace of thy holy Spirit. Grant me to be strengthened with might in the inner man, and to empty my heart of all unprofitable care and anguish; not to be drawn away by sundry temporal desires, but to look on all things as passing away, on myself also as soon to pass away with them. Teach me, O Lord, to do thy will; teach me to live worthily and humbly in thy sight. Amen.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. Letters cannot be inserted without the writer's name, *and all private information should be accompanied by the name and address of the senders.*

MINISTERS OF RELIGION AND NATIONAL SERVICE.

To the Editor of The Inquirer.

Sir,—The suggestions respecting National Service submitted to ministers and congregations have evidently provoked thought and activity in various directions. From letters received one gathers that there is already a genuine desire on the part of several ministers and congregations to do everything in their power to assist Mr. Neville Chamberlain in his very difficult and intricate task.

Perhaps the fact that they are only *suggestions* has been overlooked by a few correspondents; and one is glad to witness a healthy revolt against even the shadow of ecclesiasticism, provided it is not made an excuse for sitting still and doing nothing.

In *The Essex Hall Year Book* there are the names of 356 ministers; and it is not perhaps unreasonable to expect that from 50 to 100 ministers might be set free for whole-time service; 100 or more for part-time service; 100 or more being now employed at full pressure by their church and public work.

Ministers are being set free by concentration upon one service a Sunday instead of two; by pulpit exchanges and by utilising retired ministers; also by making a larger use of laymen and women in conducting services and attending to pastoral work.

There is apparently general agreement among congregations that the salaries of ministers volunteering for National Service are to be maintained; in some instances a war bonus is being voted to the minister; neither party, one may feel sure, is bent on "profiteering."

The four pioneer preachers now residing at the Hostel have volunteered for whole-time service, simply asking that work may be found for them sufficiently near to enable them to get home at night, and to have their Sundays free for preaching and other religious duties.

In endeavouring to find suitable employment, the wiser plan is for ministers to make use of their own local knowledge or that of the members of their congregations. Several men have already done this with excellent results. In most cases it is practically impossible for the Director-General's office staff to render wise or effective advice to ministers, especially to those who can only give part time.

Where National Service is looked upon as a call to consecration as well as to labour, difficulties have a way of disappearing; and the joy of the work, so the Rev. J. V. Laughland says, puts new heart and hope into one's life as a minister. Joy in service is what is demanded of us all in this hour of grave peril and utmost need in the history of our country. To remain mere passive witnesses of the endurance and sacrifice of others would soon become intolerable to every earnest religious man and woman.—Yours, &c.,

W. Copeland Bowie.

March 6, 1917.

To the Editor of The Inquirer.

Sir,—Mr. Neville Chamberlain has specifically stated that he hopes ministers will not make their offers of National Service locally or through the Labour Exchange, but direct to him and through their denomination. I write this brief note now to ask those of our ministers who contemplate offering themselves to hold their hand for the moment. A Special Conference of the members of the Ministerial Fellowship, which numbers over two hundred of our ministers, is called for Wednesday next in Manchester, and I am hopeful that a lead will then be given to the whole body of our ministers. My intention is to propose that the secretaries of the National Conference, British and Foreign Unitarian Association, and Ministerial Fellowship, in consultation with their presidents (all of whom are ministers), be constituted a Special Committee *ad hoc*, to receive and transfer all offers of the kind. Mr. Chamberlain recognises ministerial work as vital National Service, but nevertheless hopes that some adjustment of present arrangements may permit of the release of a proportion of ministers, and undertakes that suitable spheres of useful work will be found in such cases.—Yours, &c.,

C. J. Street,

Hon. Sec. The Ministerial Fellowship.
Sheffield.

March 7, 1917.

MEMORIAL NOTICES.

THE REV. W. E. ADDIS.

As briefly recorded in our issue of February 24 the Rev. W. E. Addis, M.A., died in London on February 20 as the result of a street accident. He was born in Edinburgh in 1844, and educated at Merchiston Castle School. From Glasgow he went to Balliol College, Oxford, as a Snell Exhibitioner, taking a first class in Classical Mods. and in the Final Classical Schools. As a young man he came under the influence of the teaching of Cardinal Newman, with the result that he became a Roman Catholic in 1866 and two years later joined the London Oratory. In 1878 he was appointed parish priest of Sydenham, and continued in that office for ten years when he ceased to be a Roman Catholic. After a short ministry in Melbourne, Australia, as assistant to Dr. Strong, he became minister of the High Pavement Chapel, Nottingham. In 1898 he was appointed to the chair of Old Testament Criticism at Manchester College, Oxford, and continued on the

staff of the College till 1910, when he was presented by Dr. Hensley Henson to the living of All Saints, Ennismore Gardens, S.W., from which he retired owing to failing health a few months before his death. As a scholar Mr. Addis first came into fame as editor with Thomas Arnold of 'The Catholic Dictionary.' He also published the Documents of the Hexateuch in two volumes; a small and masterly volume on 'Christianity and the Roman Empire'; 'Hebrew Religion and the Rise of Judaism under Ezra'; and a number of articles in the 'Encyclopædia Britannica' and the 'Encyclopedia Biblica.' He was an excellent and stimulating teacher, and many students remember with gratitude the patience and enthusiasm which he threw into the task of overcoming their difficulties. But those who knew him will remember him chiefly as a friend. He was a brilliant conversationalist with a rich fund of reminiscence and anecdote. He kept up the Oxford habit of taking walks, and it was a privilege to spend an afternoon in his company, the goal being a village church which satisfied his passion for architecture while the way was enlivened by discourse both grave and gay, which poured forth in almost ceaseless flow from his richly stored mind. Running through everything was the charm of his personality, brimful of affection, and reflecting in everything he said and did the power of a simple and steadfast Christian faith. With all his learning and his friendships with distinguished men he never forgot the claims upon him of the ignorant and the poor. He had the true pastor's passion for souls.

The funeral service was held at Twickenham Parish Church on Saturday, February 24. In addition to Mrs. Addis and the other family mourners Dr. Hargrove and the Rev. H. Gow attended as representatives of Manchester College, Oxford.

Dr. James Drummond, formerly Principal of Manchester College, Oxford, has sent us the following tribute to his late colleague :—

"Through the death of Mr. Addis a notable figure, perhaps not widely celebrated in the world, but deeply honoured and loved by those who knew him, has passed from among us. My first acquaintance with him was indirect, through the pages of the 'Catholic Dictionary,' in which his learning and his candour were both conspicuous, though he once characteristically remarked to me that one of his articles would have been more candid if the Censor had permitted. The various changes in his thought and his religious associations were a marked feature in his life; but these were not due to instability of mind, but to his earnest longing for satisfying truth, and his willingness, at any personal cost, to follow whatever divine light he was permitted to see. His nature was profoundly religious, and we can hardly doubt that his religious sympathies had some effect on his ecclesiastical movements; but his intellect was too vigorous and his scholarship too wide and exact to allow him to accept Catholic dogma without misgiving. It was my happy fortune to have him as a colleague for several years. It was impossible for any colleague to be more loyal; and when our theological views began to diverge more and more widely, no one could have been more true to the principles of our College, or more faithful to the obligations of his position. Not a cloud ever rested on our friendship. It was not his theology, but his deep Christian spirit, the purity and simplicity of his character, the modesty with which he bore his weight of learning, and the width of his charity, which could see things beautiful and good under other forms than those which he himself adopted, that drew one to him with an absolutely unshaken trust. I am not skilful in dissecting the character of a friend; but with heartfelt love and reverence I would lay this little tribute of honour on the grave of the departed, and follow him with faith and hope into that world of light where, at last, in the unity of the Spirit, we shall see face to face, and know even as we have been known."

With very genuine sorrow the congregation of the High Pavement Chapel learned on Sunday morning, February 25, of the death of their revered friend the Rev. W. E. Addis. At the close of the morning service Chopin's Funeral March was played, and afterwards the congregation remained to pass a resolution of condolence with Mrs. Addis and her family. In the course of a brief memorial address Mr. Ballantyne said :—

"Mr. Addis, I need hardly remind you, was minister of this congregation for a period of six years, preaching here for the first time in March, 1893, and for the last time in June, 1899; and you will also recall the fact that this was the only one of our congregations to which he ministered, for he came here after he had resigned his post in Dr. Strong's church in Australia, and when he bade farewell to you it was to go to Manchester College, Oxford, as tutor in Hebrew and Old Testament Literature. I heard of his work from Dr. Strong himself and others in Melbourne, and knew what an influence for good he had been among the people there, and when at Manchester College I had the honour to study under his guidance, so that I know full well those qualities in him which so endeared him to this congregation. When I visit among you I often hear words of admiration and regard concerning your past ministers, but for none do I hear expressions of more high esteem and more sincere affection than for Mr. Addis. I believe that the words written of him when he left you were abundantly true, that all who came to know him in Nottingham learned to love and respect him; that his ability and learning were equalled only by his kindness of heart; that his sympathy and tenderness, so unobtrusive and yet so real, had lifted the load from many a sorrowful heart; and that he had greatly strengthened and deepened the spiritual life of this congregation."

LIEUT. EDWARD VEZIAN ELLIS.

Last month we had pleasure in recording that the Military Cross had been awarded to Lieut. Edward V. Ellis. Now with deep regret we record that on February 7 he died of wounds received in action the same day. He was born in 1884, and was educated at University College School, London, from 1898 to 1902. Then he had three years' training for the Indian Forest Service at Cooper's Hill, finishing with some months in Germany and France. In 1905 he began work in Burma, chiefly in connection with teak timber. Here he proved his capacity and showed considerable power of initiative in dealing with the problems of the logs and the rivers, and his happy relations with the natives in his employ is illustrated by the fact that for many months recently they have been going daily to their mosque to pray for his safety. He met with an accident which necessitated an operation, and in 1914 came home for a year's leave. He had just reached Marseilles when war was declared. He was at once eager to serve in some capacity. The India Office was reluctant to part with a trained man, but finally yielded to his persistency, and as soon as ever his health permitted he secured a Commission in the Royal Naval Division, which his brother, Bernard, had already joined. His principal military training was on Blandford Down, and from there his Battalion, the Benbow, was sent out to Gallipoli. He went all through the trials of that ill-fated expedition, and when the evacuation came, he had a post of much danger and responsibility, being one of the last to leave, left for a whole day to guard trenches which he knew could not be defended if attacked. His name is mentioned in Sir Ian Hamilton's Dispatch.

The Turks had, however, made their attack one day too soon, and our casualties were one man wounded. But when they reached Mudros our men found waiting there ten great hospital ships ready for what might have been. After a short period of service elsewhere the Royal Naval Division was brought to France, and found war in its most strenuous and grimmest phase. Last November the Division had its first chance of doing great things. Lieut. Ellis was Adjutant to the Howe Battalion, but the casualties among officers on November 13 were so great that he had to undertake much that was not properly his work, and it was his resource and courage in leading bombing parties and taking prisoners that well earned the Military Cross. The whole Battalion received much praise, and as it was being withdrawn from the front line happened to meet the official cinematographer and was filmed as part of the battle of the Ancre. After a short leave in England, Lieut. Ellis was soon back at the front, and it was when returning from an expedition over some recently captured trenches that he and his men had to cross ground that was being heavily shelled. The only cover was shell-holes, and here he was hit in head, foot, and back. He made light of it, and thought he could walk in to the dressing station, but this was impossible. A stretcher conveyed him to the Station, and he died

soon after being received there. The Commanding Officer writes: "In his death I deplore not only the death of a brilliant officer but of a personal friend whose integrity was always a source of admiration to me. May you and yours be comforted in the knowledge that I believe your son suffered very little, and that he died so gallantly and nobly." The Chaplain writes: "Your son who, you know, had already won the M.C., was a young man whose courage was an inspiration to the whole battalion, and whose accurate military knowledge and splendid initiative were known to officers and men alike."

A fine soldier, he was also something more. He was a keen Naturalist and specialised on moths and butterflies. He sent home many specimens, including some new to science, from Burma, and continued his pursuit in Gallipoli. His letters home were admirable illustrations of how interesting such communications may be without telling anything to which the censor might object. Most characteristic is it that he was able to retain the natural kindliness of his disposition through the horrors of the war. His soul was polluted by no spirit of hate. After a talk with some German officers in their dugout where they were captured last November, he said in his cheery way, "They were not bad chaps." He recognised good where it could be found, and was prompt to acknowledge it. Another saying lives in the memory of those who heard it. Someone had praised another soldier for doing well in spite of his dislike of war. Edward Ellis rejoined, speaking very gravely and seriously, "We none of us like war."

H. S. S.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is registered by the London County Council, under the provisions of Section I. of the War Charities Act, 1916.

The objects of the Fund are: (1) *To aid the Belgian hospitals and convalescent depots in France, and the Belgian military doctors at the Front in Belgium;* (2) *To maintain a Civil Hospice at Calais;* (3) *To aid the Belgian School Colonies in France.*

111th List of Subscriptions.	£	s.	d.
Already acknowledged	16,303	11	11
Mrs. Russell Rea (second donation)	5	0	0
The Misses Wurtzburg (fifth donation)	0	10	0
Miss H. A. Partridge (second donation)	1	1	0
R. L. (thirteenth donation)	0	10	0
Mr. L. N. Williams (eleventh donation)	1	1	0
Miss Katherine A. Finer (fifth donation)	0	5	0
Miss M. Bruce	5	0	0
Mr. and Mrs. Lawrence Hall (monthly donation)	1	0	0
Miss Dora Roscoe (fourth donation)	10	0	0
Miss Ada Fricker, Trinidad (thirteenth donation)	2	0	0
	£16,329	18	11

112th List			
Highgate Unitarian Church (fifteenth monthly donation)	5	4	0
Westgrove Women's League, Cardiff, per Mrs. Fox (twentieth donation)	0	14	0
The Rev. R. Jenkin Jones (fourth donation)	0	10	6
Northgate End Chapel, Halifax, per Mr. J. Teal (eleventh donation)	1	10	8
X. (twenty-fifth donation)	1	0	0
Z. A. (seventeenth donation)	10	0	0
Miss Lucy Colton and the Misses Gillespie (twenty-first donation)	0	7	6
Mrs. Rooke (third donation)	1	0	0
Mrs. Winser (twenty-sixth donation)	1	0	0
Mr. J. E. Mace (fifth donation)	1	10	0
Miss Blake (fourteenth donation)	2	0	0
Mr. H. Woolcott Thompson (fourteenth donation)	25	0	0
	£16,379	15	7

111th List of Parcels.

Parcels have been received from: Mrs. Philip Vizard; Highgate Ladies' Sewing Meeting (per Mrs. Fitzsimmons); Miss K. F. Purdon; Clapham Ladies' War Relief Committee; Mrs. Crompton, Adelaide (a case containing 155 new children's garments); Platt Chapel Dorcas Society (per Miss A. Fryer); The Misses Grundy; Miss C. A. Wilkinson; Mrs. Levin; Miss J. C. Jevons; Ilford Branch of the Women's League (per Mrs. Fyson); Bank Street War Workers' Circle, Bolton (per Mrs. Flower); Mrs. S. Wilson; Mrs. John Mahler; Bournemouth Unitarian Church Working Party (per Mrs. V. D. Davis); Mrs. Helsby; Mrs. Varian; Mrs. Wallis; Mrs. Davis; The Old Meeting Church, Birmingham (per Mrs. Lloyd Thomas); Trim Street Sewing Society, Bath (per Mrs. Alfred Taylor).

112th List of Parcels.

Parcels have been rec ved from: Miss Aphra Hargrove; Ru and Gilbert Brownson; Mrs. T. lkinson; Miss Lilian M. Stillwell; Mrs Grant; J. S., Plymouth; Mill Hill Sewing League, Leeds (per Miss E. M. Buckley); Miss Margaret Ashton; Mrs. A. J. Gimson; Ullet Road Sewing Circle, Liverpool (per Mrs. Odgers); Mrs. F. E. Baines; Unitarian Church Sewing Circle, Southport (per Mrs. Harris); Clapham Ladies' War Relief Committee; Rosslyn Hill, Hampstead, Sewing Meeting (per Mrs. Thomas Cobb); Miss Jolly; Mrs. Murray Macdonald; Mrs. Classon Drummond; The Old Meeting Church, Birmingham (per Mrs. Lloyd Thomas).

WEEKLY OTE.

The transport of large bales is now so lengthy an affair, the goods often being from four to six weeks *en route*, that we send all we possibly can of the *urgent* needs in small parcels. These go by Belgian post free and generally arrive in about three days. Each parcel has, however, to be enclosed in an unbleached calico bag tied round the neck with string. Last week, for instance, thirty such parcels were dispatched, some containing urgently needed instruments, some a few games, some warm comforts, &c. I should be very glad of unbleached calico bags from about 8 by 12 in. up to 14 by 24 in. and any intermediate size, as the parcels, which must all be under 4 lbs., vary considerably in size and shape.

Among the Belgian hospitals in Calais which we have assisted during the last two years was one run by the First Aid Nursing Yeomanry Corps. It was always a great pleasure to help them as they did such splendid work. The nurses, orderlies, cooks and chauffeurs were all English girls, and nowhere were the Belgian wounded better cared for or happier, as the piles of grateful letter testified. This hospital has now been given up, owing to the erection of the large new hut hospital outside Calais. The English staff then offered their services to the French, and they are now installed at Port-à-Binson, near Chalons, where they have a hospital for two hundred French wounded. We felt we could not sever connection with them, so we have decided to continue helping them, although they are no longer nursing Belgians. In fact, we felt that many of our subscribers would welcome the idea of extending our aid to our allies, the French, even in this small way. The coming months are likely to be a time of great stress for the French nation, and this hospital, being only 20 kilometres from the front, has probably some very strenuous work before it, and we shall be glad if by helping to equip it thoroughly we may feel we have had a hand in making that work a little easier.

Rose Allen.

SPECIAL WANTS.

Unbleached calico bags, 8 by 12 in. up to 14 by 24 in., and all intermediate sizes.
Pyjamas (*urgent*).
Shirts, socks, slippers, handkerchiefs.
Mufflers, cardigans, mittens, helmets.
Pants, vests.
Towels of all sorts.
For the Maternity Home at Calais:—
Layettes, on Belgian methods (patterns to be obtained here).
Chemises for women.
Warm shawls for babies.

The name and address of sender and list of contents should be enclosed in each parcel.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.

MINISTERS OF RELIGION AND NATIONAL SERVICE.

Mr. Neville Chamberlain has written as follows to the Rev. W. Copeland Bowie, Secretary of the British and Foreign Unitarian Association, with reference to what ministers of religion may do in promoting National Service:—

National Service Department,
St. Ermin's,
Westminster, S.W.
February 23, 1917.

Dear Mr. Bowie,—I should like to take this opportunity of saying that I attach the very greatest importance to obtaining the goodwill and hearty co-

operation of Ministers of Religion in my campaign for National Service Volunteers. Many Ministers are themselves volunteering for one form or another of National Service, but the influence which they can exert over those around them can hardly be over-estimated, and in this time of national need, I am looking to them to use all their powers of persuasion to induce men of the prescribed ages to place their services at the disposal of the State.

The task of organising the national labour supply is one which presents the greatest difficulties, but the more complete the control which I can exercise over all classes of labour, the more effectual will be the result I am able to achieve.

We must not under-rate the difficulty of overcoming our enemy, but if we all put our whole strength into the effort, I am confident that victory will be secured at no very distant date.

Believe me,
Yours very truly,
(Signed) Neville Chamberlain.

The following resolution was passed at a meeting of Manchester ministers on February 22 :—

That this meeting of ministers in the area of the Manchester District Association of Presbyterian and Unitarian Churches, while deeply convinced of the responsibility of all men to render the best national service in their power, feel that their first responsibility is to the moral and spiritual life of the nation and that this demands still the highest service they can render, especially having regard to the withdrawal of the men of their congregations, which leaves the detail work of the churches and Sunday schools increasingly to them, in addition to special urgent pastoral duties arising out of the war ; but they are, where possible, eager to undertake teaching or other suitable work, and in such circumstances they guarantee to each other the continuance of their religious and pastoral duties.

At the Quarterly Meeting of the Executive of the North Midland Presbyterian and Unitarian Association which was held at the High Pavement Chapel, Nottingham, on Monday, February 26, it was resolved to send the following resolution on National Service to the secretaries of the British and Foreign Unitarian Association and the National Conference : "That this meeting, and the ministers of the district it represents, while deeply sympathising with every effort to win this war, feel that the matter is one for each individual minister and congregation, and deprecate any proposal or recommendation which might possibly reflect upon any minister who does not act in accordance with it. They are, however, of opinion that the work of a minister in connection with his congregation is far more valuable than any labour he is likely to be capable of performing. They also hold most strongly that any money earned by a minister by individual work should be entirely at his disposal, and they trust that no congregation will consider it ought to be paid over to them."

At the Annual Meeting of the Protestant Dissenting Ministers of Warwickshire and Neighbouring Counties held in Birmingham on February 21, the Rev. J. M. Lloyd Thomas in the chair, the following resolution was passed :—

That this Annual Meeting of the Protestant Dissenting Ministers of Warwickshire and Neighbouring Counties expresses its eagerness to respond in every practical way to the appeal for National Service, and earnestly commends that appeal to all its members. It especially welcomes the statement of the Director-General to the President of the Midland Christian Union "that ministers are a class apart and only in exceptional cases could they properly undertake to do National Service on the terms and conditions of the ordinary citizen," and also thanks him for his promise to provide facilities for the acceptance of their part-time service.

The following resolution was also passed unanimously :—

That the members of the Meeting heartily endorse the Rev. J. Cyril Flower's protest in The Inquirer and *The Christian Life* of February 17, being anxious that nothing should be said or done to secularise the conception of the ministerial vocation or to weaken the spiritual influence of the churches so gravely needed in this hour of national crisis.

DECISION OF LONDON MINISTERS.

Ministers present at their regular monthly meeting in February invited the District Society to appoint a sub-committee to confer with a sub-committee of ministers and inquire what was being done in this matter, and offer such help as was possible. Thirty-one ministers in responsible charges were communicated with, and of these it was found that ten had already volunteered, or were about to volunteer, after consultation with their congregations, or committees, whole week-time work under the scheme of National Service. Four others were doing camp work or work on the land in addition to their ministry, and the rest either said or implied that their duties left them no margin of time to offer under the scheme. Six ministers, retired or without charge, were also written to, and these invariably expressed their willingness to assist ministers with congregational charges who felt that they could rightly participate in the scheme. It was found that churches and ministers generally were loath to suspend any of their services. The Joint Committee hopes to be of assistance in arranging "exchanges," so that the services of the churches may be maintained. The Secretary of the committee is the Rev. J. Arthur Pearson.

MANSFORD STREET CHURCH AND MISSION.

The Annual Meeting of Mansford Street Church and Mission was held in Blyth Street Hall, Bethnal Green, on Wednesday, March 7, the chair being taken by the President, Mr. Ronald P. Jones. The reports of the Committee, Church Committee, and Guild were presented by Mr. W. J. Clark. In spite of the unfavourable circumstances under which all similar institutions are compelled to carry on their work at the present time, these reports were of a distinctly encouraging character, and it is noteworthy that, in spite of the inevitable losses due to the war, the membership of the congregation has increased (the number of subscribing members being higher than it has ever been before) ; the Sunday school is in a healthy condition, and all the usual activities, with but few modifications, have been in full working order throughout the year.

The Minister's Report, which was read by the Rev. Gordon Cooper, sounded the same hopeful note, and recorded the fact that the names on the Roll of Honour numbered over a hundred, and the list is still growing. It does not include, however, old scholars, and past members of the Clubs, who are now with the forces. The Provident Bank has had a busy and successful year. During 1916 £1,008 was paid in, compared with £800 in 1915. The number of depositors, too, increased from 761 to 856. Over £120 was collected in the first month of the New Year. Fortunately there has been no distress and unemployment such as the minister has been called upon to relieve in other times, but the high prices have been acutely felt by the old people and those with large families, and many cases have been relieved out of the Poor's Purse. Mr. Cooper paid a warm tribute of gratitude to those who have helped him so faithfully in his work, and to all other friends interested in the Mission, including the students of Manchester College, Oxford, who have rendered many services. He also referred to the pleasant fact that Mansford House, the Convalescent Home at Birchington, is once more available for the use of members and friends of the Mission after the somewhat extensive repairs and redecoration which were found to be necessary when it was given back to them by the War Office.

Mr. A. H, Punnett, Hon. Treasurer, in presenting the Financial Statement, said that the subscription list was the same as it had been in previous years, a fact which was particularly satisfactory at the present time.

The Chairman, in moving the adoption of the reports and Treasurer's statement, congratulated the minister and officers most cordially on the extremely encouraging outlook. Such progress as they could show could be claimed, he thought, by very few other churches at the present time. Merely to have kept all their activities going was a great achievement, but they had also kept up their subscriptions and increased their church membership. In regard to Mansford House, it was hoped that when the new Lawrence House scheme organised by Essex Hall was in full working order, it would be made known to the sailors and soldiers who visited it—especially men who were on sick leave, or had been discharged from the army—that they would be welcomed at Mansford House if they could spend a little time there. Mr. Jones urged the Mission workers not to be "weary in well-doing," or to think that other forms of work were now of more importance than those to which

they were accustomed. There had been a tendency on the part of many people to think that any occupation in which they had been engaged before the war had ceased to be important, and that they must at once undertake other duties for which they were less fitted by training and experience. He, personally, felt that this was wrong, especially when it affected the ministry, and ultimately it made for national inefficiency. The need for ministers and workers of missions to remain at their posts was more urgent than ever, particularly in view of the deterioration, owing to inevitable causes connected with the war, among the young people. It must be remembered that the boys and girls of to-day would be called upon far earlier than would have been the case in other circumstances to take their place in the world, and fulfil their duty to the community, in order to make good the losses we had sustained, and this made the influence of all workers among the younger generation immensely important for the future of the nation. Touching upon the fact that religion at the front was largely a dead letter, in spite of the expectations that had been raised at one time of a religious revival, the chairman emphasised the necessity of preparing to meet the changed views of many of the young men when they came back to ordinary life, and of presenting religious truths to them in a way adapted to the thought and experience of the present rather than of the past. The work of the churches was going to be of greater national importance than ever before, and therefore they must relax none of their efforts, but carry on their preparations for what lay before them after the war.

Mr. Gimson seconded the adoption of the reports.

A vote of thanks to the officers for their work during the past year was proposed by Mr. Osborn Smith, seconded by Mr. Simms. The Rev. W. H. Drummond, in moving a vote of thanks to Mr. Cooper, which was seconded by Mr. Punnett, spoke earnestly of the deep affection which they all felt for the minister of Mansford Street, and their gratitude for the beautiful work which he and his loyal band of helpers carried on. They did not feel for a single moment that Mr. Cooper was not amply meeting the claim for national service by remaining where he was. The Mansford Street Church and Mission was endeavouring in everything it attempted to reach out to the people who as yet did not belong to a church, in order to bring them in and give them a feeling that here was a religious home where they would find fellowship and peace.

Mr. Cooper, who briefly acknowledged the vote of thanks, said he was particularly glad that once more those who supported him had expressed approval of his work, and endorsed the decision which he arrived at, after great searching of heart, a year ago, that he would remain at Mansford Street, where he felt his duty lay.

A vote of thanks to the chairman, proposed by Mr. J. G. Foster, seconded by Mr. Clark, brought the proceedings to a close.

OUR SPECIAL NUMBER.

Lawrence House dispatched on Friday, March 2, 5,290 copies of the Special Number of The Inquirer to sailors and soldiers connected with our Churches and Sunday schools. The laborious task of addressing the wrappers was done at Essex Hall by a number of ladies associated with the Women's League and the Social Union. The sorting into alphabetical order, so as to eliminate duplicates, was done by the Pioneer Preachers, under the direction of the Rev. T. P. Spedding.

Several hundred names and addresses from ministers and secretaries of congregations arrived too late to be included in the first dispatch. They have been dealt with since, and it is believed that the total number will reach about six thousand copies. Some of the addresses were incomplete, and the post office regulations did not permit of their dispatch, nor was it possible to send copies to prisoners of war in Germany.

Mr. R. M. Montgomery, K.C., the originator of the Lawrence House Hostel and Social Centre, has written warmly acknowledging the service which The Inquirer has rendered in issuing a special number for the encouragement and inspiration of our men in the army and navy. He hopes that the experiment may be repeated a few months later.

MEN AND MOVEMENTS.

It is with deep regret that we have received the news of the death of Mr J. R. Beard at Torquay last Sunday. He was the bearer of an honoured name in our churches, and himself added to its lustre by his enthusiasm for their work and message. He was the friend of every good cause among them twenty years ago till illness laid him aside. He was President of the British and Foreign Unitarian Association 1890-91. We hope to give a fuller account of his career next week.

Among the new knights mentioned in the recent list of honours conferred by the King, our readers may have noticed the name of Daniel Thomas Tudor, Esq., K.C., Chief Justice of the Bahamas. Sir D. T. Tudor is a nephew of the late Mr. W. D. Jeremy of Thurlow Road, Hampstead, who was for many years Treasurer of the Presbyterian Board and a Dr. Williams's Trustee, and a Bencher of Gray's Inn. He will be pleasantly remembered in the Rosslyn Hill Congregation, of which Church he was formerly a member, by many old friends who will desire to offer him their congratulations on the honour which has now been conferred upon him.

In the notice of Mr. Warren's interesting lecture at Nottingham in our issue of February 24 by a printer's error a hundred years is taken from the history of the High Pavement Sunday School. It was founded by the Rev. James Tayler soon after the commencement of his ministry at Nottingham (1804). The Rev. James Tayler was father of the Rev. John James Tayler, and also father of the wife of the Rev. Benjamin Carpenter, another minister of the High Pavement Chapel.

We understand that the Rev. J. C. Flower, of Bolton, who sent us an interesting letter recently on the claims of religious work at the present time, has himself volunteered for National Service.

We are informed that the Jubilee of the Rev. H. E. Dowson as minister of Hyde Chapel, Gee Cross, will be celebrated on Sunday, April 22, not on the 15th as announced in our Special Number.

Capt. L. N. B. Odgers, M.C., was wounded for the third time on September 17, when a piece of shell lodged in his left arm close to the shoulder. He is now in the London Hospital and we are delighted to hear doing well, though it may be some time before he can return to active service.

Lieut.-Col. Bullock is to preach at Unity Church, Islington, at the morning service on March 11.

NEWS OF THE CHURCHES.

Accrington.—The Oxford Street Church has sustained another loss in the death of Walter Israel Greenhalgh, one of its old and faithful members, who passed away in his 66th year, on Friday, March 2, at his residence, 105 Avenue Parade. Mr. Greenhalgh was the second son of Frederic and Hannah Greenhalgh, who were among the few founders of the Oxford Street Church. He became attached to the Church and school in his childhood, and remained a member and supporter to his death. He leaves to mourn his loss a widow, four daughters and one son; also three brothers, Mr. Frederic Greenhalgh and Dr. Arthur Greenhalgh, both of Accrington, and Dr. Handel Greenhalgh of Bury. The interment took place at the Accrington cemetery on Monday, March 5, the Rev. J. I. Jones, of Bolton, officiating.

Belfast.—The following resolution was adopted unanimously at the Annual Meeting of the congregation of All Souls' Church, which was held on Tuesday, February 27, on the motion of the minister, the Rev. E. H. Pickering, seconded by Mr. Adam Millin, secretary of the congregation: "That we, the members of the Second Congregation, Belfast (All Souls' Church). in meeting assembled, pledge ourselves to support the requirements of the Food Controller, also to conform with any calls—so far as in our power—that may be made by the Minister of National Service."

Bootle.—The sinking of the Auxiliary Cruiser "Laurentic" involved the death of Walter Lloyd, a highly esteemed member of the Bootle Free Church. The last cruise of the ship extended over many months, and he longed for home. Only a few weeks ago he had his wish granted, and his friends had the pleasure of seeing him at Church. Now, in his 24th year, his life has been sacrificed like that of so many others who have served their country in her hour of need. Much sympathy will be felt for his widowed mother.

Bristol.—Lewin's Mead Chapel has lost an old and attached member in the death of Mr. H. S. Bunce ("Shapcott Wensley"), which took place on Thursday, March 1. Though in indifferent health for some time past, he attended, as recently as November last, meetings of the Raleigh Debating Society and the Lewin's Mead Meeting

Elocution and Literary Society, the welfare of which he always had at heart. He has been one of the mainstays in connection with both societies for years. His life was bound up with Lewin's Mead Chapel and all its associations from childhood. He was a prolific writer of poetry, cantatas and operettas, while his hymns have found their way into the worship of many churches. He wrote, too, many beautiful hymns for children, specially used at Sunday school anniversary services at Lewin's Mead Chapel. His old school in the Croft (of which he was a feoffee) is indebted to his pen for its school song, 'Old Bristol,' sung everywhere by old boys of the school. The Old Boys' Society song, too, is his, and is likely to retain its popularity as long as an Old Croft Schoolboy lives.

Chesham : Bury.—On Sunday, February 25, a Commemoration Service was held at the Chesham Unitarian Church, when the Roll of Honour of Chesham scholars was unveiled. A crowded congregation had assembled, and representatives of most of the families of the soldiers were present. Special hymns were sung, and the anthem, 'Like as a father,' was rendered by the choir. The address was given by the minister, and dealt with the inner motives of the soldiers engaged in the present war. Important as a choice might be, he said, the motive behind it was more important, and while to choose to suffer and die might be the act of a weakling, to choose to suffer and die for some great cause of justice and freedom was worthy of praise and honour. Three things were to be remembered which were borne out by quotations from the writings of men in the trenches: 1. the soldier lived not by the power of the great machine, but by fellowship in a moral idea or purpose....and by the might of unseen forces of justice, kindness, and humility; 2. the soldier hated war, and only because they believed that they might end for ever the system which had made this war possible had their lads gone out; 3. the soldier had no bitterness towards the enemy, and the spirit with which they regarded the men opposite to them in the mud was very different from that which characterised some of those who vied with each other in sowing seeds of hatred between the common peoples. In conclusion Mr. Lee appealed to his hearers not to leave everything to the politicians, nor by selfishness and jealousy, hatred or careless indifference to weaken the forces by which the world hastens to its goal, and the kingdoms of man may become the kingdoms of righteousness and peace and joy. After the address Councillor T. Rigby named the eight scholars who had died: William Orrell, William Currie, Wilfred Rigby, David Currie, Thomas Wilson, John Leach, Alfred Ryan, and Robert Nuttall. Two, Stanley Bracewell and Eric Parkinson, were missing. There were 64 names on the roll, and 28 names would be added to a subsequent one. The inscription and illumination of the names had been commenced by Bombardier Martineau Stott, and completed by Albert Mitchinson. Mr. Isaac Chadwick was responsible for the framing of the roll. Mr. Robert Jackson performed the unveiling ceremony, making a few appropriate remarks. After the speeches the audience joined in a few moments of silent prayer for the absent ones.

Colne.—The Annual Meeting of the members of Stanley Street Unitarian Church, preceded by a tea, was held in the schoolroom on Saturday, February 24, Councillor J. W. Hird presiding. The reports of the Secretary, Treasurer, Brotherly Fund, Envelope Offertory, Soldiers' Parcel Fund, and Sunday school were read and approved. Despite the calls of the country, removals, and deaths, the attendances show a very slight decrease on the previous year. Twenty-seven names are inscribed on the Roll of Honour, while several others will soon be added, and one has made the supreme sacrifice. New Hymn Books have been brought into use during the year, these being the gift of a generous member. The financial condition of the Church has also been much improved, the balance-sheet showing that a deficit of over £16 has been cleared off, and the year ended with a balance in hand. The debt in connection with the Renovation and Repairs account has been reduced by £65, while small improvements and additions have been made. The President, in the course of his address, gave a hearty welcome to seven new members. Officers and committee were thanked for their services and with few exceptions re-elected, and arrangements were made for a special effort to reduce the debt.

Derby.—The Order devised by the Empress of Russia for the decoration of those ladies and gentlemen in these islands who have been mainly instrumental in organising movements in British towns in aid of the Russian wounded, has just been conferred upon Mrs. Albert Green (the ex-Mayoress) and Mrs. George, the wife of the minister of Friar Gate Chapel. These two ladies were the chief organisers of the Russian Flag Day in Derby, which resulted in over £268 being collected for the endowment of a bed in the London Committee's Anglo-Russian Hospital at Petrograd. The award was presented in the Mayor's Parlour on March 1, together with a certificate from the Imperial Court.

Dover.—In connection with the Unitarian Church Guild a "Dickens" evening was held in the schoolroom on Monday evening, March 5. Mrs. Ginever (who organised it) gave an interesting address on the works of Dickens, following which portions of his books were read by a number of friends. There was a good attendance, and all heartily enjoyed this first literary meeting of the year.

Dundee.—On Sunday, February 25, the following resolution was passed by the members of the Free Religious Movement: "This meeting, realising the gross economic waste and moral damage caused by drink, and the imminent danger of a serious shortage of food, regards the proposed restrictions on the trade in alcohol as insufficient, and urgently demands the immediate and entire prohibition of their manufacture and sale." It was further resolved: "This meeting condemns the granting of licences as a social injustice, and the taking of revenue from this source as a national iniquity." Copies of the above were sent to the Prime Minister and the local members of Parliament, the Right Hon. Winston Churchill, and Mr. Alexander Wilkie.

Ilford.—A conference of East London churches (Unitarian and Liberal Christian) was held at the Unitarian Church, Ilford, on Saturday, February 24. There were good attendances, representatives being present from Stratford, Forest Gate, Leytonstone, Walthamstow, &c. A devotional service was conducted in the afternoon by the Rev. W. H. Drummond, who preached on the text, "Be still, and know that I am God." The choir, led by Mr. J. Coote, with Mr. T. H. Bartlett at the organ, rendered an anthem, and Miss Dorothy Syer, gold medallist, M.A.M., contributed a sacred solo. Tea was provided in the schoolroom by the Ilford Branch of the British League of Unitarian and other Liberal Christian Women, and a conference occupied the evening from six till close upon nine o'clock. The Rev. A. H. Biggs presided, and offered a hearty welcome to the visiting representatives, explaining that the meeting was called to consider problems relating to the churches, "now and after the war.', Mr. E. R. Fyson, president of the London and South Eastern Provincial Assembly, spoke on 'Ecclesiastical and Theological Divisions'; Mr. J. Kinsman on 'Religion and Industry,' and Mr. J. W. Peterken, president of the London Lay Preachers' Union, on 'The Type of Preaching necessary after the War.' The open discussion was started by the Rev. J. A. Pearson, London District Minister, and among those who took part were Messrs. Rosling, Begg, and Smith, pioneer preachers; Mr. Willis, Stratford; Nurse Knight, Forest Gate; Mr. S. Field, Barking; Mr. Chas. Syer, Mr. J. Coote, and others.

Liverpool : Ullet Road Church.—The Ullet Road Church Calendar contains an interesting passage recording the courage and heroism shown by one of the members of the congregation—Capt. W. J. Haughton—under circumstances of deadly peril a few months ago. At that time "Capt. Haughton was serving as chief officer on the liner, the 'City of Birmingham,' when that vessel was torpedoed by a submarine. Under the captain's direction the passengers and crew had been assiduous in carrying out boat-drill practice, the wearing of a life-jacket, &c., and this enabled them to show the utmost calmness and bravery when the ship was struck; but it was the captain's intrepidity and coolness which gave courage to all. He remained at his post until every boat was fully manned and got away, and then he sank with the ship. Luckily he was not drawn down to a very great depth but rose to the surface. He remembers passing from the blackness of the deep water to the bright green nearer the surface, and then rising to the light of day. He was rescued by one of the boats after having clung for half an hour to a deal plank from the wreckage. He was instrumental in saving the lives of more than three hundred persons. And in spite of the threat of our enemy to sink without warning any vessel which attempts to cross a certain area around the British Isles, Capt. Haughton is now engaged in taking another ship through the danger zone. Honour to those to whom honour is due!"

Midland Ministers' Meeting.—Seven meetings have been held during the year 1916-17, at the Old Meeting Church, Birmingham, Oldbury, Evesham, Kingswood, Coseley, Coventry, and the Church of the Messiah, Birmingham. There has been a further improvement in the attendance of members. A service was held at Evesham, when the preacher was the Rev. Lawrence Clare. Papers were read or addresses were delivered at the six other meetings, viz., at the Old Meeting Church, Birmingham, by the Rev. R. J. Campbell on 'With our Troops in France'; at Oldbury by Dr. J. Rendel Harris on 'God and the Soul in the Songs of Tagore'; at Kingswood by the Rev. G. H. Smith on 'What are things that matter most in the present Crisis?'; at Coseley by the Rev. Glyn Evans on 'Religious Work at the Front and its possible After-Effects'; at Coventry by the Rev. Dr. Dakin on 'The Holy Spirit in the Church and the World'; and at the Church of the Messiah, Birmingham, by Prof. E. A. Sonnenschein on 'Sir Oliver Lodge's "Raymond."'

Mossley.—A Service of Recognition and Consecration of new members of the Unitarian Church was held on Sunday evening, February 25. The new members numbered forty-six. Among those welcomed into fellowship by the minister, the Rev. C. E. Reed, who had prepared the young people, were sixteen young men and twenty-two young women, and eight adults. Three young men and one adult were admitted in their absence with H.M. Forces.

Nantwich.—With the present year a branch of the League of Young Worshippers

with a Young Disciples Section was started at the Old Presbyterian (Unitarian) Chapel, Hospital Street. Recently a meeting of members was held to transact business and present certificates of membership. Badges and brooches were also awarded to twenty-one members who had attended evening service during six successive Sundays. The following committee of management was appointed: president, the minister, the Rev. J. Park Davies; secretary, Mr. George Davenport; treasurer, Miss Betsy Ormes; other members, Miss Sarah Butler, Miss Beattie Bebbington, and Mr. Tom Robinson. The pleasure of the evening was added to by the kindness of Mrs. Park Davies in providing light refreshments.

The North Midland Presbyterian and Unitarian Association.—The quarterly meeting of the Executive took place in the Council Room at the High Pavement Chapel, Nottingham, on Monday, February 26. Several members, including the hon. treasurer, Mr. Royce, were absent through illness, and others (including Mr. Harrop White, the president) could not attend owing to pressure of business. It was decided to proceed no further with the new Literature Distribution scheme in the meantime. It was resolved to abandon the plan of pulpit exchanges on "North Midland Association Sunday," March 11, leaving churches to make the best possible arrangements locally; and a resolution was also passed suspending the publication of the 'North Midland Circular' until the close of the war. The lack of workers, the increase in railway fares, the difficulties of travel in these days, and the high prices of commodities, of paper, printing, &c., easily explain all these decisions. Obvious reasons also lie at the back of the fourth resolution to delegate the whole business of the Association to a small "war committee" until the next annual meeting. This was felt by some good democrats to be unconstitutional in the extreme, but ultimately all submitted with the good grace of the modern Britisher, who sees his ancient rights one by one disappear. The usual annual applications for grants were considered, and the response in every case was as liberal as funds would allow. A vote of sympathy with Mrs. W. E. Addis on the loss of her husband, who had for a number of years acted as a member of this Executive, was carried in silence.

The North Midland Sunday School Association.—The usual quarterly meeting was held on Monday, February 26, in the High Pavement Chapel Council Room, Nottingham. It was decided to abandon the usual Easter meetings, which had been arranged to take place at Loughborough; the business of the Association was delegated to a sub-committee consisting of the office-bearers until the close of the war, and the office bearers for 1916 were appointed to serve for another year. In place of the late Mr. Hamilton, Mr. Cyril Dunford was appointed auditor.

Nottingham.—On Tuesday, February 27, the annual meeting of the Lang Buckland Mission to the Blind was held at Christ Church, the Rev. J. C. Ballantyne occupying the chair in the absence of the president. Mr. J. C. Warren. The first annual Report was presented by Miss M. Kirk, secretary, It stated that good progress had been made, and that in most of the directions contemplated at the inauguration of the society a year ago the work had at least been launched. The visiting had prospered well. There were seven ladies visiting in fourteen homes, the policy being to put only a few blind persons on the list and to be sure they were regularly visited. Two most enjoyable outings had been conducted which the blind guests much appreciated. The library now contained a number of books of deep interest to workers among the blind. The grave of the Rev. E. S. Lang Buckland had been tended by members of the Mission in turn, and Miss Buckland had erected a simple marble cross with a suitable inscription. The lecture promised by Mr. Ballantyne, on 'The Life and Work of Mr. Buckland,' had been given at the High Pavement Chapel on Saturday, January 13, when a number of members of the Mission were present. The treasurer (Miss I. Colton) submitted a satisfactory statement of accounts, which showed a balance in hand. The Society has undertaken to have Mr. Ballantyne's lecture printed as a pamphlet.

Pudsey.—A cordial welcome was given to the Rev. Richard Newell, who has just become the minister of the Unitarian Church, at a meeting held on Saturday, February 17. After tea, which was largely attended, Mr. Richard Berry, the Church President, took the chair, and on behalf of the committee and congregation welcomed Mr. Newell. They were passing through a very critical period, he said, and were being tried as by fire, but there were golden opportunities for the church in the near future, and under the leadership of their pastor and friend they hoped to embrace and develop those opportunities. Reference was made to the enforced absence of the secretary, Mr. Ernest Binks, through ill-health, and apologies for absence were read from ministers in the district and other friends. Mr. I. Noble, Sunday School Superintendent, and Miss Laura Stansfield, membership secretary, also welcomed Mr. Newell, and the Rev. W. R. Shanks, of Bradford, Secretary of the Yorkshire Unitarian Union, and Mr. G. E. Verity, on behalf of that body, and as an old member of the church, spoke in cordial terms. The Rev. F. Coleman, of Hunslet, and the Rev. A. Cobden Smith, of Holbeck, on behalf of the Sunday School Union and the Unitarian Ministers' Meeting respectively, and other speakers, added expressions of hearty sympathy and fellowship. Mr. Newell, in the course of a brief reply, said that the gospel of Christ was the power of God unto salvation; it was what the world most needed, but it must be presented in a practical, workable way, so that it might be what it was intended to be, and it must be backed up by character exhibited by the members of that and all churches.

Sheffield.—The Rev. A. H. Dolphin has resigned the pulpit at Unity Church having accepted an invitation to become the minister of the Unitarian Church at Lewisham.

Stepney.—A Dedication and Reconsecration Service took place last Sunday at College Chapel, conducted by the Rev. J. Vint Laughland, of Unity Church, Islington, and by Mr. Walter M. Long, the minister of College Chapel, when new members, who had already signed the roll, were welcomed. The Rev. J. Vint Laughland, in his address, spoke impressively of the need of preparation beforehand for the battle of life, day by day and week by week, and the strength gained by meeting for worship and for mutual encouragement in noble thoughts and deeds. Mr. Long then presented ten certificates of membership, and welcomed the members into fellowship.

"Safety First."

The public is gradually being educated, by means of posters and advertisements in tube railways, &c., in the art of avoiding risks to life or limb in getting into or alighting from an omnibus. The London "Safety First" Council which is assisting the London General Omnibus Company in this work has offered a prize of £5 for the best couplet descriptive of its objects. In addition to this, parodies of familiar nursery rhymes with up-to-date meanings are being published in the press, a notion which will surely attract the children. The following is a specimen of what the Council has been able to accomplish—and we may commend the motive if we cannot admit the correctness of the rhymes:—

So, children, when you'd take a risk
Remember, that you oughtn't.
It's nice to race a motor-bus,
But Safety's more important.

Children on Farms.

The Board of Education has just issued a summary of returns supplied by Local Education Authorities of children excused from school for employment in agriculture on October 16, 1916, from which we learn that the total for England is 14,915—13,823 boys and 1,092 girls, ranging from 11 to 14 years. The largest number of schoolboys exempted from attendance for the purpose of agricultural employment belong to Yorkshire (1,322), Norfolk (957), and Lincolnshire (908); the largest number of girls to Lincolnshire (177), West Yorks (147), and Worcestershire (110). In the whole of Wales and Monmouthshire only 420 boys and 66 girls up to 14 years of age were exempted.

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SUSTENTATION FUND FOR THE AUGMENTATION OF MINISTERS' STIPENDS.

Secretaries of Congregations not already on the List desiring Grants from this Fund may obtain the needful forms of application by writing, before March 31 next, to :—

The Rev. W. H. DRUMMOND,
Acting Hon. Sec.
23 Cannon Place,
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N.B.—Secretaries of Congregations already on the List need not apply for forms, as they will be forwarded in due course.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to *The Publisher*, 13 Bream's Buildings, E.C.4, not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted unless instructions are received to the contrary by Thursday midday.

SUNDAY, March 18.

LONDON.

Acton, Creffield Road, 11.15, Rev. H. C. Horsley, M.A.

Bermondsey, Fort Road, 6.30, Mr. S. P. Penwarden.

Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. W. J. Piggott.

Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. T. Pipe.

Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. W. Chynoweth Pope.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. Weatherall, M.A.

Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. D. Basil Martin, M.A.

Forest Gate, Upton Lane, 11, Mr. Frank G. Fincham; 6.30, Mr. J. Begg.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. Bertram Lister, M.A.

Hampstead, Rosslyn Hill Chapel, 11 and 6.30, Rev. Henry Gow, B.A.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. Charlesworth.

Ilford, High Road, 11 and 6.30, Rev. A. H. Biggs, M.A., LL.M.

Islington, Unity Church, Upper Street, 11, Rev. J. Vint Laughland; 7, Mr. J. Harvey Lewis.

Kentish Town, Clarence Road, N.W., 11, Mr. J. P. Rosling; 6.30, Rev. F. Hankinson.

Kilburn, Quex Road, 11 and 6.30, Rev. J. Arthur Pearson.

Leytonstone, Haydn House, 63 Fairlop Road, 11.15, Mr. C. Sheridan Stevens, R.G.A.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. Gordon Cooper, M.A.

Peckham, Avondale Road, 11 and 6.30, Rev. R. T. Herford, B.A.

South Norwood, League House, 141 Portland Road, 7, Mr. H. O. Montague.

Stoke Newington Green, 11.15 and 7, Dr. Lionel Tayler.

Stratford Unitarian Church, 11, Mr. John Begg; 6.30, Mr. J. P. Rosling.

University Hall, Gordon Square, W.C., 11.15, Rev. F. Hankinson.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. C. Hargrove, D.Litt.

West Hampstead, All Souls, Weech Road, Finchley Road, 11.15, Rev. Edgar Daplyn.

Wood Green, Unity Church, 11 and 6.30.

Woolwich, Lecture Hall (Co-operative Stores), Herbert Road, Plumstead, 6.30, Rev. D. Delta Evans.

Aberystwyth, New Street Meeting House, 11. Supply.

Bath, Trim Street Chapel, 11 and 6.30, Rev. A. C. Fox, B.A.

Birmingham, Old Meeting Church, Bristol Street, 11 and 3.30, Rev. J. M. Lloyd Thomas.

Birmingham, Church of the Messiah, Broad Street, 11 and 6.30, Rev. Lawrence Clare.

Blackburn, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. Hall.

Bournemouth, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. Davis, B.A.

Brighton, Free Christian Church, New Road, 11 and 6.30, Rev. D. Davis.

Bristol, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. Tudor Jones.

Buxton, Hartington Road Church, 11 and 6.30, Rev. G. Street.

Chatham, Unitarian Church, Hamond Hill, 11 and 6.30.

Chester, Matthew Henry's Chapel, 11 and 6.30, Rev. D. J. Evans.

Clifton, Oakfield Road Church, 11 and 6.30, Dr. G. F. Beckh.

Dean Row, 10.45 and 3.0, Rev. E. A. Voysey, M.A.

Dover, Adrian Street, near Market Square, 11 and 3.0, Rev. C. A. Ginever, B.A.

Dublin, Stephen's Green West, 12 and 7, Rev. E. Savell Hicks, M.A.

Dudley, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. Glyn Evans.

Exeter, George's Chapel, South Street, 11 and 6.30, Rev. W. H. Drummond, B.A.

Gee Cross, Hyde Chapel, 11 and 6.30.

Hastings, South Terrace, Queen's Road, 11 and 6.30, Rev. E. Lockett.

Hindley, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. R. F. Rattray, M.A., Ph.D.

Horsham, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. Jones.

Hull, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. Falconer, B.Litt.

Leeds, Mill Hill, 10.45 and 6.30, Rev. N. Anderton, B.A.

Leicester, The Great Meeting, 11 and 6, Rev. W. Copeland Bowie.

Lewes, Westgate Chapel, 11 and 6.30, Rev. J. M. Connell.

Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Rev. F. K. Freeston.

Liverpool, Bootle Free Church, 11, Rev. J. C. Odgers, B.A.; 6.30, Rev. J. E. Jenkins.

Liverpool, Hope Street Church, 11 and 6.30 Rev. Dr. Mellor.

Liverpool, Ullet Road, Sefton Park, 11 and 6.30, Rev. W. G. Tarrant, B.A.

Maidstone, Unitarian Church, Earl Street, 11 and 6.30, Rev. Alexander Farquharson.

Manchester, Cross Street Chapel, 10.45 and 6.30, Rev. John Hinkins, M.A.

Manchester, Platt Chapel, 11 and 6.30, Rev. W. Whitaker, B.A.

Manchester, Sale, 11 and 6.30, Rev. W. S. McLauchlan, M.A.

Nantwich, Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. Park Davies, B.A., B.D.

Newcastle-on-Tyne, near Free Library, 10.45 and 6.30, Rev. Alfred Hall, M.A.

Newport, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. Ruddle.

Oxford, Manchester College, 11.30, Rev. Dr. Carpenter.

Portsmouth, High Street Chapel, 11 and 6.45, Rev. G. W. Thompson.

Portsmouth, St. Thomas Street, 6.45, Rev. T. Bond.

Scarborough, Westborough, 10.45 and 6.30, Rev. Joseph Wain.

Sheffield Upper Chapel, 11 and 6, Rev. C. J. Street, M.A., LL.B.

Sidmouth, Old Meeting, High Street, 11 and 6.30, Rev. T. Bowen Evans, M.A.

Southampton, Church of the Saviour, London Road, 11 and 3.15, Rev. Victor Moody.

Southend, Darnley Road Church, 11.

Southport, Portland Street Church, 11 and 6.30.

Torquay, Unity Church, Montpellier Road, 11 and 6.30, Rev. Joseph Worthington, B.A.

Tunbridge Wells, Free Christian Church, Dudley Road Institute (side entrance), 11.15 and 6.30, Rev. S. Burrows.

Wallasey, Memorial Church, Manor Road, 11 and 6.30, Rev. A. Ernest Parry.

Warwick, High Street Chapel, 11.15 and 6.30, Rev. Gardner Preston.

West Kirby, Meeting Room, Grange Road, 11 and 6.30, Rev. C. Roper, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. Ramsden Balmforth.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. Wilfred Harris, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. Wyndham Heathcote, B.A.

Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. Sinclaire, M.A.

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GOLDEN WEDDING.

Terry—Hall.—On March 12, 1867, at Brixton Unitarian Church, by the Rev. T. L. Marshall, John Terry to Victoria Treacher Hall. Present residence, 8 Hopton Road, Streatham, S.W.16.

DEATH.

Fallows.—On March 6, at Southfield Villas, Middlesborough, Annie Fallows, aged 85, last surviving daughter of the late William Fallows.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** *All letters and manuscripts for the Editor should be sent to* 23 *Cannon Place, Hampstead, N.W.*3. *They must reach the Editor not later than Wednesday evening for publication the same week.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

THE stir on the Western Front is naturally filling us all with keen expectation. Things are going none too well for the enemy, and the armies of liberation are pushing their way forward. But this is only the beginning. The next few months are likely to be among the most exciting in history. They will expose us all to severe strain and many personal sorrows. We must meet whatever share may fall to our own lot with a high heart and a cheerful courage, if we are to be worthy of the splendid fellows who are fighting for us, and of the cause which they serve.

* * *

THE capture of Bagdad is certainly the most picturesque event which has happened in the war, and should send many people who want some cheerful reading in dark hours back to the 'Arabian Nights.' It may only be of secondary importance from the strictly military point of view; but the wise soldier knows that his strategy needs the support of far-reaching political reactions, and nowhere is this more true than in the Near East. We have always hoped that this war would not only put an end to the rule of the Turk in Europe, but also awaken enslaved peoples from their lethargy. With the breath of freedom the genius of Islam may become once again a significant factor in the higher life of the world.

* * *

THE Dardanelles Report has been seized upon greedily by the type of journalist who flourishes exceedingly when he gets a good opening for abusing public men. For ourselves, along with a very large number of quiet and we hope quite sensible people, we cannot understand why the Report was published at all, at such an inopportune moment and in its present truncated form. Partizanship will be satisfied, but some of our Allies may wonder and grieve, while men of a judicial mind will simply suspend judgment. We have not got the evidence, and the conclusions are those of men certainly no less fallible and with no greater competence in public affairs than the leaders whom they citicise. The death of Lord Kitchener, and the consequent impossibility of obtaining his evidence, have limited the inquiry, and no doubt made his friends honourably silent about some things, where they may not have agreed with his policy or his highly individual methods of work.

* * *

THESE points are recognised by the members of the Commission with a fairness of mind, which may be commended to the attention of those who are inclined to exploit certain passages in the Report in the interest of their own opinions.

> We trust [they say] that we have given so full a summary of the somewhat involved events which have formed the subject of our inquiry, that any member of the public who reads this report will be able to draw his own conclusions. Those conlcusions, it may be anticipated with some confidence, will vary. The facts, indeed, are such that no one, who approaches the subject in a thoroughly judicial spirit, will be inclined to dogmatise about them. Notably there is wide room for difference of opinion as to the relative degree of responsibility, as also to the amount of praise or blame which may reasonably be assigned to the principal authorities and Departments concerned.

* * *

PERHAPS we could have no better indication of the necessary absorption of the country in its one supreme task than its feeble interest in public questions, which at other times would be felt to be of the first magnitude. The Irish problem, with all its entanglements and bitterness, is overshadowed by the fate of the Empire and the world. Outside Lancashire the new policy in regard to the Indian cotton duties has been met with acquiescence instead of stormy debate. But the moral of all this seems to us to be that the Government must be very careful not to count on this mood, and allow itself to bring forward contentious business which has no clear connection with the successful prosecution of the war. The policy of no discussion lest we should break up our national unity or put the Government out of office requires great self-restraint on both sides. The argument against giving reasons because the war makes it undesirable for the Government to do so, is one which must be used as seldom as possible in a democratic country.

We fear that there is a growing feeling in the country that all is not well with the scheme for National Service. The practical man is beginning to ask whether anything effective has been done and what is its value to the country. No one with any acquaintance with the enormous difficulties of Mr. Neville Chamberlain's task will be impatient; but possibly a certain amount of emotional force has been lost by a little too much hurry in the matter of public appeals before the machinery for dealing with volunteers was quite ready. We are glad to see that a special form for ministers of religion has been issued this week. This will clear the way for many men who are anxious to serve as effectively as possible, and in their lack of skill in any of the specified trades were genuinely perplexed about their duty.

* * *

An important Conference of ministers of religion, called by the National Council for Combating Venereal Diseases, was held in London last week. The Archbishop of Canterbury, who presided, said that in fighting this evil the two agencies, medical and ecclesiastical, must co-operate. He looked to the meeting to increase knowledge and stimulate enthusiasm in dealing with a form of evil the magnitude of which was now, for the first time in English life, and perhaps in the life of any nation, realised, and the urgency of which was simply incalculable. Most of them, he acknowledged, had been woefully, perhaps culpably, ignorant of the details of this terrible matter. Subsequently Sir Thomas Barlow laid stress upon bad housing as a fruitful source of moral degradation, and spoke very seriously of the bad tone among quite young girls in many of the munition factories.

* * *

The work of religion in this connection is of the utmost importance, and it will require courage and resource to overcome the difficulties which no wise man will under-rate. Among the chief of these must be reckoned a certain bewilderment in the minds of ministers themselves, as they move among problems about which they have little special knowledge and where their books and intellectual equipment can give them little guidance. Some attention should undoubtedly be paid to it in their years of training, but for effective work we must look to the men who have the wisdom of experience, and for them we think that some special course of study under the guidance of qualified teachers, conferences with welfare workers, and the courage not to break down reticence but to deal with the matter gravely on suitable occasions when religious people meet to plan their work and to take counsel together, are among the methods which might be employed. If there is plague in our midst, we must grapple with it and use all our influence not only to put the young and thoughtless on their guard, but also to create that high respect for purity and noble living in the public mind, which alone can stamp it out.

* * *

A good deal is said from time to time about the future of the German Colonies, and some people are fond of urging that they ought to be given back when peace is declared, as we did not go to war to rob Germany of any of her territory. May we recommend our readers in general, and these people in particular, to read a small book on 'Germany's Lost Colonial Empire' which has just been written by Mr. John H. Harris, the Organising Secretary of the Anti-Slavery Society (Simpkin, Marshall, 1*s.* net). No one who knows Mr. Harris and the spirit in which he has carried on his great work for native races will accuse him of being influenced by militarist prejudices, but it would be hard to find a more telling argument than his against giving back any of her colonies in the tropics to Germany. It is a case where people with little knowledge of the facts, and trying to solve complicated human problems by the logic of abstract ideals, may go fatally astray.

* * *

Mr. Harris approaches the whole subject from the point of view not of European politics but of the interest of the native, though he cannot, of course, ignore the fact that there are cogent reasons, both local and imperial, against any policy of restoration. He points out that Germany's attempt at a colonial empire has been a complete failure. She appropriated vast territories with a view to finding an outlet for her surplus population, and her settlers for obvious reasons go elsewhere. The whole grandiose scheme of a colonial empire was badly conceived and has ended in failure. "This disillusionment," Mr. Harris says, "was beyond question one of the main causes of that political irritability which for the last five to ten years has characterised Germany's outlook and has kept Europe on the edge of the precipice."

* * *

But meanwhile Germany has been in possession of vast territories and she has used them simply as labour colonies where the native must be made, by all necessary methods of frightfulness, to toil for his white master. "The German attitude towards the native is that of the overlord, who regards the African and Polynesian races, not merely as subject peoples, but that the only object of their being in the world at all is that they should be hewers of wood and drawers of water for their taskmasters." The result has been a hideous story of oppression and extermination. The native population has dwindled away in its misery or has been systematically done to death, and in Germany itself there has been a growing feeling of exasperation as the failure both in the political and the economic sphere has become more and more apparent. As one candid writer puts it: "We tried to assume to ourselves the functions of Providence, and we tried to exterminate a native race, whom our lack of wisdom had goaded into rebellion. We succeeded in breaking up the native tribes, but we have not yet succeeded in creating a new Germany."

* * *

Whatever the future of Germany may be as a colonising power, it is clear that any legitimate elements which there may be in her dream of expansion can only be satisfied in temperate lands. In the tropics she has only shown a capacity for enslaving the people not for governing them. We have the highest reasons of humanity for refusing to restore any of her colonial victims when the war is over. Their appeal to us is contained in the words of a native of Togoland addressed to Mr. Harris last year: "The Lord has hearkened unto our cry, and we are for ever saved from the clutches of the German Eagle. Do fight for us that Togoland may never be given back to the Germans! Where shall we be, we who hate the Germans so much? Let their coming back be impossible....We are in the hands of the British Government, let us remain where we are...."

* * *

At the Annual Meeting of the Midland Christian Union at Birmingham on Monday Mr. Arthur Chamberlain spoke hopefully of the future relations between Capital and Labour. He took the view that Capital was earning enough but not too much, while Labour was receiving too small a sum to enable people to live in health and happiness. He thought that the way out was to be found in increased output for which Capital must pay Labour at full rates, while the trade unions would have to remove all the restrictions on output which existed to-day, and would have to encourage production to the utmost. The difficulty lay in getting Capital to realise the error of its ways and in getting Labour to believe in the genuineness of Capital's repentance.

THE HEALING OF RELIGIOUS DIFFERENCES.

We heard the other day of an incident, which illustrates the new way in which familiar religious differences are regarded by men who have been drawn close together by the comradeship of duty and danger. At a certain town in France a popular officer had died. At his funeral three chaplains, Anglican, Roman Catholic and Nonconformist, walked at the head of the procession, and the Roman Catholic priest and the Nonconformist minister, looking over the same prayer book, led the responses in the Anglican service. Probably none of the three men had ceased to be tenacious of his own opinions. Theological differences and ecclesiastical divisions have not crumbled into dust under the spell of this and countless other acts of brotherly kindness. But who can doubt that a new spirit is working in the hearts of men, which is giving fresh prominence to things which were once too lightly esteemed, and depressing others, which have long stood first in the eyes of religious disputants, into a position of inferior importance?

We are not among those who wish to indulge in prophecy about the effect of the war upon religion. We are far more conscious of the testing of our familiar habits in faith and worship, than of any clear vision of the forms of thought and ritual which are likely to survive. We are toiling in the darkness, at the foundations of the temple of God's love and praise, which our children's children may see in its beauty.

With aching hands and bleeding feet
We dig and heap, lay stone on stone;
We bear the burden and the heat
Of the long day, and wish 'twere done.
Not till the hours of light return,
All we have built do we discern.

But even now we are beginning to see, dimly it may be but yet with strong spiritual assurance, that men are drawing together just on those things about which there has never been any kind of dispute among Christians. It is not that we have come to some temporary agreement to live on some lowest common measure of faith for the sake of national unity in the face of the enemy. We do really feel that the love and goodness, which Christians of every sect and of no sect at all cherish as an ideal and seek to embody in their lives, are the deepest and most precious things in our experience. No doctrine, however satisfying to our own intelligence, no form of ritual, however helpful to our own religious need, has such power to bring us into fellowship with other men and make us one with the love of God as noble generosity of hand and heart, the courage of unselfishness, and the life spent in doing good.

All this sounds very simple, and yet to countless hearts it is coming as a glad discovery. It is an experiment in a larger kind of religious fellowship than they have ever known before. They are beginning to touch other lives, which once seemed alien to their own, just at the point where they are most sensitive to affection and most open to the joys of comradeship. As they enter more deeply into the entrancing human interest of it all many other aspects of religion may seem to be forgotten for the moment; but this need not give rise to any anxiety as though we were in danger of sacrificing the emotional and intellectual life of Christendom to some scheme of practical duty divorced from the vision of God. The truth is that the theologians and the ecclesiastics have lorded it over us too long, and Christianity will suffer neither in its thought nor its worship if it gives all its strength for a season to the pure passion of goodness, as it did in the days when it won its greatest triumphs.

Differences must always exist in a world that is alive, for they spring naturally from the varieties of temperament and tradition. They become an injury to religion when they fester into intolerance and make the citizens of the spiritual commonwealth into strangers and antagonists. But the teaching of history and the plain human needs of this time should convince us that there is neither peace for divided hearts nor healing for our wounds to be found in any formula, nor even in the recognition of common elements of goodness in our fellow-Christians as a pleasant fact, but one which after all is only of minor importance for religion. Goodness, the Christian character in its purity and beneficence, will accept no divided allegiance at our hands. As soon as we put it in a position of secondary importance religion loses its healing and uniting power.

As we watch the growth of this new sense of comradeship among men who are brave and true of heart, as we overhear many of them who have the gift of expression confess that this is for them the essential thing in religion and the best evidence they can have of the presence of God in their lives, we are full of hope for the future. That the effect of this spirit will be revolutionary we fully expect; for there is much both in our religious practices and our theological schools which has become stale and unprofitable and is ready to die. But instead of following these dim paths of speculation let us fix our eyes upon our own duty, and consider the temper in which we should foster this new spirit of harmony in the community to which we ourselves belong. The best contribution which any man can make to the healing of the wounds of religious difference at the present time is to be found in the effort to make the fellowship of all good men a beautiful and effective thing in the small segment of the religious world, his own church and denomination, where his influence can be most effective. As we look back into the past we are conscious of differences of thought and policy which have been allowed to harden us into narrow partisans, of rivalries which have weakened common efforts for the good of men, of many failures to distinguish clearly between obstinacy of mind and loyalty to principle, of controversies which have come dangerously near to being quarrels; and as we look into our own hearts many of us have to confess that we have had far too little of the religious magnanimity which lives, not in these things, but above them. Seldom has such a golden opportunity been given to men of escaping from these toils of their own past. If common duties have not given a new touch of intimate comradeship to all our work, and common sufferings made us wondrous kind, of what use is it to us that this day of visitation has come to try our hearts? In the fellowship of goodness we are closer to one another than we ever knew before. As for the differences and controversies of the past, some of them we remember calmly and rationally as

matters about which sensible men may disagree without estrangement. But there are others which have gone down into the grave, and we do not want even to place a stone to guard their memory or to mark their resting place, for in them there was some root of bitterness which destroyed the noble fellowship of good men, and we do well in rising above them to leave them behind.

Good Thoughts for Evil Times.

Children of men! the unseen Power, whose eye
For ever doth accompany mankind,
Hath look'd on no religion scornfully
That men did ever find.

Which has not taught weak wills how much they can?
Which has not fall'n on the dry heart like rain?
Which has not cried to sunk, self-weary man:
Thou must be born again?

Children of men! not that your age excel
In pride of life the ages of your sires,
But that *ye* think clear, feel deep, bear fruit well
The Friend of man desires.

Matthew Arnold.

To live well differs from living extravagantly: for the first comes from moderation and a sufficiency and good order and propriety and frugality; but the other comes from intemperance and luxury and want of order and want of propriety. And the end (the consequenee) of the one is true praise, but of the other blame. If then you wish to live well, do not seek to be commended for profuse expenditure. Epictetus.

Lord God of Humanity, whose hidden purposes are being worked out in the bitter conflicts of the nations; we pray Thee for steadfastness and courage in the trials and dangers of our country defending the Right and upholding Freedom. Teach us daily to place national interests before self-will and private prejudice; to encourage hope and to spread cheerfulness, in ourselves and our neighbours; to wait without impatience; to endure without complaint; to trust our leaders; to honour our soldiers and sailors, both those who have died and those who are ready any day to die, for their friends and for Thee. So may our spirit be worthy of our responsibilities, our dangers and our ideals; and deny us not the Light of Thy Presence and the Comfort of Thy Love as we pray that Thy Kingdom may come nearer, and Thy will be done on earth even as it is in Heaven.

Amen.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. Letters cannot be inserted without the writer's name, *and all private information should be accompanied by the name and address of the senders.*

MINISTERS OF RELIGION AND NATIONAL SERVICE.

To the Editor of The Inquirer.

Sir,—With the broad outlook raised by yourself editorially and with Mr. Bowie's letter in the current number of your journal I imagine most, if not all, of the saner ministers in our body will be in real sympathetic accord. There is a real call to National Service, and one aspect of that call for ministers, as for other men, is secular, not simply religious service. Most of us, I hope, believe that this principle is sound and incontrovertible; there is a real genuine urgent need for national secular service on the part of our ministers. But I confess that I feel not a little apprehension lest the other part of our clear and unmistakable duty to our nation be forgotten, and I emphasise the other part so that no one shall accuse me of wishing to avoid, in my own person or that of other ministers, our secular share of national service. But the secular side is not all that is required of clergymen and ministers at the present time. There is another aspect more difficult to fulfil, and, I am convinced, of the two the more urgent.

At present there is a policy of silence,—I do not wish to raise the issue whether it is a wise policy or not,—in regard to the darker character side of the war, both as regards men and women, old and young, but chiefly the young of both sexes. It may or it may not be right to avoid all mention of evils that are patent to any intelligent man or woman who uses his or her eyes and is not blinded by the gross inaccuracies of our daily press. But I maintain if we are silent we ought not to be negligent, and we ought to clearly realise that while toleration is a grand and noble word, supineness and apathy are ignominious and contemptible.

When you, sir, state that "everything which tends to mould the ministry into a sacred caste....makes it intrinsically secular" I am in complete agreement, but this is true only if the minister has no real spirituality. It does not apply to one who preserves the outward unobtrusive observances of his calling and inwardly is a man who sees the spiritual in everything, and though, of course, a man like other men, tries to carry this spiritual outlook into all his daily life and keep this same spiritual outlook to the fore in social life. Now, it is just here where it seems to me ministers, and the clergy generally, have failed, not merely now but still more definitely in pre-war times. There is a spiritual side of sex, "the lower or cottage ideal," even if this ideal can sometimes be realised in a dwelling larger than a cottage; there is a spiritual side of motherhood and fatherhood and a spiritual relation of the child to the parent, and there has been far too much unpleasant accentuation of the physical side of sex in both of these relationships, often by teachers quite incompetent to teach the truly sublime wonders of science on this wonderful relation. There is a spiritual side to patriotism, not the patriotism that wishes us to be the first empire in the world, but one that can quicken us by honestly teaching our great traditions. The word Providence has still a real meaning to those who take the pains to study social and biographical history sincerely, and our moral consciences of truth and of goodness are still realities of our souls and the whole spiritual outlook, which we neglected before the war and neglect now, would take us back to a great trust and hope in God.

I find little or nothing of this in our life to-day. Divorce, immorality, marriage, duties of parentage, living a natural life, are coming to be thought of as medical and legal problems, while duties and sins and unselfish affections are spoken of less and less. Here is what I would consider the other call to ministers and clergymen, the call to spiritualise our pulpits, to make people feel the sanctities of life because we feel them ourselves and have thought them out; and if we could give some of our time to bring an influence in munition areas, where thousands of young girls and lads are exposed to all kinds of coarsening influences, we could be of real value.

Parliamentary activities are of some importance as regards such grave problems as alcohol, immoral diseases, and other social evils, and the lower grade of medical science teaching, which appeals to the coward in us all by pointing to terrifying consequences, may be of some utility also; but what is wanted is not the unhealthy dwelling on the unhealthy and evil aspects of life, nor the revival of childish superstitions that we all ought to be heartily ashamed of, but the higher reaches of the life sciences, which, by disclosing the grandeur of living, come near to and support the religious purposes that can quicken life.

If we remember the one side of our national service, the secular side, let us not forget the other, to which we have devoted our lives, unless we are indeed hypocrites; and may we not say that for this spiritual call the war is asking, nay demanding, from us not less but far more of the teaching and practice that is sincerely Christian, that makes us see the real grandeur of living, in spite, perhaps even because of its present tragedies? Science is no foe to the

sublime; it is only its inferior votaries, like mere commonplace religious teachers, who get such impressions. To see the spiritual in nature and to see through nature to God, this is our calling's mission and our country's need.

In the call for the one service, the secular, the material need, let us not forget the other upon which the very justification and hope of humanity must ultimately rest.—Yours, &c.,

J. Lionel Tayler.

March 10, 1917.

MEMORIAL NOTICES.

MR. PHILIP JOHN WORSLEY.

By the death of Mr. Philip John Worsley at Clifton on March 7, in his 83rd year, our community loses another of those high-minded laymen whose purity of character and devotion to the public good are the ripe fruits of their religion. His father, the eldest of three brothers, had early come under the influence of Dr. Lant Carpenter at Bristol, and after his settlement in London had joined the congregation of Essex Street Chapel, where the ministry of the venerated Thomas Madge planted the first lessons of the Gospel in the heart of the young Philip John. Educated at the University College School, he passed in his 16th year into the College, where he was a fellow-student with Mr. Alfred Wills, George Du Maurier, Henry Russell Greg, Vernon Darbishire, Rupert Potter, and James Kitson (afterwards Lord Airedale). Visits to relatives in France, and a period of study at the University of Freiburg with the intention of becoming a metallurgist, helped to broaden the culture of his College days, and awakened the love of travel which was one of his chief recreations in later years. He finally devoted himself to the chemical industry, which was then rapidly developing, and joined the Netham Chemical Works, near Bristol, afterwards incorporated in the United Alkali Company, of which he became a director. His conspicuous business ability led naturally to his association with some other Bristol enterprises.

Happy in his home life by his marriage with his cousin Miss Taylor of Starston, in 1861, he found time to take part in the varied institutions connected with the fine old Lewin's Mead Meeting, and his aid was increasingly sought in the educational activities of the City. His religious faith was the deepest force in his character, veiled, indeed, by a natural reserve of expression, and a sensitive shrinking from display, but none the less clearly the guide of his conduct and the centre of his interests. He was proud to tell his children that through him and their mother they could claim descent from four of the ejected ministers of 1662, John Meadows, Benjamin Fairfax, Nathaniel Fairfax, and George Hughes. To this inheritance of Nonconformist principle he was always faithful. The Schools and Domestic Mission connected with Lewin's Mead never claimed his help in vain; he was intimately acquainted with our congregations and ministers in the West of England; and he brought valuable judgment and advice during many years to the board of Managers of the Sustentation Fund.

A rare and beautiful modesty withheld him from seeking public office, but the development of Board School work soon drew him into active labour, and in 1875 he was formally identified with the Liberal party as President of the Anchor Society. A seat on the magistrates' bench followed, where his patience and impartiality were quickly recognised. When University College was founded he was a member of the governing body, which included Mr. Jowett, then Master of Balliol, Dr. Percival (now Bishop of Hereford), and other distinguished men, and he was for many years vice-chairman. The elevation of the College into a University for Bristol commanded his warm support, and he became an honoured member of its Council. As Chairman of the Charity Trustees he superintended various schools connected with that body, the Bristol Grammar School, Queen Elizabeth's Hospital, and the Red Maids' School; and as Chairman of the Trustees of the Red Lodge Reformatory, founded by Mary Carpenter, he brought it into a state of the highest efficiency.

Declining strength in his latter years involved withdrawal from much of this public work, and he turned with enjoyment to the books and garden in which he had always found peaceful refreshment. Advancing age did not debar him from sharing in public worship, and till a very few weeks before his death he was regularly in his accustomed place in the Oakfield Road Church, Clifton. The tall and slender figure moving with quiet composure, the fair complexion and hair hardly touched with silver, the mellow voice through which the deeps of a strong self-controlled nature found such gentle but definite expression, will long live in the memory of his friends. Happy are the sons and daughters to whom he was bound by such tender affection. As he passes from us along the upward way farewell is merged in faith, *Lætabitur justus in Domino.* J. E. C.

The funeral took place on Saturday, when the service, conducted by the Rev. Dr. Beckh and the Rev. R. H. U. Bloor of Exeter, was held at Oakfield Road Church, Clifton. There was a very large attendance of relations and friends. Several deputations were also present representing the University and the public and business life of Bristol.

MR. JAMES R. BEARD.

If all the friends and admirers of Mr. James Beard were to record their deep regard for his memory, The Inquirer would overflow with tributes as affectionate as they would certainly be sincere. It is true that during more recent years his health has not allowed the generous affluence of busy intercourse which so long and fruitfully filled the period of his vigour; and in the meantime many of those who were most closely associated with him in good works have preceded him into the Beyond. But happily, he had the gift of drawing younger men to himself, and there are many who will long cherish his name among those of their best helpers and inspirers. It was not, indeed, his part to emulate the academic labours of his father, Dr. John Beard, or to rival the scholarly eloquence of his brother, Dr. Charles Beard. But as a business man he filled a place fully worthy of such eminent kindred, and in his own way he served his generation as diligently, and perhaps as effectually, as they. His influence, no doubt, chiefly lay in the Manchester district, though it was by no means limited to that circle. His sympathies, like his knowledge of men and movements, were widespread, and as occasion served he took a share in efforts far remote from his beloved Lancashire and Cheshire. But it was there more than elsewhere that his kindly voice and hand were most familiar, his wise foresight most displayed, and his persuasive appeals most successful. There is no space at our disposal to enter upon any detailed account of his share in that valiant missionary enterprise which a quarter of a century ago distinguished the Manchester group. Later, his zealous interest in the Home Missionary College was equally warm, and contributed towards an apparently more abiding success. It is known to many of his former correspondents in different parts of the country how deeply he entered into matters of debate which at one time threatened the denomination with disastrous schism. Mr. Beard frankly stood by the definitely "Unitarian" standard, but like all the wiser men he was studious to find the way of tolerant union among the various types of thought in our Churches. It is pleasant to recall that in the background to all his public work there lay, not only that gracious home-life and professional integrity which formed the staple of his life, but also the taste for literature and original expression which one happy day took even his friends by surprise in the publication of a volume of verses, kindly, humorous, thoughtful. The surprise, however, could not last long. When we recalled the real temper of the man we knew and with whom we shared the prose of toil, we felt that—as in so many cases—the goodness and constancy of his life were rooted in habitual love of the best and truest and most beautiful.

On Sunday last at Knutsford the Rev. G. A. Payne referred to the sad loss which the congregation had suffered in the following terms:—

Though we cannot help feeling sad that we are to see him no more in the flesh, there is nothing to lament. He was in his 75th year, and had suffered many serious illnesses. We all have sympathy deep and profound for Mrs. Beard and the members of the family in the sad and sudden loss they have sustained, but for him there can be no vain regrets. He believed in no Day of Judgment. As he expressed it himself, in a few lines:—

> The Priesthood say,
> "Fear Judgment Day,
> God's justice own and laud it."
> The soul replies, "'Tis every day
> God holds his audit."

He had done his work, and he did it conscientiously. In his younger days he was a most strenuous worker in all kinds

of ways, and by means of many philanthropic agencies. As a kind and sympathetic and generous friend we shall remember him, as one who had unbounded faith in God, and tried to live a God-like life. Retiring from the larger life of Manchester he came among us in 1899, and for the past eighteen years he has shown a deep interest in our little chapel, its institutions, and its members. We all loved him, and felt for him the deepest possible respect and esteem.

At a meeting of the Committee of the Provincial Assembly of Lancashire and Cheshire on Tuesday, March 13, the following resolution was passed :—

"That we have received with the deepest regret the news of the death of Mr. James R. Beard, and desire to express to the bereaved widow and family our sincere sympathy with them in their loss.

"That we further place on record our grateful recognition of the valued services rendered by Mr. Beard to our churches, and especially to the Provincial Assembly, of which he was a life-long member and a past President, serving also, up to the time of his death, on the Advisory and General Committees. That we would finally bear testimony in abiding and affectionate remembrance to his kindly nature, his high character and his earnest devotion at all times to the welfare of his fellow men."

MR. WALTER CLIFF.

We regret to announce the death of Mr. Walter Cliff, which occurred on March 1, at his residence at Melbourne Hall, Melbourne, near York, after an illness of two or three weeks. For many years Mr. Cliff, who formerly resided at Western Flatts, Wortley, was one of the best known and most respected citizens of Leeds, and his interests and influence in political, civil, agricultural, commercial, and sporting life have been widespread, and always directed towards the encouragement and maintenance of the highest standard and traditions. His charitable contributions have been on a liberal scale, and many of the most worthy institutions in Leeds have benefited by them.

In public life Mr. Cliff was a Justice of the Peace of the East Riding of Yorkshire, and took an active part in connection with recruiting and Special Constabulary work. He was for many years chairman of the Bramley Guardians, and took an active part in the work of the Board and the Assessment Committee. His interests in commercial life were large and varied, and together with his brothers he was the owner of extensive iron and steel works. His personal work was mainly connected with a colliery, of which he retained active management. He also carried on, with the help of a manager, some refreshment rooms, a hotel, and a café, not for personal profit, but from a desire to practically demonstrate what it was possible to do in providing for the people who used them satisfactory accommodation and food at low cost. He was keenly interested in the question of feeding necessitous school children. Before this became a part of the duties of the Local Education Authority, he paid out of his own pocket a considerable sum for the daily feeding of a number of such children from Wortley.

Preaching at Mill Hill Chapel on the Sunday following Mr. Cliff's death, the Rev. A. Cobden Smith made an appropriate reference to the loss which the chapel had sustained through the sad event, reminding the congregation that, until Mr. Cliff took up his residence at Melbourne Hall, he was a regular attender at their services, and still remained a seat-holder and a generous subscriber to the chapel and its institutions. The interment took place at New Wortley Cemetery on Monday, March 5, in the presence of a large and representative gathering. The Rev. A. Cobden Smith officiated.

MAJOR-GENERAL JACOB.

We are indebted to *The Exeter Express and Echo* for the following account of the career of Major-General Jacob, whose death on March 8 at the age of 79 will be a severe loss to the Abbey Chapel, Tavistock :—He was the second son of the late Lieut.-Col. W. Jacob, Bombay Artillery, and in 1861 married Eliza, daughter of the Rev. G. A. Jacob, Teignmouth. He entered the army in 1855, served in the Indian Mutiny, 1858, (for which he received medal with clasp) ; in the Afghan War, 1880-81 (dispatches and medal) ; was promoted to the rank of Major-General in 1894, and placed on the retired list in 1897. In Tavistock, where he came to live after his retirement, he was very highly respected and much esteemed in the town, for the poor inhabitants of which he had great sympathy, and he was ever ready to lend them a helping hand, frequently rendering financial aid to deserving cases. He was especially generous to the Abbey Chapel, to which he was greatly attached, and where, on his severing his connection with the Church of England, he was a devout and constant worshipper. He leaves a widow, two sons—Col. Arthur Jacob (India) and General Sir Claude Jacob (France)—and two daughters, Mrs. Colbourne (who is in Canada), and Mrs. Ash-King, the latter being at Brooklands with her mother, Mrs. Jacob.

PUBLICATIONS RECEIVED.

Cambridge University Press.—Science and the Nation: Essays by Cambridge Graduates, with an Introduction by the Right Hon. Lord Moulton, K.C.B., F.R.S. Edited by A. C. Seward, F.R.S. 5*s.* net.

Messrs. Constable & Co.—Permanent Values in Education: Kenneth Richmond. 2*s.* 6*d.* net.

Messrs. Macmillan & Co.—The Cycle of Spring: Sir Rabindranath Tagore. 3*s.* 6*d.* net.

Messrs. G. P. Putnams Sons.—The Growth of a Legend: Fernand Van Langenhove. 5*s.* net. Jesus and The Christian Religion: Francis A. Henry. 15*s.* net.

Messrs. Stevens & Sons, Ltd.—Defensively Armed Merchant Ships and Submarine Warfare: A. Pearce Higgins, M.A., LL.D. 1*s.* net.

Messrs. Simpkin, Marshall & Co.—Germany's Lost Colonial Empire: John Harris. 1*s.* net.

Mr. T. Fisher Unwin.—Charles Lister. Letters and Recollections, with a Memoir by his Father, Lord Ribblesdale. 12*s.* 6*d.* net.

Miscellaneous.

Cornhill Magazine, The Round Table.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is registered by the London County Council, under the provisions of Section I. of the War Charities Act, 1916.

The objects of the Fund are: (1) *To aid the Belgian hospitals and convalescent depots in France, and the Belgian military doctors at the Front in Belgium ;* (2) *To maintain a Civil Hospice at Calais ;* (3) *To aid the Belgian School Colonies in France.*

113th List of Subscriptions.

	£	*s.*	*d.*
Already acknowledged	16,379	15	7
Miss Mary E. Swaine (twenty-third donation)	2	0	0
Miss J. Partridge (fifth donation)	5	0	0
A. J. A., Deal (twenty-fifth donation)	0	5	0
The Rev. and Mrs. T. Bowen Evans (sixteenth donation)	1	0	0
Anonymous	5	0	0
Miss Frieda Speller, money earned by invalid girl by embroidery (third donation)	1	0	0
Mr. F. Maddison (twenty-fourth donation)	0	10	0
Mr. and Mrs. Harold Coventry (monthly donation) ..	1	0	0
Mr. and Mrs. C. W. Chitty (thirty-second donation) ..	4	0	0
Mrs. Sidney Martineau (third donation)	25	0	0
Mrs. Roscoe (fifteenth donation)	10	0	0
Mrs. Aspland (sixth donation)	5	0	0
Mr. Geo. Banks (twenty-sixth donation)	1	0	0
Miss S. J. Gregg (nineteenth donation)	1	0	0
Mr. and Mrs. Fred. F. Perris (fourth donation)	1	0	0
Miss C. Harrold (ninth donation)	10	0	0
Mrs. Schultz (fifth donation)	1	1	0
	£16,453	11	7

Parcels have been received from : Redlynch House Work Depot (per Mrs. Robinson) ; The St. Helen's Unitarian Girls' Sewing Circle (per Mrs. Fryer) ; Miss Short ; Mrs. Manning Prentice ; Mr. E. Cook ; Mrs. Comyns Carr ; Miss Evelegh ; Mrs. Hanna ; Miss Lee ; Miss Hervey ; Mrs. R. Roscoe ; Mrs. and Miss Cook ; Mrs. F. Perrot ; Rosslyn Hill Sewing Society (per Mrs. Thomas Cobb) ; Anon., Elstree ; Mrs. Keating ; Mrs. Henry Woodall ; Bournemouth Unitarian Church Working Party (per Mrs. V. D. Davis), 2 parcels ; Miss Green ; Epsom Sewing Society (per Mrs. James Thorneley) ; Old Meeting Church, Birmingham (per Mrs. Lloyd Thomas) ; The Girls at "Farringtons," Chislehurst.

WEEKLY NOTES.

We hear good accounts of the Calais hut. The Commandant writing recently says : "We were glad to see Miss Holmes back, looking much better for her holiday

in England. We have always more than seven hundred dinners a day to serve—I need not tell you that it is not always easy for me to find sufficient quantities of food for this number of men. We have just passed through a very hard time. The frost has been really terrible, but since yesterday things are better. We have begun the English classes and we have over sixty pupils already. There are also French and Flemish classes and a class of the illiterate."

These classes have been planned since the opening of the hut, and it was arranged to use the reading and writing room for this purpose. But this turned out to be impossible, as the number of men using it was so great that the room could not be spared. It also became necessary to have a room for the orchestra to practise and the dramatic society to rehearse in. The profits made in the first three or four months permitted the erection of an annexe especially for this purpose, and after the usual delays (due to the fact that the manual work is done by the army, and they are constantly being called off for more important work for the army) the room was completed about Christmas time, and has proved an immense boon. We were always anxious that the Hut should be something more than a place where the men could be well and cheaply fed and excellently entertained. This educational effort crowns the work.

Rose Allen.

SPECIAL WANTS.

Unbleached calico bags, 8 by 12 in. up to 14 by 24 in., and all intermediate sizes.
Pyjamas (*urgent*).
Shirts, socks, slippers, handkerchiefs.
Mufflers, cardigans, mittens, helmets.
Pants, vests.
Towels of all sorts.
For the Maternity Home at Calais :—
Layettes, on Belgian methods (patterns to be obtained here).
Chemises for women.
Warm shawls for babies.

The name and address of sender and list of contents should be enclosed in each parcel.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W. 3.

LIVERPOOL DISTRICT MISSIONARY ASSOCIATION.

ANNUAL MEETING.

The Annual Meeting of the Association was held at Ullet Road Church last Saturday afternoon, with the President, Mr. A. S. Thew, in the chair. Supporting the chairman were the Rev. W. G. Tarrant, and Mr. G. G. Armstrong, representing respectively the British and Foreign Unitarian Association and the Provincial Assembly of Lancashire and Cheshire. The report of the past year's work was of a most interesting and encouraging character. A tribute of esteem was paid to the Rev. C. Craddock, who has retired from the active ministry, and a welcome accorded to the Rev. J. Horace Short, who has recently settled as minister at St. Helen's. Appreciative reference was made to Major Burroughs, the Lay Secretary, Lieut. Roberts, the minister-at-large, and Second Lieut. Short, the minister of Bootle, and the hope was expressed that they might soon return safe and sound. Sympathetic reference was also made to those friends who have been wounded or have died as the result of the war, and to those who have suffered the loss of relatives and friends, or are in grievous anxiety concerning loved ones. The large debt which had hampered the Association for some time has been completely liquidated, and the year ended with a substantial balance in hand. Garston Church had been temporarily closed, except for the Sunday School, while St. Helen's had started on its new stage of development with bright prospects of success. The Assisted Churches at Crewe, Bootle, and West Kirby were holding their own, notwithstanding the difficult war conditions, and throughout the Liverpool District there was evidence that the cause of a Free Christianity is possessed of abounding vitality. Early in the year a Lay Preachers' Union was established, and it has done remarkably good work. Its members comprise 24 men and 3 women, who have conducted 134 services, of which 7 were for other religious bodies than our own. The Council had not "found themselves in full agreement with those who say that the present war period lays upon all one duty, and one only, that, namely, of bringing the war to a successful conclusion. In common with all, they recognise that duty to be imperative; but they feel that it is not by any means the only duty implied in the situation. The duty to the present is impressed upon us daily and hourly from all sides, and, whether in material or spiritual aspects, is not to be neglected. But your Council feel that there is a duty and responsibility to the future and for the future which also must be faced in the present, and this they have sought not to overlook. In this respect the necessity for sincere, sane and strong religious life and effort is not less but greater than ever it was, and a free, spiritual faith, resting on realisation of God in man, and man in God, and inspiring to brotherhood in all human relationships, is a national asset of the first importance, in times of strain and stress to be cultivated and cared for with exceptional zeal, and made adequate not only for present emergencies, but also for the Gospel and message of the churches in days to come when the labour of rebuilding a shattered civilisation will have to be undertaken." The Monthly Conferences arranged for the winter months have been of great value, and have been met by an unqualified appreciation; and a series of sermons is to be preached synchronously in most of the churches this spring on 'The Message of a Free Faith to a World in Travail.' The Missionary Sub-Committee has other suggestions to bring forward in due course, for it believes "that a bold programme of public effort based broadly and comprehensively would have a far-reaching influence which would react favourably upon the life and activity of our own churches."

The Chairman, in moving the adoption of the Report, said, from a long experience of Annual Meetings he could not remember a more interesting and encouraging Report. The Rev. W. G. Tarrant, in seconding, emphasised the value of the Association's declared aim, namely, the strengthening of the sense of denominational fellowship and corporate unity amongst the membership of the churches. It was rare to find a note like that. If there be any spark of manliness in our heart now is the time for it to burn clearly. Ours is the duty to hearten those around us who seem to have lost faith. Sympathy is the starting-point from which may be rebuilt the religious life. Religion has not failed; but the failure has been with irreligion—neglect of the law of God and of divine service. Conditions for religious effort in Liverpool were favourable, where there was a rich and inspiring heritage of pulpit and civic work. To-day we need an overpowering compulsion to be our best and to do our best.

A resolution was moved by the Chairman, and seconded by Mr. C. Sydney Jones, expressing a warm and affectionate appreciation of the helpful and sympathetic comradeship of the Rev. J. C. Odgers, who, after a long ministry at Ullet Road Church, is retiring from the active ministry next June. Over a considerable period Mr. Odgers had served the Association in the capacity of President, and had done very much towards unifying the churches in common sympathy and aims. He has been everybody's friend, and especially has his genial companionship and counsel been valuable in association with his brother ministers. He leaves behind him an influence and a memory which will endear him to all who knew him as long as life lasts. A more coveted memorial than that no man can wish for. Mr. Odgers replied in feeling terms, saying both he and Mrs. Odgers would find it very difficult to break the many tender ties which bound them to Liverpool; and he hoped that after a period of much needed rest he should be able to render some assistance to the churches of our denomination and to the cause of free religion.

A hearty vote of thanks was passed to the retiring president, whose devotion and geniality have gained the esteem and affection of all his associates in private and public life. The burden of his many years of active life rests lightly upon him, and his friends trust that for many years to come he may move amongst them with his characteristic cheerfulness and belief in progress. Thanks were tendered to the minister and committee of Ullet Road Church for their kind hospitality in entertaining the Annual Meeting.

After tea the members and friends again assembled to hear Mr. G. G. Armstrong deliver a lecture on 'The Churches and International Peace.' He said that for many years peace had been the frequent subject of sermons and resolutions. Some people tried at the beginning of the war to reconcile Christian teaching with what was done; but most have had to readjust their ethical ideas to the actual realities of to-day. Most still believed they had a firm hold on the principles of their Teacher—love to God, and even to their enemies. A very little advance along that path would tax all the strength that some of them had. It imposed upon them the duty of think-

ing the best possible of their enemy, to be careful and judicial in forming their opinions, while they found themselves faced by a spurious patriotism which wanted them to believe the very worst of their enemy. There were arguments which held human life too cheap. Victory must be brought into relation with its cost, and we must gauge the value of that vicarious bravery which says "We will conquer at all costs." On our honour and before God we must face this question: What are we fighting for? The answer is a permanent peace. Our young men, many of whom will never return, went out for that. There was never to be war again, they said. Surely it meant something more than an armed peace; but it will not be secured merely by exhaustion. It must be a peace of real security, of contentment, of international godliness. Each nation must have its own freedom to develop on its own natural lines, in accordance with its genius. President Wilson will be known to posterity as the one who brought us hope. What have our churches to say of that hope? What will they do to make it a reality? There must be some sort of supernational authority, resting at first upon force. There must be no sectarian or denominational isolation; but all the churches must range themselves on the side of this higher patriotism in order to achieve the higher law of duty. They must aim at, as well as preach, the brotherhood of man. Racial animosities must cease, for true Christianity is the most international of all things. A faith in the possibility of such a change is inherent in belief in good of every kind, and in the conception of a divinely governed world. To doubt this, to believe that this sort of thing is to go on indefinitely, and that we cannot change it, is to deny our God.

There was no discussion after this very impressive address, but a vote of thanks was moved by Dr. Mellor, and seconded by the Rev. J. L. Haigh, and the meeting was brought to a close by the singing of a hymn and the benediction.

THE MIDLAND CHRISTIAN UNION.

ANNUAL MEETING.

The Annual Meeting of the Union was held at the Church of the Messiah, Birmingham, on Monday, March 12. The President, the Rev. J. M. Lloyd Thomas, was in the chair. The Report of the Committee showed that another year's successful work had been accomplished, in spite of the great difficulties occasioned by the war.

The President, in moving the adoption of the Report, said: "I may congratulate our churches on having come so successfully through a time of unparalleled difficulty. They have recognised their mission as Christian societies that are here not merely to be ministered unto but to minister, and they have taken a conspicuous share in bearing the burdens of this war, both in combatant and non-combatant spheres. This is no time for complacency, but I should be affecting a detachment and indifference which are not mine if I failed to say that we are proud of the example of self-sacrifice set by their members. We think with reverent and affectionate sympathy of those who have paid the extreme price of honour, and of those who now mourn their glorious memories. Their grief cannot be all sadness, for it has mingled with it a nobility and a humble pride that transcends and sanctifies personal suffering. Beyond these there is the circle of men now dedicated and prepared for the same sacrifice, and of all their relatives who are in anxiety for them. The thought of these is never far absent from our hearts; and we admire the calm fortitude with which they endure the peril, the hardship, and the suspense. Beyond these again are the men and women—women not less chivalrous and brave than the men—who have cheerfully abandoned their ordinary callings and sacrificed, in some cases, brilliant careers in the professions and businesses, and laid their fortunes on the altar of their country and of all that their country now represents."

At the close of his address Mr. Thomas spoke as follows on the claims of National Service: "In speaking of this subject I have the advantage of the advice of the Director-General, who has with the greatest kindness found time in the midst of his stupendous labours to write me a letter in which he explicitly permits me to quote the substance of his communication. He very properly desires that all that we can do should be done, and he knows that he can rely upon our doing it with ungrudging loyalty. He recognises that we have not the opportunities of a compact organisation like the Church of England, whose clergy can mobilise themselves and act with ease and precision through their bishops. He recognises, also, what every sensible layman recognises, that ministers are a class apart, and only in exceptional circumstances could they properly undertake to do National Service on the terms and conditions of the ordinary citizen. From his own personal knowledge of the Midland Christian Union he is well aware that the matter is more difficult for us than in the case of many other groups of churches, but he feels that the ministers might come to some arrangement among themselves, and could decide whether any of them could do other work than that connected with his own charge. Indeed, I shall be expressing his own mind if I say that the whole thing is really a matter for each man to decide for himself, subject to any advice which the elders of his Church may be able to give him. It is in order to get that advice from ministers and elders that I shall propose an *ad hoc* committee consisting of an equal number of ministers and laymen, together with the officers of the Union. And upon this committee our lay-preachers will be represented....In common with all the Christian Churches of this country we acknowledge with gratitude the great consideration, patience, tact, and perception which the Director-General has shown in dealing with the complexities of the problem as it affects ministers and their congregations, and we welcome his tribute to the service which churches as churches render to the nation in fulfilling their proper spiritual function, in maintaining the moral tone and ideals of their people, and in keeping at a true pitch their desire to be used and used up in the cause of the higher civilisation of mankind."

Subsequently the Rev. J. M. Lloyd Thomas was re-elected President, Mr. Philip J. Worsley Hon. Treasurer, and Mr. E. Ellis Townley Hon. Secretary. The following were appointed on the Committee: The Revs. Lawrence Clare, J. E. Stronge, W. G. Topping, J. Wrigley, Miss Lee, Miss Nettlefold, Mr. W. Cheshire, and Mr. F. C. Coleman.

The members and delegates were entertained to luncheon by the congregation of the Church of the Messiah.

The President, replying to the toast of the Union, said he hoped no effort would be made in their union to push one particular phase of their constituent life as against another. He was proud of the principle of the Union, and he trusted they would bear in mind that it was a union of different churches, bearing different names, different in temperament and different in origin. He hoped they would not push against each other and say all their churches were this, that, or the other. They did not want to say that, or it would be a deadly dull thing.

The Rev. S. M. Berry (Carr's Lane), responding for the visitors, said he was glad to be present if only to protest against those narrow interpretations of Christian fellowship which had ruled in the past. Immediately they came into fellowship with people meeting on a denominational basis it was thought they were thereby revealing a weakness in their own particular convictions. It seemed to him that in their modern approach towards these questions they could have the strongest personal convictions and yet enjoy the broadest unity of fellowship with those who differed from them.

Prof. H. G. Wood said that, without being disloyal to the past and the opinions that had been entrusted to them, it was surely the case that each church had to expand until it realised that ideal of unity and liberty in which alone Christian fellowship could be perfect.

There was a Conference in the afternoon, when Mr. Arthur Chamberlain spoke on 'The Relations of Capital and Labour after the War.'

The Public Service in the evening was conducted by the Rev. A. E. O'Connor of Shrewsbury, and the sermon was preached by the Rev. Joseph Wood.

THE MINISTERIAL FELLOWSHIP.

RESOLUTIONS ON NATIONAL SERVICE.

The following resolutions were passed at a meeting of the Ministerial Fellowship held in Manchester on March 14:—

1. That at this time of national stress it behoves every member of the community to give the best and utmost by way of service for the common good.

2. That the efficient ministry of religion is National Service of vital importance at all times, and never more so than now, when the absence of so many workers, and the sorrow of so many hearts, make the work of the ministry more needful and helpful than ever.

3. That the training which as a rule a minister has received makes the special National Service which he could render, if disposed and at liberty to do so, particularly valuable in certain directions.

4. That the question as to whether any particular minister can or should surrender part or all of his present work in order to offer himself for other forms of National Service is one for his own conscience and judgment, in consultation with the representatives of the Church or society which he serves.

5. That theological students who have received their final certificate as having completed the full course, or the special aptitude course, are deemed to have become *ipso facto* ministers, as their names are at once accepted by the Revising Committee for the list in the *Year Book*.

6. That while the salary of a minister who undertakes special National Service should be continued at the present rate, it is not primarily intended that either minister or congregation should financially benefit in consequence of any payment for services which the minister receives. This should be appropriated by arrangement between them, regard being had to the special expenses which may attach to such service and the increased cost of living which war conditions have involved.

7. That, in accordance with the Director-General's wish that ministers wishing to volunteer for special National Service should do so through their denomination, the Secretaries of the National Conference, British and Foreign Unitarian Association, and Ministerial Fellowship, in consultation with their Presidents, be invited to become an *ad hoc* Committee, to be the medium of communication and arrangement under the scheme.

FRENCH DOMESTIC LIFE.

LETTER FROM CAPT. DOWSON.

Capt. O. F. Dowson, son of the Rev. H. E. Dowson and Mrs. Dowson, is now Court Martial Officer at the 2nd Army Headquarters in France. He is an excellent French scholar, and has written home an extremely interesting letter, of which the following is an extract :—

"Where I am billeted here I see something of French domestic life. I used to be constantly buying from farmers and others, but that tended to bring their disagreeable side uppermost, and did not enable me to realise entirely the effect of the war on the domestic side of French life. In my present billet there are two good ladies, with one servant, who is a sort of adopted daughter. The elder lady is a widow of a professor of mathematics. Her husband died ten years ago. He left her a little money, and told her if ever there was a war with Germany she was to do all she could for the French soldiers. Since the beginning of the war she has devoted every minute of her time to this, and when the British Army took over this area she transferred her attention to looking after British soldiers. When I go to my billet there are always Tommies there, and every evening from about six to nine she has a number of them for music, as she has a grand piano. If any one of them is sick he comes at once to her and she prescribes for him. If he can get sick leave off duty she makes him stop all the day in her kitchen-dining-room. The other lady, her sister, is the wife of a professor of modern languages. He was taken prisoner at the beginning of the war. They used to live at a big town, which has been occupied by the Germans since September, 1914. She hears from him once a month, and occasionally has news of her home, which they had to leave at half-an-hour's notice. They know that all their household goods have been appropriated by the Germans, and German officers are billeted in their house.

"When I go to my billet in the evening I always have a good long talk with these people before I turn in. They give me a bowl of tea, and we often talk till midnight. They tell me many things which, when put together, give me a better understanding of French life and character than I ever had before. The French are intensely proud of their own characteristics. They say that their so-called impulsiveness is not due in the least to lack of thought, but to their own interest in being alive. They concentrate on the most interesting thing of the moment, and appreciate intensely the enjoyment of details that we pass by almost without noticing; they extract the last ounce of enjoyment out of their surroundings by entering dramatically into a series of sensations suggested by what happens from moment to moment. The sensation may pass quickly, but it has produced an agreeable and expressed emotion, and this, they say, not only makes life worth living, but is the only way of turning the ordinary events of daily life into moral hard cash. They point to the French behaviour in the war to show you how untrue it is to say that these characteristics produce superficiality and frivolity, and I think they are quite right. I don't think any nation could have a stronger sense of duty than they have, as soon as the event has occurred to make them realise the need for action.

"Madame told me a story last night of a soldier she knew at the beginning of the war. When he received his orders to join his regiment his wife was just about to have a baby. He had to go, leaving her alone in the house with only a neighbour to look after her. A fortnight or three weeks later the Germans had reached a place quite close to his home where she was. He was in the neighbourhood fighting. He heard she was ill, and one day he had to pass by his own house while carrying a very important message, which had to be delivered as soon as possible. He refused to go in and see her because it would delay the message. When he returned the next day she was dead. She had given birth to a child. The neighbour looked after it for two or three weeks; then the Germans began to advance again. He contrived to get sent on a mission of message-carrying near his home. He went there, wrapt the baby in a blanket, and carried it on the top of his haversack. The Germans came on, and there was a further retreat of the French. He lost his regiment, and marched for thirty-six hours with his baby. Somehow or other he managed to give it food. Then he left it at a friend's house. He rejoined his regiment, and the baby was moved again in a few days to a place where the Germans never reached. He now goes to see the baby when he gets permission. This is a typically French tale."

NEWS OF THE CHURCHES.

Chowbent.—£12 was raised for "Our Blinded Sailors and Soldiers Fund," including their training at St. Dunstan's and other places, by a Charity Social in the Chowbent schools on Wednesday evening, March 7.

Huddersfield.—Surgeon-General G. J. H. Evatt, C.B., in an address on 'The Army and the Nation,' delivered at the Town Hall under the auspices of the Fitzwilliam Street Social Union on Monday, March 5, spoke of his personal experiences of fifty-two years in the Army. The Army had gradually improved, he said, until we had in the field in this most sacred cause of human liberty the best equipped, the best trained, and the best officered army that ever existed. Among great reformers who had stood out prominently in the course of his career he mentioned Florence Nightingale, Lord Cardwell, and Lord Haldane. The former he described as "a woman of the century, a woman of the ages, the greatest expression of English womanhood"; she had succeeded in revolutionising the medical service, and to her fine work the fact that our Army was so well cared for in a medical sense was largely due. The condition of the Army was infinitely better to-day than it was fifty-two years ago; the influence passed into civil life, and benefit was going on everywhere. The Rev. R. A. Dickson, minister of Fitzwilliam Street Church, who presided, was supported by prominent public men and officers of the R.A.M.C.

London District Unitarian Society.—The president, Dr. C. Herbert Smith, and committee of the Society invited the ministers and members of the committees of the grant-aided churches to meet them on Saturday last at Essex Hall. The small hall was comfortably filled. The President called on the Rev. J. Arthur Pearson to introduce the subject of 'The Work of your Church.' It was pointed out that the committees were the backbone of the churches; that the men on the spot, knowing the needs and hopes of the churches, could indicate avenues of usefulness to the Society, which was always ready to help to the full extent of its power; that churches had been gathered in the spirit of faith and freedom; and that the work of the churches was never more needed than to-day. It appeared that many of those attending apprehended being advised to close their churches for one or other of the regular Sunday services, and, expecting this, a spirited protest was made against the idea. The meeting was all but unanimous on this matter. Among those who spoke were Messrs. Charlesworth, Winter, Gibberd, A. Wilson, Collecott, Kinsman, Pollard, Basil Martin, Sorensen, Laughland, T. P. Spedding, Blake, W. Blake Odgers, F. W. Dowson, Miss Montague, Miss Beacock, and Miss Knight. Several important suggestions were made, one of them being that quarterly meetings, similar to Saturday's, should be held. In summing up, the President said he believed that religion and the social fabric would be greatly changed. In London there would be a tremendous influx of new feeling when the war was over, but it was not impossible to reconcile the altered conditions with religious life. He had always thought that the next fifty years would see the religious world roughly divided between those who could accept "authority," and those who looked at religion for themselves, faced their religious problems and were religious without being conformists. To such as these Unitarianism would be a help, for it was a progressive faith.

London: Rhyl Street Mission.—On Sunday afternoon, March 11, a memorial tablet to the Rev. Joseph Pollard was unveiled at the Rhyl Street Domestic Mission. The service was conducted by the Rev. W. H. Rose, and Dr. Carpenter gave the address. He spoke very warmly of the work of Mr. Pollard in building up the Mission from the beginning, how he gained the love of the children in his large Sunday school, knowing each one by name, and the circumstances of every home. Several of the helpers who worked with Mr. Pollard when the Mission was started were present at the unveiling, including Miss A. Sharpe, Mrs. R. T. Herford, Mrs. W. H. Drummond, Mr. and Mrs. E. F. Grundy, and Mr. C. Weiss. Dr. John Pollard was also present. The words on the tablet are: "In memory of the Rev. Joseph Pollard, who died November 9, 1916, in the 85th year of his age. From 1882 to 1900, as the first minister here, he was a warm friend to old and young. Many learned from him to find the love of God as light in their darkness. This tablet is placed here by friends who worked with him and friends for whom he worked. 'One that loved his fellowmen.'"

London Sunday School Society.—The annual meeting of this Society was held at Essex Hall on Wednesday, March 7. Tea was served at 7, and at 7.30 the Rev. A. H. Biggs, M.A. (president) presided over a large meeting. The Secretarial and Financial reports were read and adopted on the motion of the Chairman, seconded by Mr. R. Asquith Wooding. The officers for the ensuing year were re-elected, except in the case of the president, Mr. Biggs being succeeded by Mr. Harold Titford. The election of officers was moved by the Rev. W. G. Tarrant, seconded by the Rev. J. Arthur Pearson. In view of the calling up of Mr. Wooding for military service, Mr. Biggs undertook to carry out the duties of the treasurership *pro tem.* After the business meeting, the Rev. Bertram Lister, M.A., introduced for conference the subject of "Our Sunday Schools after the War." He dwelt upon certain points which would need emphasis and solution later. These were concerned with: (1) the retention of elder scholars; (2) the getting back of old scholars and teachers; (3) the turning to good account of the energies of soldiers and women workers; (4) how best to assist teachers with advice and books; (5) how to cultivate the spirit of service. The discussion was taken up by the Revs. John Toye, F. Summers, T. P. Spedding, J. A. Pearson, Mr. Harold Titford and Sister Knight. In view of the shortage of paper it is not proposed to print the reports this year, but the Balance Sheet and list of subscribers will be issued as usual.

Non-Subscribing Presbyterian Church of Ireland.—At a meeting of the General Purposes Committee which was held in Belfast on Thursday, March 8, the following resolution relating to National Service was unanimously adopted: "That in view of the appeal made to the country at the present time for National Service, we commend the same to the Ministers and Congregations of the Non-Subscribing Presbyterian Church of Ireland; and we instruct our Clerk to send copies of this resolution to the ministers and Church secretaries. We further request that this resolution shall be read to the congregations."

Oldham.—An entertainment was given in the Unitarian Chapel, Lord Street, on Tuesday, March 6, for the second time this winter, by the League of Unitarian Women, to a number of wounded soldiers from Woodfield and Abbey Hills hospitals. About seventy guests assembled in the afternoon, and were welcomed by the minister, the Rev. Douglas W. Robson. After tea a programme of music and dancing was carried out, solos and other items being contributed by Mrs. Warburton, Mr. R. Bentley, and two of the visitors, Sergeant Tunstall and Corporal Bennett. At the close of the proceedings Sergeant Tunstall briefly expressed the appreciation of the soldiers for the entertainment, which had been enjoyed by them all. An exchange of pulpits took place on Sunday evening last, March 11, as part of a general exchange amongst the Oldham Free Churches, between the Rev. A. T. Stevens, of Waterhead Congregational Church, and the Rev. Douglas W. Robson.

Plymouth.—During the winter the congregation of the Unitarian Chapel has given a series of teas to wounded and convalescent soldiers from the local military hospitals. The fifth in the series was held on Wednesday, March 7, when the programme of music was provided by the "Cheero" concert party under the leadership of Private A. C. Ricketts, R.A.M.C. Tea was served by the ladies of the congregation.

Pudsey.—A very successful three days' bazaar has recently been held at the Unitarian schoolroom for the purpose of wiping off the deficit on the year's accounts. The third day was the children's day, and the Sunday scholars chose their own representatives to sit on the platform, in addition to a chairman and opener. The Rev. R. Newell, the recently appointed minister, has had a great deal to do with the venture, and the result is very satisfactory, the amount raised being about £105, which meets all immediate requirements.

Wales: Allt-y-placa.—The annual tea-party in connection with the Unitarian Church was held on Wednesday, March 7, followed by a concert, at which the chair was taken by the minister, the Rev. Lewis Williams. The Rev. E. O. Jenkins, Llwynrhydowen, conducted, and the singing of the children was a tribute to the effective training of Mr. George Evans, Ffoshelig.

NOTES AND JOTTINGS.

Welsh Hymn-Tunes.

The Prime Minister, in the midst of his manifold duties, found time a few weeks ago to make a selection of four of his favourite Welsh hymn-tunes, to be added to the list already chosen by the Festival Committee in connection with the National Eisteddfod at Birkenhead. Mr. Lloyd George was particularly anxious that, at this Festival, opportunity should be taken to acquaint a wide circle with the charm and inspiration of the old Welsh Congregational tunes. "Englishmen," he said, in a letter to Mr. Tecwyn Evans, Chairman of the Committee, "know their own tunes, and the world knows them, whereas the Congregational music of Wales is a revelation which has yet to be made." In accordance with the Premier's wishes three of the English tunes which had been chosen were discarded, and the following substituted: 'Dymuniad,' 'Bryn Hyfryd,' and 'Llangristioulus,' in addition to those already selected by him, namely, 'Dyfrdwy,' 'Hyder,' 'Dorcas,' and 'Jabez.'

An Invalid's Example.

It is a pleasure to hear of the excellent work which is being done by Mr. W. Stewart Royston, Sunnyside, Paddington, Warrington, in providing disabled soldiers with walking-sticks, especially as it is carried on by a man who has been bedridden for years, and is a great sufferer. Being precluded by physical disablement from taking any active part in national service, Mr. Royston hit upon the idea of organising a fund for the purpose we have mentioned, and thousands of broken soldiers have reason to be grateful to him for a little bit of practical help which, apparently, had occurred to nobody else. The Royston sticks have been sent all over the country, from Edinburgh down to Woolwich, and letters of thanks have come from many distant places. Mr. Royston's Fund needs to be constantly replenished, like all other funds for supplying our soldiers with comforts or necessities, and we may remind our readers that contributions will be gratefully received by him at the address given above. Every shilling received buys a stick, and nothing at all is charged for working expenses and distribution.

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BLACKFRIARS MISSION AND STAMFORD STREET CHAPEL.

The ANNUAL MEETING of Subscribers and Friends will be held at Stamford Street Chapel, London, S.E., on MONDAY, April 2, 1917, at 7.45 P.M., when the Rev. W. COPELAND BOWIE will preside.

Tea, to which friends are cordially invited, will be provided at 7 p.m.

A. A. TAYLER, Hon. Sec.

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April.

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8. Rev. FREDERICK HANKINSON.

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N.B.—The name of the Minister of the Church is in all cases inserted unless instructions are received to the contrary by Thursday midday.

SUNDAY, March 25.

LONDON.

Acton, Creffield Road, 11.15, Rev. H. C. Horsley, M.A.

Bermondsey, Fort Road, 6.30, Mr. S. P. Penwarden.

Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. W. J. Piggott.

Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. F. Hankinson.

Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. W. Chynoweth Pope.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. Weatherall, M.A.

Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. D. Basil Martin, M.A.

Forest Gate, Upton Lane, 11, Mr. R. W. Sorensen; 6.30, Mr. J. P. Rosling.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. Bertram Lister, M.A.

Hampstead, Rosslyn Hill Chapel, 11 and 6.30, Rev. Henry Gow, B.A.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. Charlesworth.

Ilford, High Road, 11 and 6.30, Rev. A. H. Biggs, M.A., LL.M.

Islington, Unity Church, Upper Street, 11, Rev. W. Copeland Bowie; 7, Rev. J. Vint Laughland.

Kentish Town, Clarence Road, N.W., 11, Mr. J. Begg; 6.30, Rev. E. Daplyn.

Kilburn, Quex Road, 11 and 6.30, Rev. R. T. Herford, B.A.

Leytonstone, Haydn House, 63 Fairlop Road, 11.15, Rev. J. Arthur Pearson.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. Gordon Cooper, M.A.

Peckham, Avondale Road, 11 and 6.30, Mr. Wm. Lee, B.A.

South Norwood, League House, 141 Portland Road, 7, Mr. J. H. Smith.

Stoke Newington Green, 11.15 and 7, Dr. Lionel Tayler.

Stratford Unitarian Church, 11, Mr. J. P. Rosling; 6.30, Rev. J. Arthur Pearson.

University Hall, Gordon Square, W.C., 11.15, Rev. Joseph Wood.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. Tarrant, B.A.

West Hampstead, All Souls, Weech Road, Finchley Road, 11.15, Rev. Edgar Daplyn.

Wood Green, Unity Church, 11 and 6.30, Rev. G. Coverdale Sharpe.

Woolwich, Lecture Hall (Co-operative Stores), Herbert Road, Plumstead, 6.30, Rev. D. Delta Evans.

Aberystwyth, New Street Meeting House, 11. Supply.

Bath, Trim Street Chapel, 11 and 6.30, Rev. A. C. Fox, B.A.

Birmingham, Old Meeting Church, Bristol Street, 11 and 3.30, Rev. J. M. Lloyd Thomas.

Birmingham, Church of the Messiah, Broad Street, 11 and 6.30, Rev. Lawrence Clare.

Blackburn, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. Dr. Mellone.

Bournemouth, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. Davis, B.A.

Brighton, Free Christian Church, New Road, 11 and 6.30, Rev. W. H. Drummond, B.A.

Bristol, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. Tudor Jones.

Buxton, Hartington Road Church, 11 and 6.30, Rev. G. Street.

Chatham, Unitarian Church, Hamond Hill, 11 and 6.30.

Chester, Matthew Henry's Chapel, 11 and 6.30, Rev. D. J. Evans.

Clifton, Oakfield Road Church, 11 and 6.30, Dr. G. F. Beckh.

Dean Row, 10.45 and 3.0, Rev. E. A. Voysey, M.A.

Dover, Adrian Street, near Market Square, 11 and 3.0, Rev. C. A. Ginever, B.A.

Dublin, Stephen's Green West, 12 and 7, Rev. E. Savell Hicks, M.A.

Dudley, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. Glyn Evans.

Exeter, George's Chapel, South Street, 11 and 6.30, Rev. W. H. Drummond, B.A.

Gee Cross, Hyde Chapel, 11 and 6.30.

Hastings, South Terrace, Queen's Road, 11 and 6.30, Rev. E. Lockett.

Hindley, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. R. F. Rattray, M.A., Ph.D.

Horsham, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. Jones.

Hull, Park Street Church (Unitarian), 10.45 and 6.30.

Leeds, Mill Hill, 10.45 and 6.30, Rev. T. M. Falconer, B.Litt.

Leicester, The Great Meeting, 11 and 6, Dr. Chas. Hargrove, M.A., D.Litt.

Lewes, Westgate Chapel, 11 and 6.30, Rev. J. M. Connell.

Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Rev. F. K. Freeston.

Liverpool, Bootle Free Church, 11, Mr. W. H. Thomas; 6.30, Rev. T. Lloyd Jones.

Liverpool, Hope Street Church, 11 and 6.30, Rev. Dr. Mellor.

Liverpool, Ullet Road, Sefton Park, 11 and 6.30, Rev. J. C. Odgers, B.A.

Maidstone, Unitarian Church, Earl Street, 11 and 6.30, Rev. Alexander Farquharson.

Manchester, Cross Street Chapel, 10.45 and 6.30, Rev. H. McLachlan, M.A., B.D.

Manchester, Platt Chapel, 11 and 6.30, Rev. W. Whitaker, B.A.

Manchester, Sale, 11 and 6.30, Rev. W. S. McLauchlan, M.A.

Nantwich, Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. Park Davies, B.A., B.D.

Newcastle-on-Tyne, near Free Library, 10.45 and 6.30, Rev. Alfred Hall, M.A.

Newport, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. Ruddle.

Oxford, Manchester College, 11.30, Rev. Dr. Jacks.

Portsmouth, High Street Chapel, 11 and 6.45, Rev. G. W. Thompson.

Portsmouth, St. Thomas Street, 6.45, Rev. T. Bond.

Sheffield Upper Chapel, 11, Rev. C. J. Street, M.A., LL.B.; 6, Rev. T. Anderson.

Sidmouth, Old Meeting, High Street, 11 and 6.30, Rev. T. Bowen Evans, M.A.

Southampton, Church of the Saviour, London Road, 11 and 3.15, Rev. Victor Moody.

Southend, Darnley Road Church, 11.

Southport, Portland Street Church, 11 and 6.30.

Torquay, Unity Church, Montpellier Road, 11 and 6.30, Rev. Joseph Worthington, B.A.

Tunbridge Wells, Free Christian Church, Dudley Road Institute (side entrance), 11.15 and 6.30, Rev. S. Burrows.

Wallasey, Memorial Church, Manor Road, 11 and 6.30, Rev. A. Ernest Parry.

Warwick, High Street Chapel, 11.15 and 6.30, Rev. Gardner Preston.

West Kirby, Meeting Room, Grange Road, 11 and 6.30, Rev. C. Roper, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. Ramsden Balmforth.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. Wilfred Harris, M.A.

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DEATHS.

Baily.—On the 21st inst., at 4 Rosslyn Hill, Hampstead, N.W.3, Walter Bailey, M.A. late Fellow of St. John's College, Cambridge, aged 80. Funeral Service at Rosslyn Hill Chapel, Hampstead, on Saturday, at 11.30, previous to cremation at Golder's Green. No flowers.

Orr.—March 17, Jane Ellen Orr, eldest daughter of the late Rev. James Orr, Airmount, Clonmel.

Simpson.—On March 8, at Brooklyn House, Thorneywood Lane, Nottingham, Clara Simpson, daughter of the late John Bishop of Dorchester, Dorset, aged 82 years.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

THE Revolution in Russia, the news of which arrived after we had gone to press last week, may be hailed as the first-fruits of the war. The old régime has gone, and there seems little chance that it will ever return on some backwash of reaction. It has been discredited by the miseries which it has inflicted upon the people, and even more by its base intrigues and lack of patriotism. Once more the political slimness of Prussia and the alliance of autocrats to crush popular liberties have miscarried. It is the worst reverse which the German government has sustained in the war, but we believe a blessing in disguise for the German people.

* * *

THE Revolution has not been bloodless, but nearly so. The description of soldiers and civilians routing out the police from their hiding places and placing them under arrest reads like a scene from a Gilbert and Sullivan opera. It is clear that an extensive plot against the people had been arranged almost to its last detail. The loyalty of the army to Russia and the cause of freedom saved the situation. As we have pointed out elsewhere we shall have to revise the popular estimate of a conscript army as the bulwark of kings.

* * *

THE programme of the new Government is magnificent, but the most remarkable thing about it is its moderation and good sense. Its leaders are men with too deep a reverence for ordered freedom to sanction rash courses of action or to give any rein to the wilder passions of the moment. Their appeal is to law and equal justice for all. It is clear that some of the extreme elements in the Labour and Socialist groups have threatened to show their teeth, and it has required great firmness, combined with a genius for wise compromise to keep them in check. It would be foolish not to reckon with the days of difficulty which may lie ahead, but at the moment it would appear that the worst danger is past and there is no taste for anarchy. Supplies of food are pouring into the starving towns and the people are determined to put new vigour into the war. They know that without a decisive victory for the Allies their Revolution cannot stand.

* * *

THE new Russian Cabinet has promised to base its policy upon the broadest principles of democratic freedom, including: (1) An immediate general amnesty for all political and religious offences, including terrorist acts, military revolts, and agrarian crimes. (2) Freedom of speech, of the press, of association and Labour organisations, and the freedom to strike, with an extension of those liberties to officials and troops in so far as military and technical conditions permit. (3) The abolition of all social, religious and national restrictions. (4) The summoning of a constituent assembly, which, with universal suffrage as a basis, shall establish the Governmental régime and the Constitution of the country.

* * *

BY none will this dawn of a new day be hailed with greater joy than by the band of Russian political exiles. "I think," Prince Kropotkin said the other day to a Special Correspondent of *The Daily News*, "that the defeat of autocracy this time is final. The struggle against it has lasted for fifty years, and it became especially bitter since the beginning of the war....As for the stability of the present Government, one thing is certain: autocracy will not be able to overthrow it. The most important point for Russia at the moment is to make every effort to free Russian territory from the German invader, and to establish a free, independent Poland—not to speak of the many internal reforms which require immediate attention. There is no doubt that the change of Government has immensely increased the fighting powers of the nation, and will be regarded by Germany as one of the most serious blows yet struck at her ambitions, as well as at the imperialist schemes of the Hohenzollerns."

* * *

BY a strange coincidence during these days of revolution in Russia Sir Stanley Maude was preparing a message of freedom for the Arabs. He has entered

Bagdad not as a conqueror but as a deliverer. His proclamation to the people has about it a touch of Oriental fantasy and of Biblical simplicity:—

"Since the days of Halaka your city and your lands have been subject to the tyranny of strangers, your palaces have fallen into ruins, your gardens have sunk in desolation, and your forefathers and yourselves have groaned in bondage. Your sons have been carried off to wars not of your seeking, your wealth has been stripped from you by unjust men and squandered in distant places.

"Since the days of Midhat the Turks have talked of reforms. Yet do not the ruins and wastes of to-day testify the vanity of those promises?

"It is the wish not only of my King and his peoples, but it is also the wish of the great nations with whom he is in alliance, that you should prosper even as in the past, when your lands were fertile, when your ancestors gave to the world literature, science, and art, and when Bagdad city was one of the wonders of the world."

The proclamation concludes with an appeal to the people through their nobles and elders and representatives to participate in the management of their civil affairs in collaboration with the political representatives of Great Britain who accompany the British army, so that they may be united with their kinsmen in north, south, east, and west in realising the aspirations of their race.

* * *

In spite of the infallible commentators at home, who distrust optimism and detect some secret danger lurking in every success, we regard this week's news from France as simply splendid. Of course the pessimist may say that the Germans have retreated in their own way without overwhelming loss, but it is we who have forced them to retreat, and that is what matters. But our chief thought is that it has been a week of deliverance for thousands of French people from an intolerable yoke. The whole countryside has been devastated, the fruit trees have been cut down, the ancient monuments destroyed, the contents of private houses carried off as booty, the Germans themselves boast that they have left a belt of dead land behind them; but the enemy has gone, and the feeble men and women, and the children who were too young to be of any value as chattels of war, have awakened from their nightmare of slavery and death. It is the first scene in the drama of liberation, and our boys have done their part for God and humanity.

On Tuesday Lord Milner made an interesting statement in Parliament on the question of the further restrictions which may be imposed upon the manufacture of intoxicants. He pointed out that no foodstuffs are now being wasted in making beer, as the malting of barley had been stopped; but there were sufficient stocks already in existence to produce beer at the rate of 10,000,000 barrels per annum up to November next, and they were useless for any other purpose. When these existing stocks had been exhausted they would have to consider what the next step should be. If it came to the point that there was no possibility of producing liquor without endangering the supply of the food necessary for the people, he had no doubt what the decision of the Government would be, or that the working classes would take a patriotic line and raise no difficulty. Lord Milner gave it as his own opinion that we were not likely to be reduced to such a pass, which does not leave us very hopeful that any policy of more stringent control will be adopted in the near future.

* * *

The decision of the Army Council that all theological students must come up for the revision of their exemption certificates makes them liable for military service like other men. There is no reason to suppose that the original order was meant to cover more than the men who were on the point of completing their course at the time when the Military Service Act was passed, and it is hardly surprising that an exemption, which many people always felt to be a little invidious, has now been withdrawn. The effect on the theological colleges, which have been continuing their work under rather unnatural conditions, will be to reduce their activities almost to vanishing point. To the students themselves, and especially to those who were hoping to enter the ministry next summer, the new regulations will no doubt bring much disappointment, but we hope that they will face the music without any plea for preferential treatment and remember that thousands of other men with business and family responsibilities, for whom the difficulties and the hardships will be very serious, have also been called up.

* * *

On this subject we publish to-day a vigorous letter from Principal Jacks. He points out that certain methods have been suggested by which students in their last year may contrive to evade the duty of military service by escaping into the regular ministry before the authorities can catch them. We share Dr. Jacks's surprise that any one can consider such tactics except to dismiss them with scorn, and we do not think that his indignant language of repudiation is at all too strong. No man must allow himself to traffic with honour, be the consequences to his own life and work what they may. We cannot see any other course open to these students but to go before their tribunals, and if they desire it plead for exemption on the ground that they have nearly completed their special training. If they obtain their exemption they can claim their full status as ministers in due time. No other plan of action seems to us to be clear and honest as the day. In any case it is not open to any of the damaging breath of criticism, while the alternative arouses feelings of intense repugnance in many minds. Can a man who desires to teach other men to be loyal to the inexorable claims of truthfulness doubt for a moment which course he ought to take?

* * *

We write this with reluctance but under a compelling sense of duty. Let no one however suppose that our aim is to stampede as many men as possible into the army. Our particular views about national affairs have nothing to do with the issue which we are considering. If we shared the views of people who are anxious that every man should get off as a conscientious objector we should feel just as keenly that it must be impossible for any one to accuse us of methods of evasion. To avoid misunderstanding may we also point out that we have not any feeling of ill-will towards theological students, who have preferred exemption to military service. We have never concealed our opinion that they have made a mistake, but we do not wish to press severely upon them on that account. On this occasion we are concerned not with the progress of our war of liberation but solely with the honour of the ministry, its private integrity and its public reputation. If there are any people who advocate the courses which Dr. Jacks condemns, we think that they would do well to explain why they do so and try to convince us that we are wrong in treating as ignoble what they regard as entirely praiseworthy. We are none of us infallible, to that we make no pretence, but we are genuinely perplexed and dismayed. Let none of us forget at this critical hour that it is better to suffer anything than run the risk of ministers of religion lowering the standard of a strict integrity for themselves or other men.

THE APOCALYPSE OF FREEDOM.

If the political upheaval in Russia fulfils its first promise it will be the biggest thing that has happened in the world since the French Revolution. Only men conscious of a mighty purpose and of power to achieve it could have acted with the vigour, the promptness and the success, which have marked the policy of the leaders of the Duma. To have overthrown autocracy while preserving respect for justice and moderation is the best evidence we can desire of their competence to deal with the dangers of popular excitement, the intrigues of the reactionaries, and the immense tasks of organisation which lie ahead. We hail the dawn of a great light, which bids fair to shine with increasing splendour to the perfect day.

It has often been pointed out that popular revolutions have but a small chance of success in a military state; and this argument has been used as an excuse for the political indolence and incapacity of the German people. But the power of armies may be a bulwark of popular liberties, when a corrupt government forgets that its soldiers are no longer mercenaries who do its bidding for hire, but men who fight for their own safety and honour. In Russia the mismanagement of the war, the paralysing influence of German intrigue in high places, and the reign of terrorism in the large cities, have destroyed the loyalty of the army to the old régime. The revolution has in it no comfort for Germany, arising from distracted counsels and a temporary weakening of military resistance. All the friends of Russian freedom agree that its immediate effect will be to give new vigour to the spring campaign. The movement is passionately anti-German. It is aimed directly at all the abuses which are the props of Prussian autocracy. Stepniak saw what was coming and apparently did not distrust the army. In a letter to *The Manchester Guardian* Mr. L. T. Hobhouse states that when he first met Stepniak in 1889 and asked him what real chance he saw of any revolution in Russia, he replied: "A great European war will be our chance. It will show the bureaucracy to be quite incapable of managing the affairs of the nation in a crisis." These are words which may come true in Germany as well as in Russia, though Germany has not yet added inefficiency and the deliberate starvation of her own people to her other crimes. But the Kaiser and the retinue of hard selfish men by whom he is surrounded are more stupid than we take them to be, if they do not read their own doom in this fiery apocalypse of Russian freedom.

For ourselves the news from Russia is full of hope and encouragement in two directions. It removes a dark fear which has been clutching at our hearts. We have long been conscious of a feeling of disappointment and disquiet, which we have been very reluctant to put into words. Our alliance with Russia had something strange in it, and though we have done our best to struggle against rash or ignorant judgments, and have opened our hearts wide to the fascination of forming new ties of sympathy with a national life very different from our own, we have had moments of deep uneasiness, lest we should even appear to condone the crimes of intolerance and cruelty, whose victims have often cried to us for help. Recently this feeling of bewilderment and distrust has grown stronger among quiet and thoughtful people, who have not lost their keen sense for moral values in the clamour of war. Pictures of internal misery due to a culpable lack of organisation and not to any shortage of food have appeared in the press; there have been rumours of dark forces at work in court circles; and the vast military resources of the country continued to be strangely ineffective on the field of battle. But there is no need to speak of these things at the moment when the people themselves have risen up against the men who weakened and misled them, in order that they may fight with new strength against the oppressor and help to rid the world of its chains. Rather would we cry with Wordsworth, as he listened to the trumpet call of the Revolution,

> My heart was all
> Given to the people, and my love was theirs.

But there is another consideration which also stirs us deeply. As we look beneath the surface of these startling events in Russia we see one of the movements of the human spirit, from which a new epoch of progress and happiness may be born, and it gives us a fresh vision of the principles of equal justice and liberty for which we are fighting in this war. This renewal of faith in our ideals has come just at the moment when many of us needed it. It is one of the penalties of a long struggle that the vision begins to fade, and some of the eagerness of a glad obedience goes out of our duty. We have known this danger, and we have tried, even at the risk of wearying some of our readers by our insistence, to keep the stern challenge sounding in their ears above all the clamours of the world and the claims of private duty. There is here something higher than patriotism, though unselfish patriotism is one of the most radiant virtues of which human life is capable. But in a conflict between freedom and justice and the forces which enslave and dishonour the spirit of man, it is the voice of God which summons us to take His side, and it is God Himself who is revealed in power through the long agony to those who give themselves completely to the cause of liberty. And to these as they pass through the fire, scorched by its heat yet ennobled by the cause for which they suffer, there shall come new meanings into the familiar language of sacrifice and a new vision of divine justice working at the heart of every struggle for freedom.

It is always so. The revelations of love and goodness, of judgment and power, which change the life of nations and transfigure the world are not whispered in the ear of the official custodians of religion, though these may afterwards help to interpret their meaning and transmit their grace. God is here, manifestly present in this vast upheaval of the world, in this crucifixion and deliverance of the peoples. He scourges us with His rebuke when we try to serve Him on our own easy terms. He burns up the chaff of our mean cares and paltry desires with unquenchable fire. But longing eyes greet the dayspring from afar, and the prisoners of hope know that their redemption draweth nigh.

Good Thoughts for Evil Times.

Hatred of absolute rule, where will of one
Is law for all, and of that barren pride
In them who, by immunities unjust,
Between the sovereign and the people stand,
His helper and not theirs, laid stronger hold
Daily upon me, mixed with pity too
And love; for where hope is, there love will be
For the abject multitude. And when we chanced
One day to meet a hunger-bitten girl,
Who crept along fitting her languid gait
Unto a heifer's motion, by a cord
Tied to her arm, and picking thus from the lane
Its sustenance, while the girl with pallid hands
Was busy knitting in a heartless mood
Of solitude, and at the sight my friend
In agitation said, "'Tis against *that*
That we are fighting," I with him believed
That a benignant spirit was abroad
Which might not be withstood, that poverty
Abject as this would in a little time
Be found no more, that we should see the earth
Unthwarted in her wish to recompense
The meek, the lowly, patient child of toil,
All institutes for ever blotted out
That legalised exclusion, empty pomp
Abolished, sensual state and cruel power,
Whether by edict of the one or few;
And finally, as sum and crown of all,
Should see the people having a strong hand
In framing their own laws; whence better days
To all mankind. But, these things set apart,
Was not this single confidence enough
To animate the mind that ever turned
A thought to human welfare,—that, henceforth
Captivity by mandate without law
Should cease; and open accusation lead
To sentence in the hearing of the world,
And open punishment, if not the air
Be free to breathe in, and the heart of man
Dread nothing?

'The Prelude,' Wordsworth.

We are born, not only to be happy, but to endure hardness, as good soldiers of Jesus Christ. Our endurance saves and strengthens others of whom we know not, and knits our own character into the power and worth of a veteran of the Cross.

Stopford A. Brooke.

O GOD, who art the Father of all mankind, we beseech Thee to give us a fuller realisation of our human brotherhood in Thee, and to raise up among us a deeper sense of truth and equity in our dealings one with another.

Amen.

A DEAN AND A REVOLUTIONIST.

It was after dinner, when the most rigid among us expand. It was the most perfectly lovely summer evening when the most prosaic let themselves go a little As a matter of fact it was last August. A Summer Meeting was beginning in Cambridge. The subject was 'Russia.' I was there to lecture on Russian novelists. Dean Parry had welcomed me as his guest to Trinity College. It is impossible for me to write of Dean Parry with impartiality, because I fell in love with him at first sight. Such a welcome! such courtesy! such kindness! Whenever now I hear that prayer asking God's blessing on Bishops and Curates, I always find myself adding, "and especially on Dean Parry." The Dean had many guests on this occasion. Distinguished Russians had come to lecture to the Summer Meeting throng. And now, after dinner, we were gathered in an old garden. A fragrant garden, and the wall at one end boasted of being the most venerable piece of brick-work in England. And sitting on a garden-bench I found myself talking to M. Miliukov. M. Miliukov is now Foreign Minister of Russia, and has played a prominent part in the late Revolution. He is very upright in bearing, has a fresh colour, a gentle voice, and a charming manner. His dress suit is so faultless that, hardened as I am in the matter of old clothes, I felt some apologetic twinges. M. Miliukov does not talk to you, but with you. He is full of knowledge and delightfully human and easy.

The next day I went to hear him lecture on the Duma. It was an illuminating lecture. That night at dinner I was sitting beside him. I asked him to explain certain points in his lecture, which he did most clearly, and he added some information which was thrilling. I felt, as I had never felt before, certain phases in the history of our own parliamentary development. I asked him then to instruct me in the pronunciation of the Russian hard "L" with which I had been valiantly wrestling. He was graciously obliging again. Then he spoke on the situation in Russia. And the striking thing was the tone of conviction in his hope for the future. Did he foresee what was to come? It is impossible to say. A fair man, in faultless evening clothes, with a soft voice, humbly instructing me in some of the subtleties of Russian pronunciation, never asserting himself, with the most perfect manners and self-control—only an occasional flash from his eyes. Such he was last August. To-day a leader in an epoch-making revolution which has overthrown autocracy in Russia.

We speak with almost bated breath of Ivan the Terrible or Peter the Great. Their power was huge, crude, theatrical, grimacing. What of this new power, hiding itself in a dress-suit and a modest voice in an old College garden? Not as democracy, but as the new aristocracy, I like to think of it. The aristocracy of the people, foretelling the best in all.

Alas for the few brave days that fly so fast! My stay was short. I had to leave Cambridge. In the old garden we said "good-bye." M. Miliukov took my hand in both his hands. "And do you go?—I am sorry." The charming smile, the quiet affectionate voice. I see and hear him still. The dear Dean came with me to the College gate, and gave me his blessing. If I had had the courage I would have knelt down. How few are those who have a blessing to give. And yet the grace of our Lord Jesus Christ was the most distinctive thing about him, and his peace the last and most priceless of his gifts.

R. H. U. B.

THE WEAKEST LINK.

An Address given at Willaston School by the Headmaster, on March 18, 1917.

There was a chain, such as you have all seen, used to raise heavy weights by means of a crane. It was weak at one point—there was a defective link. And one day, as a great weight was being slung over a crowded street, the chain broke—at that link.

There was an engine, used to drive the screw of a merchant vessel. One of its parts was unsound, through careless workmanship. Under ordinary conditions this did not show. But one day the ship was pursued by an enemy submarine, and under the strain the engine broke down—through this defective part—and the ship was lost, and with it the crew and (what seemed to some more serious) the cargo also.

There was a Band of Musicians, a very good one; but one of the players was careless, and too confident of himself. One day the band was performing a piece of music in which the chief effect depended on a silent bar, after a very soft passage, followed by a crash of sound. The one player came in alone, very loud, in the silent bar; the piece was ruined.

There was a cricket team, again a good one. But one of the players was indifferent, and thought more of himself than the game. At a critical point in a critical game he dropped an easy catch; and the match was lost, and with it the reputation of the team.

There was an Infantry Company acting as rear-guard to the rest of its Battalion. In the course of the retreat it was most important that the enemy should not know that a certain position was being held; but as they came in view of the position, one man in the defensive line showed head and shoulders above the sky-line. As a result, not only was there no surprise, but the position was outflanked, and withdrawal took place only with the greatest difficulty.

There was another Company, taking part in a night attack. All went well, until the position of assault was almost reached. Then one man dropped his rifle on the stony ground. Immediately flares were up, machine-guns opened fire, and the attack was repulsed with heavy loss.

There was yet another Company, an outpost. In one sentry-group of one picket was a man who had before shown weakness in performing his duty. And now, when the supreme test came, he failed. When he was taking his turn as sentry, he kept such careless watch that the group was rushed, and the picket surprised and driven back on the supports; and the enemy, pressing on, broke through the whole line. And the main body in rear, that the outposts should have protected, had to fall back in confusion.

Lastly, there was a school.....The rest I leave you to fill in for yourselves.

DEEP UNTO DEEP.

Life is not all shallows; a good deal of it is very far from the shore, and the deeps are almost fathomless, if not quite. Our superficial ways of looking at things do not explain life. We begin to ask *why*, and *why*, and *why*, and no man can answer us, and then, and then only, are we on the borderlands of religion. It would not do for us if life were all plain-sailing, if there were no great deeps. We should never learn anything then, and we are here for learning. Those who have an easy time of it all their lives are often to be pitied because their souls have never had a chance. They never took any risks. They always looked after their own skins and thought of number one. And they never found their life because they never lost it. We ought really to rejoice, and not to lament and despair, when the great sorrows come, for these are our unique opportunity of getting to know God. Out of the depths we cry unto Him, and He hears us. There is much human love in the world, and that is a great comfort. And when some terrible blow has struck us down, it is beautiful that friends should rally round us. But, alas, in the greatest griefs, however the loved-ones may strive to help us, there is somehow always a void to fill, always a hungry heart. Human needs are at times so great, and the capacity for human help is often so small. It is when everything else fails us that we often find God, and, to that end, it is well that at times everything else should fail us, for then we are brought home to God. Only He can satisfy the deepest yearnings of the human heart; only He make up for all unrequited love; only He remembers when benefits have been forgot; only He can read into our inmost hearts when others so tragically misread them; only He will love us when all our friends have forsaken us. And we shall never find rest until we rest in Him.

H. H. Johnson.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. Letters cannot be inserted without the writer's name, *and all private information should be accompanied by the name and address of the senders.*

A CONSCIENTIOUS OBJECTION.

To the Editor of The Inquirer.

Sir,—The phrase "conscientious objector" has been on our lips so frequently of late that some persons have fallen into a habit of taking "conscientiousness" and "objecting" to mean the same thing. The habit was not unknown even before present circumstances increased the temptation to fall into it; and during my thirty-five years of association with our churches I have frequently had to guard myself against it, not always, I confess, successfully. It is therefore somewhat against my will that I find myself at the moment forced into the position of a conscientious objector, not, indeed, against military service, but against something very different.

At Manchester College we have a crop of difficulties, into which I need not enter, caused by the recent decision of the authorities to revise or withdraw the exemption previously granted to theological students. These difficulties, sufficiently perplexing already, have been involved, for me, in something worse than perplexity by a suggestion which has reached me, by roundabout ways, through three different channels. The suggestion is that the College should be asked to grant to students who have *not* completed their course certificates to the effect that they *have* completed their course, thus enabling them to claim the full exemption from military service which is granted to accredited ministers.

The suggestion fills me with amazement so extreme that I cannot but think it has been perverted in passing through the roundabout channels which I have mentioned, and does not represent what any person connected with our churches seriously wishes or proposes. But, unquestionably, it is being talked of, and though it may be no more than a perversion of some other and less dishonourable idea it seems to me to require instant repudiation by every person who has the good name of our churches at heart. To give it countenance for a moment would be fatal, and there are none to whom it would be so immediately fatal as to the class of conscientious objectors themselves, whose principles I respect, while utterly disagreeing with their present application. Were these to ally themselves with the proposal I have indicated their position would be discredited and their principles, whether rightly applied or not, would forfeit every claim to our respect.

I wish also to raise my voice in earnest protest against the possibility that ministerial appointments may be hurried, or made in a form or at a time in which they would not otherwise be made, in order to render the appointees immune from the claims of the authorities. Such proceedings are plainly immoral. Needless to say it is not by means such as these that it becomes the servants of the truth to protect themselves from martyrdom. That any kind of moral or religious fruit should proceed from a ministry which has begun in this manner is impossible. And this protest I make with the greater emphasis because some time ago, when the recent revision was unheard of, I myself became a party to appointments of a quasi-ministerial nature in the case of some who had been, as I supposed, finally exempted on the ground that they were theological students.

In all these cases I presume that all the parties concerned, the students and the congregations as well as myself, acted in perfect good faith, being ignorant of the impending change in the law. But had I foreseen the possible use that can now be made of these appointments, as claims to exemption not otherwise allowed, most certainly I would not have been a party to them; nor will I, under any circumstances, be a party to others of a similar kind in the future.—Yours, &c.,

L. P. Jacks.

Manchester College, Oxford.
March 20, 1917.

A TRIBUTE TO THE LATE MISS HUMPHREYS.

To the Editor of The Inquirer.

Sir,—Yet another testimony to the loving kindness and benignant influence of that departed spirit, Miss Humphreys—this time from one of those "little children" to whom she devoted so much of her wonderful personality, and who is now engaged in the uncommon task of the day. Was I not one of those favoured infants of the old Portland British School, upon whom—I speak with a recollection of pride—the Grand Old Lady poured the blessing of her good nature, the sweetness of her attention? True! it all returns to me, its vividness undimmed by time—the scenes of childhood, even now, as I sit in my small tent in barrenness, two copies of The Inquirer by me, are reviewed, and contentedly! For all are pervaded with the happiness of atmosphere, never more pronounced than when I conjure visions of those long ago Tuesdays. I picture myself hoisted on to the governess's desk by the dear lady, there, before a riotously merry but well-disciplined school of youngsters, to demonstrate my capabilities as a cab-pony. I can see the utter joy in her eyes as she leads us, bedecked with gay paper caps and carrying flags of many hues, round he classroom in a merry march. All this in the innocent days of childhood,—but it is devotion like this which leaves behind it some unconscious

source of virtuous resolve, hidden away deep in the recesses of memory, always latent, ready, at a time such as this, to push its way forward to guide the mind when troubled by such abnormal circumstances as to-day I find happening to such as myself.

Miss Humphreys played her part—I salute her!—Yours, &c.,

Will F. Sahnow,
Wireless Operator, R.F.C.

France.
March 18, 1917.

BOOKS AND REVIEWS.

JOHN WESLEY IN HIS LETTERS.

Letters of John Wesley: a Selection of Important and New Letters. With Introductions and Biographical Notes by George Eayrs, F.R.Hist.S. Hodder & Stoughton, 1915. 10*s.* 6*d.* net.

The editor of this substantial volume of Wesley letters is a minister in the United Methodist Church, and was associated with Dr. Townsend and H. B. Workman in the production of the 'New History of Methodism' (2 vols., 1909). His work upon these letters has been done with ample knowledge and enthusiasm; indeed, the complaint against the book would be, if anything, that it is over-edited in the elaborate introductions and biographical notes about all manner of people, with which the letters are furnished; yet the result on the whole is a volume of great interest, a welcome supplement to the vivid records of Wesley's 'Journal.' There are more than three hundred of the letters, selected out of thousands that Wesley wrote, and covering sixty-five years of his life of astonishing activity. The earliest is to his mother, dated from Oxford in 1725, the latest, a word of heartfelt encouragement to Wilberforce in his anti-slavery work, from the venerable leader, shortly before his death, in 1791. About half of the letters are taken from the standard edition of Wesley's 'Works,' and thirty-five from Tyerman's 'Life.' Others are from other printed sources, but sixty-nine are practically new. There is a chronological list of the letters, but they are arranged in successive chapters, not in the order of time, but under the personal headings of various groups of correspondents to whom they are addressed. Family letters come first, then several chapters are devoted to leading Methodist ministers, in this country and in America; one chapter contains letters to his wife and some lady friends, another letters to young friends and others, with some most wholesome and some rather quaint advice as to health and education and spiritual discipline. The final chapter contains letters on public matters and to public men. There are two chapters of special interest, which contain a good part of the new material, consisting of letters to Ebenezer Blackwell and Lady Maxwell respectively. Blackwell was a London business man, Wesley's most intimate lay-friend, who rendered him great service in various practical affairs, and also as a confidential adviser, with much good sense and sympathy, in the matter of his most unfortunate marriage. Lady Maxwell of Edinburgh was Wesley's most distinguished follower in Scotland, a devoted and generous supporter of his work. He was nearly forty years her senior, and the letters show with what earnest and intimate affection he could write to one who looked to him for spiritual guidance.

The letters altogether, like the 'Journal,' bring us very near to the man, with his masterful power, an energy that never tired, the single-hearted devotion, the splendid courage, the unresting diligence, which achieved such great things, in the kindling and the direction of the Methodist Revival of religion in this country. We see, indeed, the uncompromising autocrat marshalling his forces, a leader and organiser of commanding genius, with an astonishing frankness in reproof, but also a great patience and tenderness of affection for those who would accept his leadership and join with him in the work. While he lived, Methodism was the work of the Gospel as John Wesley understood and ordered it. Those who became restive under his rule simply had to go. But while we sometimes wonder at his assertion of personal authority, which must not be questioned, the sting is taken out of it by his abounding generosity and the utter self-forgetfulness of his devotion to the cause. The effectiveness of his rule cannot be denied, nor the greatness of the harvest that he reaped.

"You cannot cut him out of our national life. No single figure influenced so many minds, no single voice touched so many hearts. No other man did such a life's work for England." Such is Mr. Augustine Birrell's tribute, in his 'Appreciation' of Wesley's 'Journal,' published some years ago in his 'Miscellanies,' used also in part as an introduction to the one volume abridged edition of the 'Journal' (1902), and now incorporated as a separate chapter of the introduction to this volume of the letters. As a writer, Mr. Birrell adds, Wesley did not achieve distinction. "He was ever a preacher and organiser, a labourer in the service of humanity." And as such we are thankful to have the further opportunity afforded by this volume of coming into close touch with him.

There are many aspects of his life, as revealed in these letters, on which it would be pleasant to dwell, but we must be content here to make two points. And first as to the "flawless constitution" with which Mr. Birrell in his 'Appreciation' credits Wesley. (He also gives him "a saint for a father," but is that quite the impression left by the record of the Rev. Samuel Wesley of Epworth?) As regards physical constitution, it might be thought the conclusion is right, since Wesley lived to be nearly 90 and from the work he did would seem to have been made of iron. Yet he wrote at 80 to one of his young ministers: "When I was young I had weak eyes, trembling hands and abundance of infirmities, but by the blessing of God I have outlived them all....I am afraid you want the grand medicine I use—exercise and change of air"; and in 1770 he wrote to Whitefield: "I bless God my health is not barely as good, but abundantly better in several respects, than when I was five-and-twenty." Five years later, however, he was for days "more dead than alive" from fever, and at 51, Mr. Eayrs tells us, he was so near death by consumption that he wrote an epitaph for himself, "to avoid vile panegyric." His long life was a triumph of eager spirit and determined will over many disabilities. One great gift he had, as he records towards the close of his 'Journal,' "having sleep at command, so that whenever I feel myself worn out, I call it, and it comes, day as night," and with this, as subordinate means to good health, he notes, "my having constantly, for above sixty years, risen at four in the morning," and "my constant preaching at five in the morning, for above fifty years." A letter to Blackwell at a time when he was expecting trouble in Ireland touches further upon his secret: "I shall go as far as I can go, and no farther. But I take no thought for the morrow. To-day I am determined, by His grace, to do the work of Him that sent me"; and a little earlier: "By the grace of God I never fret; I repine at nothing, I am discontented with nothing."

The second point we note is quite in keeping with that happy disposition and singleness of purpose. Repeatedly in these letters Wesley urges his preachers to avoid embittering controversy. "I am sick of disputing," he wrote in 1764 to the Countess of Huntingdon, "I am weary to bear it. My whole soul cries out 'Peace! Peace!' at least with the children of God, that we may all unite our strength to carry on the war against the 'rulers of the darkness of this world.'" And to Lady Maxwell he wrote that from the first in coming to Scotland, "it was a sacred rule with me never to preach on any controverted point, at least *not in a controversial way*. Any one may see that this is only to put a sword into our enemies' hands. It is the direct way to increase all their prejudices, and to make all our labours fruitless." With his preachers in America he pleads to oppose a party spirit. "This has always, so far as it has prevailed, been the bane of all true religion." "I blame all even that speak the truth otherwise than in love." Of a Socinian neighbour his advice to a brother minister is: "Never speak severely, much less contemptuously, of him in any mixed company. You must use no weapons in opposing him, but only those of truth and love."

The volume is enriched by several facsimiles of letters admirably executed.

V. D. D.

The Cambridge University Press has nearly ready, and will publish immediately, a volume entitled 'Russian Realities and Problems.' This book is of special interest at the present time as it contains two lectures delivered at Cambridge last summer by M. Paul Milyoukov, who has just been appointed Minister of Foreign Affairs. The titles of his two lectures are 'The War and Balkan Politics' and 'The Representative System in Russia.'

Messrs. Constable will publish immediately a new volume by Prof. Ramsay Muir, whose 'Nationalism and Internationalism' has attracted so much

attention, entitled 'The Expansion of Europe: the Culmination of Modern History.' The volume is an attempt to survey, without any multiplicity of detail, the sources and character of the great process by which, during the last four centuries, the whole world has been subjugated by the civilisation of Europe. The author's aim has been to analyse briefly the nature of the share in this work taken by the chief European peoples who have participated in it, though naturally the predominant place is given to the British Empire.

MEMORIAL NOTICES.

MR. WALTER BAILY.

The news of the death of Mr. Walter Baily, which took place on Wednesday morning at his home at Hampstead, at the age of 80, will be received with a sense of personal loss by a wide circle of friends. Mr. Baily, who was born in 1837, was the only son of the late John Baily, Q.C. He was educated at Harrow and St. John's College, Cambridge, where he had a brilliant academic career, being a foundation scholar, second wrangler, Smith's prizeman and Fellow. On leaving Cambridge he was called to the Bar, but subsequently for reasons of health accepted an appointment as one of H.M. inspectors of schools. His first district was in the West Riding of Yorkshire, and during this period he resided in Leeds, and he and his family were closely connected with Mill Hill Chapel. In 1876 he returned to London on his appointment to a metropolitan district and settled at Hampstead. Fortunately for himself he was able to break away from his exacting professional duties at a comparatively early age, and for twenty-five years he devoted his fine mental gifts with quiet and ungrudging generosity to the public service. His name will always be honourably associated with University College, on the governing body of which he sat for many years, with University College School and University College Hospital. He was intimately concerned with the removal of the School from Gower Street to the present buildings at Hampstead, and when it was established in its new home was elected Chairman of the School Management Committee. In connection with University College Hospital his services were no less conspicuous. He was chairman of the House and Finance Committee and vice-chairman of the Corporation of the Hospital during the anxious years when the new buildings were being erected and large new sources of income had to be found for their maintenance. Mr. and Mrs. Baily commemorated this long and close connection with University College and its allied institutions by a gift of £1,000 on the occasion of their golden wedding. He was also a Fellow of King's College, London, and a member of the Athenæum Club.

His public duties never dimmed Mr. Baily's interest in mathematical and scientific research. For many years he acted as secretary of the Physical Society. He was a familiar figure at the meetings of the British Association and the scientific lectures of the Royal Institution, and found endless delight in the hours which he spent with his microscope at his country house at Terrier's Green near High Wycombe. Shortly after his marriage he became a Unitarian, and for more than forty years he was a member of Rosslyn Hill Chapel, Hampstead. He was elected chairman and treasurer of the congregation in 1893, and served in both capacities for a long period until failing strength led to his retirement. He also served the Provincial Assembly of London and South-Eastern Counties as its treasurer, and was one of the oldest trustees of Dr. William's Trust and of the Hibbert Trust. In all these manifold activities his faithfulness to small details of duty, his quiet patience and his unfailing generosity of mind set a noble example to other men.

In 1861 Mr. Baily married Mary Ann, the only child of the late Thomas Field Gibson. Of that perfect marriage of equal minds it is not for us to speak. Its influence was reflected in the beauti ul hospitality of their home and has gone deep into the hearts of their children. Mr. Baily was a charming host, never so happy as in giving pleasure to his guests and in entertaining them with his rich stores of anecdote and reminiscence. The last years were the beautiful evening of a good man's life. He loved to gather his children and his grand-children round him in the open-air freedom of his country home, and with them he kept his youthfulness of mind and an unfailing interest in all their doings to the end. A friend once remarked to the present writer, "I wonder whether Mr. Baily ever said anything unkind of any one?" Those who knew him intimately were most conscious of the rare quality of his goodness. Mr. Baily has left a family of eight children. Of the sons, Prof. F. G. Baily is Professor of Electrical Engineering at the Heriot Watt College, Edinburgh; Mr. Harold Baily, who has devoted himself to social and political work, is at present serving with the Red Cross in Malta; and Capt. G. G. Baily, Assistant Clerk to the Derbyshire County Council, is with his regiment in France.

MR. JOHN MACGIFFIN.

It is with much regret that we have to announce the death of Mr. John MacGiffin, of 99 Eglantine Avenue, Belfast, who died on Wednesday, March 14, aged 78 years. At morning service at All Souls' Church, Belfast, on Sunday, March 18, the minister, the Rev. E. H. Pickering, made the following reference to the great loss that the congregation had sustained: "During this past week death has taken from our midst one of the most familiar faces in this church. John MacGiffin was our oldest member, but it is not so much the length of his association that endears him to us as the constancy of his unflagging devotion. Every Sunday and every service found him in his place. Every Sunday and every service found him performing his accustomed duty of taking up the collection. Equally unfailing was he in his attendance at other church functions, and a committee meeting without him was something unthinkable. These habits of regularity were a true reflex of his character. Constancy and loyalty were his attributes in all his associations. His family could always rely upon him to do his part as a devoted husband and father. In business, too, his punctuality, honesty, and reliability were proverbial. One of his intimate business associates informed me that he was the soul of honesty, and trusted implicitly by all who had dealings with him. Personally, I have always found his cheerful and regular presence a great support He was a man, however, whose tastes and ideas were by no means a matter of routine. He could appreciate entirely points of theology and religion, he enjoyed good books, and, above all, was positively an enthusiast for good music. Altogether he was a man whose connection with a church did it honour, and we shall be infinitely poorer now that he has entered on the grander and larger life. Our sympathy goes out to his bereaved family, especially to her who has been his life partner for so many years."

MISS J. E. ORR.

With deep regret we record the death of Miss Jane Ellen Orr at the Clonmel Nursing Home on Thursday, March 15. Miss Orr was the eldest daughter of the Rev. James Orr (minister at Clonmel, 1833-82), and was born on March 30, 1842. She was one of the first pupils at the Clonmel Model School (opened in 1847), and remained connected with this school until 1904, having been a teacher about forty-eight years. For many years she had been Secretary of the Clonmel congregation, and was one of the new trustees appointed about a year and a half ago. She was a most constant attendant and was present so recently as the last Sunday in February, when she played the harmonium as usual. The following is taken from the report in *The Clonmel Chronicle*: "More than ordinary sorrow was felt amongst all classes in our local community on Thursday, when the sad news became known that Miss Orr had passed away that morning. Miss Orr was for many years assistant teacher at the Clonmel Model School, and the good results of her training had a lasting effect on her pupils, all of whom preserved a warm love and high esteem for her up to the end. When she relinquished her official appointment she devoted her splendid energies in a whole-hearted and indefatigable manner to the service of the poor. She was identified with practically all the local philanthropic organisations, but most prominently with the Jubilee Nursing Association (of which she was Hon. Secretary) and the Women's National Health Association. In connection with the latter, she took an especial interest in the work of supplying cheap dinners at the Shamrock Rooms, where she was most regular in attendance every day throughout each successive winter. She was a woman of splendid character, sound in judgment, capable in administration, large-hearted, and keenly sympathetic. Her loss will be sorely felt, and it will be indeed hard to find one to at all adequately fill her place. The sympathy of the entire community is extended to her sisters and her nephew in their bereavement. All sections were

represented at the funeral, and the attendance of the general public afforded a very striking proof of the affectionate regard in which the deceased lady was held, and the sincere regret felt at her demise. The mournful procession was accompanied by a vast throng of sympathisers, and altogether it was a fitting tribute to the memory of a lady who had performed such useful service in our midst, and left a record of which any one might feel justly proud."

The Revs. E. S. Hicks and A. Amey officiated at the funeral which took place in Rathronan Churchyard.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is registered by the London County Council, under the provisions of Section I. of the War Charities Act, 1916.

The objects of the Fund are: (1) *To aid the Belgian hospitals and convalescent depots in France, and the Belgian military doctors at the Front in Belgium;* (2) *To maintain a Civil Hospice at Calais;* (3) *To aid the Belgian School Colonies in France.*

114th List of Subscriptions.

	£	s.	d.
Already acknowledged	16,453	11	7
All Saints' School, S. Islington, collected during Lent by the children	0	10	0
Miss Anne Garrett (seventh donation)	5	5	0
Mr. and Mrs. Arthur Worsley (second donation)	20	0	0
Mr. and Miss Hirst (fifteenth donation)	2	2	0
Mr. Edward J. Blake (seventh donation)	10	0	0
Bootle Free Church War Relief Committee, per Mrs. Yates (twenty-second monthly donation) ..	1	0	0
Mr. Henry Sharpe (twenty-seventh donation)	10	0	0
Mr. John Dendy (twelfth donation)	5	0	0
Mr. Thos. Chattaway (sixth donation)	0	5	0
	16,507	13	7

Parcels have been received from: Miss Leigh Browne; The Misses Grundy; Miss Passavant; The Wandsworth Branch of the Women's League (per Mrs. Ernest Jones); Mrs. Gladstone; Newland Working Party (per Mrs. Roscoe); Miss A. Garrett; Mrs. Crompton, Adelaide (a case of 180 children's garments); Miss Florence Blake; Anonymous (possibly Newcastle ?); Cairo Street Sewing Society, Warrington (per Miss Houghton); Mrs. Jolowicz; Mrs. Comyns Carr; Mrs. A. J. Gimson; Mr. and Mrs. Fred F. Perris; The Ladies Sewing Circle, Free Christian Church, Horsham; High Pavement Working Society, Nottingham (per Miss Guilford); Mrs. and Miss Nanson; Miss Rawson; Mrs. Chitty; Essex Church Work Parties (per Mrs. Worthington); Mrs. and Miss Carter; Miss E. M. Greg; Bank Street War Workers' Circle, Bolton (per Mrs. Flower); Miss Alice Talbot; The Misses Thomas; Mrs. George Webb; Mrs. Notcutt; Miss C. H. Rawlins; West Grove Women's League, Cardiff (per Mrs. Fox); Miss Jolly; Rosslyn Hill Sewing Society, Hampstead (per Mrs. Thomas Cobb); Finchley Branch of the Women's League (per Mrs. Blake Odgers); Mrs. Odgers; Plymouth Branch of the Women's League; Miss Boys; Mrs. Prewett; Mrs. Wilson; Mrs. Thoneley; Mrs. J. H. Green and family.

WEEKLY NOTES.

We have again received a large case from our friends in Adelaide, South Australia, sent by Mrs. Crompton. It is only a few weeks since we acknowledged the last case. We have received 330 garments for little children (in the two cases) and all of these clothes are now on their way to France. It is particularly pleasant to receive this evidence of the sympathy of our friends overseas.

Among the letters received this week, the following are specially interesting:—

1. *From a doctor at the front:* "I have the honour to inform you that I have received with great satisfaction the useful case of surgical instruments which you have been kind enough to send me, and I hasten to send you my warmest thanks. By this noble generosity you greatly assist the cause of the Allies; and as far as the combatants on the Yser are concerned I can speak with authority of the sentiments of profound gratitude which they entertain for the English. Many lives will be saved by these instruments, so judiciously chosen for their purpose."

2. "Your gift has surpassed my hopes. Eight hundred men are under my charge. Of these half are in the trenches, while the other half are in cantonments resting. I keep the games you sent for the men in the trenches, because being of better quality and stronger than those I had, they are better fitted for this purpose. I keep them in a conveniently central shelter where the men can easily come and borrow them. In this way my dear soldiers, even those who are in the trenches, will have something to amuse them during the long hours in the shelters. They will not fall so easy a prey then to their sad memories, which have a grievous effect on their morale. If only you knew, Madame, how welcome these games are, and the warm thanks I receive from the bottom of their hearts, you would feel a little rewarded. Their gratitude is simple and most sincere. It is expressed in the hearty handshakes I receive—it is such a pleasure to them to be assured that some one is thinking of them. And these thanks are all meant for you; for I always tell them who are their benefactors. With their thanks, I want also to join my own, for a true pastor's heart always beats in union with his flock. Their happiness and sorrow, their joys and griefs are also mine, and my greatest joy is to be able to mitigate a little their sufferings, to throw a ray of sunlight into their clouded days. And this joy you have given me."

3. *From the Matron of a large hospital for* 1,000 *patients:* "We had a most unfortunate fire here last week. It started on Monday afternoon in the hut where the washing is done....Unluckily some of the waterpipes were still frozen and there was no water very near, and the fire spread to the store room, where we keep all our clothing and comforts for the men. Some things were saved, but nearly all the shirts, socks, pyjamas, and other useful things we have to fall back on were burnt. The fire engines came just in time to save our quarters catching fire. The men rushed in and cleared it of all our belongings, most of them being thrown out of the windows. Luckily the fire spread no farther, but the two huts were completely destroyed and our quarters swamped with water and many windows smashed. The nurses worked hard with brooms and buckets, and we managed to camp in our rooms that night. Fortunately the fire was never anywhere near the wards, so there was no danger for the patients, but you can imagine how lost we feel without our stores. I am glad to say that on account of the great cold we had distributed nearly all the woollen comforts, and those good dressing gowns you sent us are in use in the wards. Besides the shirts, socks and pyjamas, I think we miss most the slippers, which we are always being asked for."

(We are sending six bales of clothing and one hundred pairs of felt slippers at once, but there are nearly 1,000 patients!) Rose Allen.

SPECIAL WANTS.

Unbleached calico bags, 8 by 12 in. up to 14 by 24 in., and all intermediate sizes, with a string run in the neck.
Pyjamas (*urgent*).
Shirts, socks, slippers, handkerchiefs.
Pants, vests.
Towels of all sorts.

For the Maternity Home at Calais:—

Layettes, on Belgian methods (patterns to be obtained here).
Chemises for women.
Warm shawls for babies.

The name and address of sender and list of contents should be enclosed in each parcel.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W. 3.

SLAVERY IN GERMAN EAST AFRICA.

The following Memorial has been sent to the Right Hon. Walter H. Long, M.P., His Majesty's Principal Secretary of State for the Colonies, on behalf of the Committee of the Anti-Slavery Society:—

Sir,—We beg to appeal to His Majesty's Government to issue a proclamation declaring the freedom of the 185,000 slaves in the territory, which until recently was known as the German East African Protectorate, and is now under the administration of British officials. We make this appeal because we hold it to be intolerable that slave owning should survive under British rule.

The resolution submitted to the German Reichstag on March 19, 1914, asked that the complete emancipation of these slaves should take place by January 1, 1920. This resolution was resisted upon three main grounds: first, because the slaves were "domestic slaves"; secondly, because if a slave could establish ill-treatment he thereby secured his liberty; and finally, because of the cost of compensating the owners which would be involved by complete emancipation, namely, £400,000 in 1915, and £275,000 in 1920.*

We submit that "domestic" slavery is indefensible, either upon ethical or economic grounds, and no less an authority than the late Lord Cromer has declared (referring to slave traffic in the Soudan):—

"If the utility of the Soudan, considered on its own productive and economic merits, is not already proved to the satisfaction of the world—if it is not already clear that the re-occupation of the country has inflicted, more perhaps than any other event of modern times, a deadly blow to the abominable traffic in slaves and to the institution of domestic slavery, *which is only one degree less hateful than that traffic*—it may confidently be asserted that we are on the threshold of convincing proof."†

That the slaves in "German East Africa" have suffered under this system of bondage is demonstrated by the fact that no less than 2,221 purchased their liberty in 1913.* We submit that it would be a grave departure from modern British Colonial practice to maintain a system of slavery from which men and women could only escape by establishing physical ill-treatment or by making a monetary payment.

Our Committee holds to the view that it is impossible to maintain a system of slave owning without the inevitable concomitant of slave trading to keep up the supply. This fact, established by past experience, finds further support in the admission that so late as 1912 slaves were actually "smuggled into the Protectorate from the Belgian Congo and from the Western portion of Uganda."*

If it is maintained that abolition would place the old and helpless members of the former slave community in a position of dependence on charity, our Society would doubtless be prepared to consider proposals to assist in the establishment of an institution in which freed slaves could be received until able to earn their own living or be provided for in some other way.

His Majesty's Government is doubtless aware that the chiefs of "German East Africa" have been compelled to provide labour for the European plantations. It cannot be questioned that much of this labour supplied by the chiefs has been drawn from the enslaved community; neither can it be denied that the labourers on the plantations have been subjected to the greatest cruelty. The methods of obtaining labour are shortly described in evidence before the East Africa Labour Commission of 1912-13 by Dr. Lessi of Nakuru: "The chiefs were notified as to the amount of labour that was to be supplied"; while another witness, Masai Mchaga, of the Kilimanjaro District in German East Africa, said: "If the Government or other people required labour, the chief was told to supply it, and if a man refused to go the Government punished him."

The existence of this system of forced labour was admitted by Dr. Solf, whilst the treatment to which the forced labourers were then subjected on the plantations was disclosed in the German Reichstag on February 18, 1914. On this occasion a Centre Party Deputy declared that he would vote no more money for the Colonies unless energetic measures were taken to protect the natives from ill-treatment and forced labour. There had, he said, "been more loss of life on the plantations than in the slave hunts in former years."

The Committee of the Anti-Slavery and Aborigines Protection Society, convinced that national and international opinion would expect a declaration of freedom for these 185,000 slaves by the British Government in accordance with our traditions, for this reason and in the interest alike of sound policy, no less than for moral and economic reasons, urges His Majesty's Government to issue such proclamation of freedom without delay.

We have the honour to be, Sir,

Your most obedient humble servants,

T. F. V. Buxton, *President.*
Travers Buxton, *Secretary.*
John H. Harris, *Organising Secretary.*

* Cd. 7620–51. † Italics ours.

WINIFRED HOUSE CHILDREN'S HOLIDAY HOME.

Mrs. Munro, Secretary of the Invalid Children's Aid Association, presided at the Annual Meeting on Wednesday last. She spoke, she said, from intimate knowledge of the work of the Home, not simply from what might be learnt from statistics and reports. These, after all, could tell little of the real treatment and loving care of the children. Their Association had sent 21 patients out of the 35 received during the year, and they would have been very glad to have sent the whole 35.

Mr. Ion Pritchard presented the Committee's report and Mr. W. M. Blyths the financial statement.

The several medical reports, one and all, tell of the improved health of the patients and often of the complete recovery from very serious afflictions, although sometimes only after years of care and treatment. As regards the founder's wish for a home atmosphere, visitors have many times been impressed by the happiness of the children in spite of their ailments. Indeed at one of our annual meetings the late Mr. Wade, a good friend of ours, said that in respect to the children returning home after recovery, if he were a child at Winifred House he would steadily refuse to get well at all.

Attention is especially called to the length of stay reported, emphasising the object and importance of the Home, and that it must not be regarded as an ordinary convalescent home. Two patients have been with us four years, four nearly three years, and two for two years. The long treatment must be borne in mind when the *number* of patients received is compared with that of somewhat similar institutions. Several times during the year children have been taken by the nurses to the hospitals, Great Northern Central, Guy's, Bartholomew's, and Royal Free, to be seen by the surgeons whose patients they were before coming to Winifred House, and, if judged necessary, for operation.

As a whole the year has been an anxious and strenuous one for the medical officers, the Lady Superintendent, Miss Groser, and nurses, and to them all the heartiest thanks of the Committee and friends for their faithful, willing services are offered. There are many other friends, a list of whose names occupies a whole page of report, who by their labours and gifts have contributed to the success and happiness of our Children's Home and so helped to carry out the objects and wishes of its founder.

Mr. Pallister Young, in moving a vote of thanks to the medical officers and nursing staff, spoke of the real cause of the Home's success. Mention had been made of the year's milk bill of £91, but this did not include the milk of human kindness so liberally expended.

Miss Holland and other friends spoke, and a very pleasant meeting closed with a hearty vote of thanks to the chairman.

UNITARIAN HOME MISSIONARY COLLEGE.

The following resolutions were passed at a meeting of the College Committee on Monday, March 19, 1917, the members rising in their places:—That the Committee of the Unitarian Home Missionary College profoundly regret the loss they have sustained in the death of Mr. James Rait Beard, J.P., President during 1900-01, and also during 1904, when he took a prominent part in organising the removal to Summerville, and Treasurer from 1886 to 1914.

They desire to convey to the widow and family their sincere sympathy with them in their bereavement, and to express at the same time their hearty appreciation of the work he did for the College.

The worthy son of a worthy father, who was (with the Rev. Wm. Gaskell, M.A.) the founder of the College, he inherited and maintained a deep interest in the Institution, which he faithfully served with bright spirit and untiring energy.

That the Committee of the Unitarian Home Missionary College deeply regret the loss they have sustained in the death of Mr. Henry Marsden, J.P., a Vice-President of the College, and a member of the Committee since 1905.

They desire to convey to the members of his family their sincere sympathy with them in their bereavement, and to express to them their hearty appreciation of Mr. Marsden's services to the College, especially in connection with the House Committee.

NEWS OF THE CHURCHES.

Burnley.—Mr. Harry Taylor, at present in charge of the Burnley Church, has returned to the Chairman of the Northern Advisory Board the certificate as a Lay Worker which was issued to him last year. He states that he is about to take up work of national importance, and will leave our movement.

Blackpool: South Shore.—Mr. Peter Nicholas, a well-known resident of Blackpool, pas ed away, after a short illness, on March 16, at the age of 68, the funeral service at the Blackpool Cemetery being conducted by the Rev. B. C. Constable on Tuesday last. Mr. Nicholas had been connected with the South Shore Unitarian Free Church in former years, and became a member once again within the last eighteen months. He had long served the Unitarian churches in Lancashire and district as an acceptable lay preacher. He was a man of specially cheerful ways, good humour, and kindly disposition—an ardent reader of books, a student of Theosophy, a thinker of broad and open mind, a man of philosophic spirit, a friend to those in trouble, a dispeller of gloom and despondency, and a bringer of light and gladness. For many years he had been connected with the leather trade in Manchester, but retired some time ago, and went to live in Blackpool. He will be greatly missed by a large number of friends and acquaintances to whom his genial presence was always welcome, and by none more deeply than the members of Unitarian churches in Lancashire and district who knew him so well as the leader of their devotions. It was a great blow to him when he lost his wife three or four years ago. He has left three daughters and a son to mourn his loss.

Colne.—Two well attended "At Homes" were held in the schoolroom of the Unitarian Church on Thursday and Saturday, March 8 and 10. Extremely good concerts had been arranged, and the effort was very successful, about £16 having been added to the Church Funds as a result of it. On Sunday afternoon, March 11, the annual distribution of prizes took place. Mr. J. B. French handed prizes to the successful scholars, and gave a short address.

Coseley.—A most successful concert was given in the Old Meeting schoolroom on Saturday, March 17, by Mr. R. A. Clarke and party, of Birmingham, assisted by members of the Old Meeting Church Choir. The programme included two operettas entitled 'The Student and the King' and 'Lord Acrepole,' or 'A Legend of Christmas Eve,' both of which were written and composed by Mr. Clarke.

Framlingham.—The death has occurred at Bristol in his 80th year of Mr. William Barker, who lived for many years at Framlingham, where he was in business, until he removed to Brighton about ten years ago. Mr. Barker, who continued to be one of the trustees of the Framlingham Chapel, was endeared to many members of the Brighton congregation, with whom he enjoyed cordial friendship, by his genial kindness, and his death will be much regretted. Owing to the death of his wife and his own failure in health he had latterly stayed at a convalescent home at Bristol, where he had relations, and it was here that he died. His body was conveyed to Brighton, and the funeral took place on March 12, the service being conducted by the Rev. Priestley Prime.

Halstead.—The annual business meeting was held in the Free Christian Church on Sunday, the 11th inst., presided over by Mr. Waller (of Norwich) who had previously taken the service. It was reported that the average attendance was the same as last year, and the financial position, though not quite so good as last year, was considered satisfactory. Owing to the difficulty experienced in obtaining preachers from London who could be away over Sunday night, it was decided to have the service at 3 P.M., until the end of the war.

Leicester.—At the annual meeting held on Monday, the 5th inst., at the Free Christian Church, a silver rose-bowl and vases were presented to Mr. W. F. Price by the members of the congregation as a token of their esteem and grateful regard on his retirement from the position of Secretary of the Church, after twenty-five years of uninterrupted service, to take up the office of President.

Manchester: Failsworth.—On Saturday last about 130 wounded soldiers from local hospitals were entertained to tea at the Dob Lane Schools, under the auspices of the War Comforts Committee connected with the Chapel and Sunday school. Before tea an admirable concert was given, and afterwards singing was interspersed with dancing. Artistes, and musicians in the Band willingly gave their services for the occasion. The appreciation of the soldiers was very evident. This is the third entertainment given to wounded soldiers in these schools.

Tunbridge Wells.—The Unitarian movement at Tunbridge Wells has lost an enthusiastic friend and supporter in Mr. Threadgold, of Calverley Road, whose death took place last week. Mr. Threadgold, who was 50 years of age, originally came from Lincolnshire, and was engaged in the ironmongery business. He took a keen interest in many public movements connected with the town, including the Charity Organisation Society, and, in addition to this, devoted much of his time to farming and was a great lover of horses. The funeral took place on Monday, March 19.

Tavistock.—The funeral of the late Major-General Jacob, whose death was referred to in The Inquirer last week, took place on Wednesday at the Plymouth Road Cemetery, the procession being headed by the band of the Dorset Regiment and a firing party from the same regiment with arms reversed. The coffin, which was covered with the Union Jack, was drawn on a gun-carriage. The mourners included: Major-General Jacob's brother and son—Col. Sir Swinton Jacob, K.C.I.E., and Lieut.-General Sir Claude Jacob, K.C.B.; his wife, Lady Jacob, (daughter-in-law), and the Rev. H. G. Le Neven, Vicar of Tavistock. The Rev. A. Lancaster, minister of the Abbey Chapel, conducted the service in the little church at the cemetery and also at the graveside. Three volleys were fired over the grave, and the 'Last Post' sounded. Large crowds of people lined the streets, and the funeral was numerously attended.

A New Source of Food.

The Master of Christ's College, Cambridge, wrote a week or two ago to *The Times* pointing out that we have an enormous, almost an unlimited supply of starch, of which there is a shortage, in the underground stems or rhizomes of the common bracken-fern (*Pteris aquilina*). Starch from these roots, he explained, is used for food in many parts of the world, and it is a well-known fact that the Maoris of New Zealand—a very fine race—nourish themselves on starch from a similar source. Since this letter was written Mr. J. E. Purvis, University Lecturer in Chemistry, has made some experiments on a small scale with a view to discovering how much starch is really to be found in the underground stem of the bracken-fern. From one method of treating the crude rhizomes he obtained 1.7 per cent, from another 2.02, and from a third sample 2.33. The percentage of starch does not compare with that of the potato, which varies from 9.8 to 18.7 per cent, according to the season of the year, neither is the starch of first-class quality; still, it is there, and if it can be shown that the amount to be obtained justifies the employment of labour to dig it up, it might be put to various uses instead of being wasted, as at present. The advantages are that it costs nothing to produce, as bracken is self-sown and requires no manuring or tending of any kind, while its eradication would be welcomed by the agriculturist. It is suggested that, prepared in different ways, it might be used in the soft food of fowls and pigs.

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April.

1. Rev. Lieut.-Col C. S. BULLOCK, of Ottawa, Canada. (Subject of Sermon: "What seek ye?")
8. Rev. FREDERICK HANKINSON, of Kentish Town.
15. Rev. WILLIAM JELLIE, B.A., of Southport.
22. Rev. FRANK K. FREESTON.
29. Rev. FRANK K. FREESTON.

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The ANNUAL MEETING of Subscribers and Friends will be held at Stamford Street Chapel, London, S.E., on MONDAY, April 2, 1917, at 7.45 P.M., when the Rev. W. COPELAND BOWIE will preside.

Tea, to which friends are cordially invited, will be provided at 7 p.m.

A. A. TAYLER, Hon. Sec.

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OUR CALENDAR.

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N.B.—The name of the Minister of the Church is in all cases inserted unless instructions are received to the contrary by Wednesday midday.

SUNDAY, April 1.

LONDON.

Acton, Creffield Road, 11.15, Rev. H. C. HORSLEY, M.A.

Bermondsey, Fort Road, 6.30, Mr. S. P. PENWARDEN.

Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. W. J. PIGGOTT.

Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Mr. V. A. DEMANT.

Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.

Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. D. BASIL MARTIN, M.A.

Forest Gate, Upton Lane, 11, Mr. J. P. ROSLING; 6.30, Mr. JOHN BEGG.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30.

Hampstead, Rosslyn Hill Chapel, 11 and 6.30, Rev. HENRY GOW, B.A.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.

Ilford, High Road, 11 and 6.30, Rev. A. H. BIGGS, M.A., LL.M.

Islington, Unity Church, Upper Street, 11, Rev. J. VINT LAUGHLAND; 7, Rev. BERTRAM LISTER, M.A.

Kentish Town, Clarence Road, N.W. No Morning Service; 6.30, Rev. F. HANKINSON.

Kilburn, Quex Road, 11, Rev. J. ARTHUR PEARSON; 6.30, Rev. Dr. F. W. G. FOAT.

Leytonstone, Haydn House, 63 Fairlop Road, 11.15.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.

Peckham, Avondale Road, 11 and 6.30, Rev. R. T. HERFORD, B.A.

South Norwood, League House, 141 Portland Road, 7, Mr. F. G. FINCHAM.

Stoke Newington Green, 11.15 and 7, Dr. LIONEL TAYLER.

Stratford Unitarian Church, 11, Mr. JOHN BEGG; 6.30, Mr. J. P. ROSLING.

University Hall, Gordon Square, W.C., 11.15, Lieut.-Col. C. S. BULLOCK.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.

West Hampstead, All Souls, Weech Road, Finchley Road, 11.15, Rev. EDGAR DAPLYN.

Wood Green, Unity Church, 11 and 6.30, Rev. G. COVERDALE SHARPE.

Woolwich, Lecture Hall (Co-operative Stores), Herbert Road, Plumstead, 6.30, Rev. D. DELTA EVANS.

ABERYSTWYTH, New Street Meeting House, 11. Supply.

BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.

BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 3.30, Rev. J. M. LLOYD THOMAS.

BIRMINGHAM, Church of the Messiah, Broad Street, 11, Rev. LAWRENCE CLARE; 6.30, Rev. G. TOPPING.

BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIGHTON, Free Christian Church, New Road, 11 and 6.30, Rev. W. H. DRUMMOND, B.A.

BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. J. EVANS.

CLIETON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.

DEAN ROW, 10.45 and 3.0, Rev. E. A. VOYSEY, M.A.

DOVER, Adrian Street, near Market Square, 11 and 3.0, Rev. C. A. GINEVER, B.A.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.

EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.

GEE CROSS, Hyde Chapel, 11 and 6.30.

HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. E. LOCKETT.

HINDLEY, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. R. F. RATTRAY, M.A., Ph.D.

HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. JONES.

HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. DR. HARGROVE, M.A.

LEICESTER, The Great Meeting, 11 and 6, Rev. C. M. WRIGHT, M.A.

LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. F. K. FREESTON.

LIVERPOOL, Bootle Free Church, 11, Miss HELEN BROOKE HERFORD; 6.30, Rev. W. JELLIE.

LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. MELLOR.

LIVERPOOL, Ullet Road, Sefton Park, 11, Rev. J. C. ODGERS, B.A.; 6.30, Rev. H. TAYLOR.

MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.

MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. H. MCLACHLAN, M.A., B.D.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.

MANCHESTER, Sale, 11 and 6.30, Rev. W. S. MCLAUCHLAN, M.A.

NANTWICH, Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. PARK DAVIES, B.A., B.D.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.

NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.

OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.

PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.

PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.

SHEFFIELD UPPER CHAPEL, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.

SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.

SOUTHAMPTON, Church of the Saviour, London Road, 11 and 3.15, Rev. VICTOR MOODY.

SOUTHEND, Darnley Road Church, 11.

SOUTHPORT, Portland Street Church, 11 and 6.30.

TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. JOSEPH WORTHINGTON, B.A.

TUNBRIDGE WELLS, Free Christian Church, Dudley Road Institute (side entrance), 11.15 and 6.30, Rev. S. BURROWS.

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. ERNEST PARRY.

WARWICK, High Street Chapel, 11.15 and 6.30, Rev. GARDNER PRESTON.

WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. C. ROPER, B.A.

CAPETOWN.

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GOOD FRIDAY.

LEEDS, Mill Hill, 11, Rev. Dr. HARGROVE, M.A.

LIVERPOOL, Ullet Road, Sefton Park, 11, Rev. J. C. ODGERS, B.A.

DEATHS.

CUNLIFFE.—On the 21st inst., at Rhos-on-Sea, Agnes, widow of the late George Cunliffe, of Bolton, in her 79th year.

SIMPSON.—On March 8, at Brooklyn House, Thorneywood Lane, Nottingham, Clara Simpson, daughter of the late John Bishop of Dorchester, Dorset, aged 82 years.

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THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** *All letters and manuscripts for the Editor should be sent to* 23 *Cannon Place, Hampstead, N.W.*3. *They must reach the Editor not later than Wednesday evening for publication the same week.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

WE are sure that Mrs. Allen's notes on the work of the Belgian Hospital Fund, which we publish to-day, will give great pleasure to our readers. Fifty parcels in one week, after the Fund has been going on continuously for more than two years without any slackening of effort, is a good record. Naturally the work is not as exciting as it was in the early stages, and it has lost the appeal of novelty, but it is going on quietly and strongly in numerous centres, and we are proud of the reliance which is placed upon our ability and willingness to help. The new motor ambulance which has just gone out to Calais will be a great boon, and will make the name of our Fund still more familiar in the streets of that busy town. Mrs. Allen was due to leave London on Thursday for a tour of inspection among the hospitals, and we all wish her a safe return. Travelling in these days has its discomforts and its perils, but no one thinks of these things now when they lie in the path of duty.

* * *

PERHAPS we may take this opportunity of pointing out once again how close all this work for the sick and wounded of our Belgian allies is to our hearts. We have had to throw our strength into many other things connected with the war, and above all into the effort to put our faith in God and the spiritual force of the soul into the stern duties of the hour. We have fought hard against weariness of spirit and the temptation to withdraw our eyes from our own part in this mighty struggle for freedom, which never relaxes night or day. While the battle rages furiously around us and the issue is still undecided there is no other way of loyalty to the deepest instincts of religion and duty. But all the time our joy has gone into the work of charity and helpfulness, which the miseries of the war have created, and we have tried always to combine the stern summons to terrible duties with the inexhaustible claims of Christian pity and loving-kindness. In any case our readers may rejoice that they have helped to bear some heavy burdens and to bind up that which was broken. For ourselves we have been unable to discover any better or more practical way of helping to recreate a desolated world.

* * *

THE news from Russia continues to be exciting, and all lovers of freedom are on the tiptoe of expectation. At present public opinion seems to be setting steadily in the direction of a republic. Tsardom has gone, we hope beyond recall, and a constitutional monarchy is the growth of generations, and cannot be planted suddenly in an alien soil. The action of the Grand Dukes in surrendering their estates voluntarily, before there has been any public demand for confiscation, is very significant. It shows the strength of the new feeling of equality in Russia, that even in the case of men of royal blood citizenship counts for more than ancestral dignity.

* * *

No body of men seems likely to benefit more from the Revolution than the Russian Jews, and incidentally a thorny domestic question may be settled for ourselves. Many Russian Jews in this country are undoubtedly political refugees, while others have probably come here for purposes of trade, and with the trader's instinct are glad to avail themselves of an excuse for holding aloof from military service. The whole problem will be simplified now that the dark cloud of oppression has gone, and we hope that the refugees themselves will be eager to return to take their part in the war. At a meeting of Russian Jews held in Whitechapel last Sunday, Lord Sheffield spoke some wise and timely words to those who were anxious to return to Russia. He advised them not to be in a hurry to apply self-government in ways familiar to themselves before self-government had been fully attained. "Secure freedom of the press," he said, "freedom of speech, of combination, of religious belief, of national aspirations, and when by a victorious war you have helped us to secure freedom for Europe and the suppression of Prussian militarism, then welcome all honest men, and by earnest thought and full discipline help to build up a stable political organisation."

* * *

IT will be a matter of deep interest during the next few months to watch, so far as we are able to do so, the reactions of Russian freedom upon political life and social unrest in Germany. Already there are signs that conservative opinion is alarmed, while *Vorwaerts* regards the overthrow of Tsarism as a gigantic moral loss for Germany's war policy. In these times, it says, Germany must not in the eyes of the world remain the State which in the development of its political system has remained behind all the others.

* * *

IN an able article in *The Manchester Guardian*, bearing the familiar initials

L. T. H., it is anticipated that the Russian Revolution will do a great deal to weaken the enthusiasm of the German socialists for the war. Prof. Hobhouse suggests that an appeal should be made to them, "by those indirect means which even a state of war does not wholly annihilate," to partake in the work of general liberation.

> The German autocracy [he writes] now stands out as the one great centre of military despotism, the fountain of the trouble which is deluging Europe with blood. Can it so stand alone and unsupported? If the German people in their turn were assured of internal freedom and unobstructed commerce, would they continue to pour out their blood for those who use them, in their own phrase, as cannon fodder? If the Prussians would still do so, would the Saxons, the Bavarians, the Rhinelanders, and the Austrians? In a word might there not be a German debacle, more complete and far-reaching than any military defeat, a total break-up of the German State principle which has thwarted and marred the whole development of Europe for half a century, a victory of the Allies beyond the wildest dreams of 1914? If so, the resettlement of Europe would be achieved, not by the mechanical device of superimposing a League of Peace upon rival groups dominated by military ambitions and nationalist hatreds, but by a principle of mutual respect for internal liberty and freedom of commercial and intellectual intercourse, out of which the League itself would arise spontaneously as the natural expression of a new and more harmonious order.

* * *

Among the numerous resolutions of greeting to the new Russian Government, which have been passed in this country, we are glad to notice one from the annual meeting of the Manchester District Association of Presbyterian and Unitarian Churches. The resolution, which was moved by the Rev. C. Peach, and seconded by the Rev. N. Anderton, is in the following terms:—"This meeting hails with profound satisfaction the establishment of Constitutional Government in Russia. It records its grateful appreciation of the inestimable contributions which the great Russian people have made to art, science, literature, and music, as well as to religion, and it offers its respectful greetings on their entrance into the fraternity of free peoples."

* * *

As we anticipated, it has been found impossible to continue the American Relief Work in Belgium. Once again we must express our deep gratitude and admiration for the splendid service to humanity which has been rendered by this noble band of American citizens under circumstances of exceptional difficulty. In an official statement, which has been issued, it is pointed out that for over two years it has been the single-minded purpose of the American Government and the Commission to see these ten million civilians in Belgium and France fed, and with this end in view the Americans concerned have submitted to the restrictions imposed upon them by the German authorities, which, under ordinary circumstances would never have been tolerated. Now, however, all special facilities have been withdrawn, and several of the Commission's relief ships have been attacked without warning by German submarines, while a protest addressed to Berlin has not been answered. "It is felt," the statement continues, "that the American staff of the Commission can no longer serve with advantage in Belgium. Although a verbal promise has been made that members of the Commission will be permitted to leave, if they so desire, the German Government's observance of its other undertakings has not been such that the Department feels warranted in accepting responsibility for leaving these American citizens in German-occupied territory. This Government has approved the proposal of the Netherlands Government to send into Belgium a certain number of Netherlands subjects to carry on the work of the American staff."

* * *

No words are needed to condemn the latest German outrage in sinking the hospital ship "Asturias." People who wage war against the Red Cross have broken the most sacred covenants of humanity and religion. Every true man must hold the perpetrators of such deeds in deep abhorrence. We are disturbed, however, to find that there is some revival of the talk about reprisals. Of course we are bound to do everything possible to protect the lives of our wounded men, and we should be quite justified in placing a certain number of German officers upon hospital ships, if it would be likely to act as a deterrent. But we doubt whether it would have any effect except to increase the severity of the treatment of our own men who are prisoners in Germany. There is no good beginning a game of reprisals, unless we are prepared to throw all scruples to the winds, and that we cannot and must not do. It is one of the cases where the instincts of goodness and the dictates of prudence seem to us to be in strict accord. It is only what is worst in ourselves which finds any satisfaction in answering shamefulness with shamefulness, when proper methods of punishment and prevention are, for the moment, beyond our reach.

The chief event in our home affairs this week has undoubtedly been the vote on Mr. Asquith's franchise resolution in the House of Commons on Wednesday, carrying with it the practical certainty of a moderate instalment of Women's Suffrage at an early date. Mr. Asquith confessed frankly that he had changed his mind on the subject. Possibly some ardent advocates will be annoyed with him for treating the whole subject as one of political expediency. But after all most of our changes in methods of government are of that order. Extensions of the franchise, except at times of Revolution when the whole of an ancient constitution may be consigned to the flames, usually come about because public opinion is convinced that they will promote the welfare of the community. We do not see that anything that has happened in the war has altered the claims of Women's Suffrage from the point of view of abstract argument. On that side of the question there is nothing new to be said, and it is not on these lines that the two sides are likely to come closer together. But undoubtedly the war has convinced many people that the future happiness of the country depends upon the close association of men and women in public work, and so they support the change on the excellent ground of its expediency. Let it be remembered that expediency is an honourable word and sometimes carries us further than ardent appeals to abstract principle.

* * *

The letter, which Mr. A. G. Tarrant sends us on the subject of moral tone in munition factories, gives us a more cheerful view than is prevalent in some quarters; and we are very glad that this side of the case should be presented in such a persuasive fashion. We wish, however, that our correspondent had been content simply to tell us what he has met with in his own experience without using the word "protest." We shall only arrive at the truth of a complicated problem and be able to adopt the wise policy which is based upon knowledge, when we look steadily at all the facts. It is easy to distinguish between unworthy rumour and the grave words of men of knowledge and experience. The latter do not invite us to protest but to consideration. While we honour Mr. Tarrant's warm-hearted championship, and rejoice to believe that in many places the moral tone is as good as he describes, we are not prepared to neglect the warning of Sir Thomas Barlow that the evils to which young girls are exposed at the present time are very serious.

THE PROSPECTS OF REUNION.

We fear that the freedom from interference which marked Dean Henson's appearance at the City Temple last Sunday can hardly be taken as a precedent. Whatever remonstrance may have been addressed to him in private, no inhibition from the Bishop of London stood in his way. But would a similar freedom of action be conceded to the parochial clergy, if they began to preach the Gospel in unconsecrated buildings and to fraternise openly in solemn acts of worship with their Nonconformist brethren? We wish that more of them would make the attempt at a time when public opinion is setting strongly against bigotry, and even the official mind is rather timid about interference with unconventional acts of fellowship. It would require a certain amount of courage, and there would be none of the compensations of popular applause. But these are days when quiet bravery is demanded of every man, and without it it is hard to see how official religion is to be stripped of its formalities and become a quickening spirit in the life of the nation.

But acts of fellowship are of little use unless they spring out of a deep conviction of union in the things which matter most for the life of the soul. Between men who believe that the meaning of Christianity is summed up in their own dogma and ritual, and those who follow the New Testament in treating these things as quite secondary compared with purity of heart and the life of love and obedience there can be little agreement, and practical co-operation must be strictly limited. If the prospects of reunion are brighter than they have been in the past it is because, struggling up through all our doctrines and consecrated habits of worship, there is a growing conviction that it is not the technical thought and language of religion, but the imitation of Christ and loyalty to his spirit of love and sacrifice which unite men to God and knit them in happy and fruitful fellowship with one another. It is to little purpose that we dwell so much upon the weakness and disgrace of our unhappy divisions, unless we proclaim with kindling conviction that here are the love and goodness, the very life of God in the soul of man, which can destroy every trace of bitterness and save us from sterile isolation from our fellow-men.

We do not know how far these sentiments would commend themselves to Dean Henson. Possibly his incisive mind would regard them as vague and lacking in theological precision. It is true that in his sermon last Sunday he pointed out that a rift had appeared between the best conscience and intelligence of the modern world and the Churches which claim to represent on earth the religion of Christ. That rift was widening daily, so that there arose the awful possibility of a total dissidence. Could it, he asked, be filled up? Could the Christian society regain the moral supremacy which was essential to its life? Or was it destined to shrivel and to pass, while the march of humanity proceeded, independent alike of its pretentions to lead and of its ability to follow? The challenge could hardly be put in a stronger or more telling way, but then, if we may trust the report we have seen, Dr. Henson threw himself back upon the heritage of the Reformation as the ground which he and the evangelical Nonconformist possess in common. But what does this mean? Is it a method of retaining a residuum of traditional dogma, while matters of Church order are treated as indifferent? Or is it a real attempt to break clean away from the false experiments of the past and to find the only possible basis of union in spiritual freedom and the deep experiences of the Christian soul? The Churches of the Reformation no less than those of the Catholic order need to throw off their fetters and enter upon newness of life.

No true ideal of Christian union will ever be hostile to differences of taste in worship or to sharp distinctions of thought. We do not want intellectual uniformity in any domain of human activity, and perhaps least of all in religion. A man who has not the courage to differ from his neighbour soon ceases to think at all.

> In death the many becomes one; in life the one becomes many.
>
> Religion will be one when God is dead.

These words, taken from the new volume by Sir Rabindranath Tagore which we notice elsewhere, contain a wholesome warning of the mischief that is done to our higher life by the apostles of uniformity. But after all the liberty to differ is inherent in most of the activities of the human mind, and religion, after long generations of embittered controversy and sharp division, can only find the better way when it surrenders every attempt at intellectual and ecclesiastical domination, and gives its chief energy to the strengthening of the things which appeal to our deepest instincts of reverence and adoration. We all acknowledge the supremacy of these things when we stand in the presence of Jesus Christ. We all feel their power when God revives us in the midst of trouble and arms us with new strength in our souls. In our deepest loyalties and our holiest affections we are already far closer to one another than we know.

We cannot close this brief reference to a topic which is of absorbing interest and urgency to all for whom religion is a matter not of the letter but of the spirit, without some mention of a recent book in which the view that union is only possible on the basis of Christian righteousness receives strong and persuasive support. We refer to 'Church Divisions and Christianity' by Canon W. L. Grane.* Amid the various topics that come up for discussion, some of them possibly of greater interest to Anglican than to Nonconformist readers, this first principle of fellowship is brought again and again to the test of human experience and primitive Christian teaching. After pointing out that what keeps men still in touch with organised Christianity is mainly their true instinct "that the primary work of Churches is to nourish religious life, and not merely to perpetuate a certain brand of theological opinion," Canon Grane continues:—

> "Only as the Church of Christ more and more justifies that view by the balance and proportion of her teaching will it ever approach the peculiar power of Jesus to make doctrine effective in human hearts and lives. Another consequence of a wholesome change in this direction would be a wonderful and immediate approximation of all separated Christian bodies

* London: Macmillan & Co., 5s. net.

to one another. For nothing would more help the general discovery that Religious Fellowship ought not to be determined by identity of Church polity, or by uniformity of intellectual opinion, but can only finally be based on the one really crucial unity which dwells deep down in the underlying life of the spirit....It was no doubt because uniformity of opinion, even had it been attainable, would always be valueless as a religious test, that our Lord equipped His Church with a very different kind of test, namely 'Ye shall know them by their fruits.'"

The same point of view finds clear expression in many other passages. It is indeed the cardinal principle which determines Canon Grane's method of approach to the whole problem of unity, and it fills his pages with the life-giving breath of wisdom and charity.

"The religious estrangements which have destroyed the Church's witness to Unity from the beginning until now, derive their meaning and sustenance, and usually their origin, not from those inward and spiritual verities on which Christ insisted as the source and fundament of true religion, but from the doubtful domain of institutional and hierarchical theory or the misty realms of speculative dogma."—"From a low intellectual standpoint differences of rite and ceremonial are regarded as matters on which salvation turns; thus peaceful inquiry and discussion are ruled out and men rush at once to arms."—"Christianity is not a philosophy; it is the revelation of a spirit capable of creating a certain sort of mind and life. Jesus neither solved the mystery of evil nor the problem of pain; but when he called God—'Father,'—from the torturing Cross, He did more to help men to obey His saving word—'Have faith in God'—than if He had endowed us with a knowledge of all mysteries."

Could we have a better and at bottom a more hopeful message of peace than this? It is a plea for "putting first things first." As we listen to it, it excites us with the promise of a larger fellowship than we have ever known. It has in it the potency of life which is renewed continually in joy and power, while dogmas and rites change and pass away. Compared with this bold and uncompromising return to the imperishable things of Christian love and goodness, Dean Henson's historical appeal to the first principles of the Reformation leaves us a little cold.

Good Thoughts for Evil Times.

Lord, I believe; help Thou mine unbelief:
Lord, I repent, help mine impenitence:
Hide not Thy face from me, nor spurn me hence,
Nor utterly despise me in my grief;
Nor say me nay, who worship with the thief
Bemoaning my so long-lost innocence.
Ah me! my penitence a fresh offence,
Too tardy and too tepid and too brief.
Lord, must I perish, I who look to Thee?
Look Thou upon me, bid me live, not die;
Say "Come," say not "Depart," tho' Thou art just:
Yea, Lord, be mindful how out of the dust
I look to Thee while Thou dost look on me,
Thou face to face with me and eye to eye

Christina Rossetti.

We are, and must be, one and all, burdened with faults in this world: but the time will come soon when, I trust, we shall put them off in putting off our corruptible bodies; when debasement and sin will fall from us with this cumbrous frame of flesh, and only the spark of the spirit will remain—the impalpable principle of life and thought, pure as when it left the Creator to inspire the creature; whence it came it will return; perhaps again to be communicated to some being higher than man—perhaps to pass through gradations of glory from the pale human soul to brighten to the seraph! Surely it will never, on the contrary, be suffered to degenerate from man to fiend? No; I cannot believe that; I hold another creed; which no one ever taught me, and which I seldom mention; but in which I delight, and to which I cling: for it extends hope to all: it makes Eternity a rest—a mighty home, not a terror and an abyss. Besides, with this creed, I can so clearly distinguish between the criminal and his crime; I can so sincerely forgive the first while I abhor the last: with this creed revenge never worries my heart, degradation never too deeply disgusts me, injustice never crushes me too low: I live in calm, looking to the end.

Charlotte Bronte ('Jane Eyre').

O God, our gracious Father, we thank Thee for Thy protecting care of us during the past night. At the beginning of this another day we seek Thy guidance and Thy grace. In every difficulty, trial, and temptation make us mindful that Thou art near, and keep us lest we fall. May we be diligent, faithful, and pure in all things. Deliver us from all selfishness. Help us to care for the needs of others; and may we ever follow in the steps of him who loved us and gave himself for us. Amen.

TO THE YOUNG RECRUIT.

The Rev. Tyssul Davis, B.A., of St. Saviourgate Chapel, York, has delivered the following address "to the youths of 18 to whom the call has come to join the Colours and train for military service":—

While yet so young, the imperative needs of your country have called you to a life which none of you would, under ordinary circumstances, have chosen. And those who love you have let you go with much sadness and not without anxious solicitude and misgiving. With your going goes a portion of their heart, of their life. They are lending their dearest to help bear the burden of a nation engaged in a terrific struggle. But not of our pang of separation, but of your welfare we are now thinking. Life in camp, training for military service, you will find very different from life in school, or college, or bank, or in some industrial service. The institution has a host of recognised imperfections which bear hardly upon the young, and especially upon those reared in refined homes. (1) There will be deprivations that have not annoyed you before. (2) There will be trials of your temper through the dominance of aggressive natures, through fetters upon your customary activities, and numerous difficulties you have not encountered before. (3) There will be fresh perils and temptations that have not faced you before. And they will be both harder to endure and easier to endure for the same reason, that a host of others share them; where many do things it is easier to do and harder to resist. A high ideal is easier where many struggle to follow it, and vice is easier where many practise it. You never have had such a testing of your moral courage as now awaits you, of your independence of mind and will, and your personal honour. And this is what I urge upon you, that you will seize these new assaults as opportunities for putting forth your native strength, your invincible resolution that nothing shall make you swerve from the straight road upon which your feet are set. What

matters it that others succumb, you must not ; face ridicule, face opprobrium rather than let go your code, your conviction of what is due to yourself, what is expected of you as a gentleman, and what those believe of you to whom you are as the apple of their eye. They have watched over you for the long years ; have carried you upon their hearts ; have worked for you ; hoped for you, prayed for you. Do not disappoint them. In your relations with women, remember your mother and your sisters. Remember that a model said of Burne Jones and his brother artists, "I was a holy thing to them." Honour all women (even those who ask you to dishonour) for your mother's sake, and bear with patience the new cross to be laid upon you. The cause is sacred, but the means of carrying it on is abominable. War is the nation's responsibility, not yours. Do your duty, not now asking the reason why. And remember you are not your own, but redeemers of your people, and soldiers of Christ.

As Gareth pleading with his mother, who would keep him safe at home, protested :—

Man am I grown, a man's work must I do.
Follow the deer ? follow the Christ, the King.
Live pure, speak true, right wrong, follow the King—
Else wherefore born ?

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, *and all private information should be accompanied by the name and address of the senders.*

'THE CALL TO NATIONAL SERVICE.'

To the Editor of THE INQUIRER.

SIR,—Your issue of March 10 reached me only yesterday, which must be my excuse for this belated letter. In the matter of combatant service, I have never urged that more than a small number of ministers of religion should enlist, and then only as a sort of representation or sample of the remainder. Nor do I support the curtailment of our already too few services, because we are in a different position from the numerically greater communions, who can afford to suspend services without seriously reducing their means of worship. We could maintain our churches as they are, while releasing a fair number of ministers, by giving our lay preachers "a chance to be heard," and also by recruiting from the retired ranks.

As to the kind of National Service a ministe can render, I think a right instinct points our men towards intellectual rather than manual labour, because the latter is apt to dull the sharp edge of the mind. And there is another consideration which cal s for the utmost delicacy. Where a minister is of military age, to displace a man for military service has the appearance of inverting the basic principle of Christianity, viz., sacrificing fellowship. How poignant it would be to ardently enl st as a National volunteer and then be charged with having sent another to the war, while remaining oneself in safety at home ! What could be more subversive of religion ? A way out of the difficulty would be for ministers to volunteer for work with the Y.M.C.A. in the forward areas, where they could get into touch with soldiers on their way to and from the trenches. Serving tables did not appeal to the Apostles, but Hut-work at the "back of the Front" is truly apostolic. A Nonconformist chaplain who has been out here more than twelve months admitted to me the other day that in assisting a Congregational minister from the Midlands to work a hut, he had done his best work among the troops. The minister told me that men were badly wanted, and until the Chaplain came to his aid he had been overworked. Chaplains as such do not appear to succeed. On March 10 I attended for a Nonconformist service in an area that contained quite three thousand troops, and I was the only person present ! This evening I had the refreshment of an Anglican Service, but we were only eleven, including two chaplains. But go to the "Y.M." late at night—the "Tea-shop" as some affectionately name it, and you will find queues of weary mud-stained men waiting for hot tea and a cheery word. I shall not soon forget the warm welcome that awaited me there after the hardships of the Front Line. There is a cry from the war zone—"Come over and help us !"

May I say in conclusion what pleasure it gave me to receive the special number of THE INQUIRER ?—Yours, &c.,

WALTER SHORT, 2nd Lieut.
B. E. F., March 18, 1917.

THE MORAL TONE IN MUNITION FACTORIES.

To the Editor of THE INQUIRER.

SIR,—Your issue of March 17, which has just reached me, contains two references to certain aspects of our national life which call for some expression of dissent, and, I think, of justifiable protest. For you publish, in your editorial notes, a reference by Sir James Barlow to the "very low tone of quite young girls" in our munition factories, and also a letter from Dr. Lionel Tayler in which he speaks of the coarsening influences of munition work. Both these opinions bear at once the weight and the bias of all utterances of medical men—a considerable weight, as of those whose business it is to deal with the facts of life unflinchingly, but also a considerable bias, inevitable in the utterances of those whose work deals almost exclusively with the morbid. Their reception serves to show that there exists among our most thoughtful men and women a somewhat anxious feeling concerning the young workers in munition areas. As it has been my lot to have been for some years involved in industrial life in several places before the war, and now to be intimately associated with the life of our munition factories, may I be allowed the publicity of your columns to utter a word of comfort to those who are so distressed, and of protest on behalf of my fellow-workers ? Probably the cause of the disquieting rumours is to be found in the sudden introduction of many unhealthily sheltered young women into the hurly-burly of factory life. The slight shock occasioned by their sudden immersion into the frank and self-reliant life of the workshops has been naturally but reprehensibly exaggerated till it becomes, in the ears of their friends, a grave scandal. It is interesting, in this connection, to recall the similar effect produced by the sudden entrance into the army of many young men from sheltered homes, for we can all remember the "War Babies" outcry two years ago, which caused such needless alarm to so many, and such justifiable indignation in the ranks.

As a matter of fact, in both of the two munition factories in which I have worked the general moral tone has been certainly no lower than in any factory known to me before the war, and very much higher than in one typical pre-war factory it was my misfortune at one time to be connected with. It may seem rash to generalise from only two particular instances, but one of the two is the particular one concerning which scandal is most rife, and the other is in a town where public morality is certainly not exceptionally high. So that my experience has been certainly not in unfairly favourable specimens of munition works. I have, therefore, no hesitation in assuring those who are so fearful for our national future that our young munition girls are not a class to be deplored. On the contrary, they are a most exceptionally healthy, frank, self-reliant class, very conscious of their responsibility to the nation, and very proud of that responsibity. It has been for me personally a genuine pleasure to see such willing service ; I never wish for better co-workers or more self-sacrificing employées, and I should be guilty of grave dereliction of duty if I allowed the statements referred to to pass unchallenged, and without making an emphatic protest on behalf of those to whom all of us owe so much.—Yours, &c.,

A. GEORGE TARRANT.
South View, Little Sutton, Cheshire.
March 27, 1917.

BOOKS AND REVIEWS.

CHIPS FROM A POET'S WORKSHOP.

STRAY BIRDS. By Sir Rabindranath Tagore. London : Macmillan & Co. 4*s.* 6*d.* net.

FAST in the wake of 'Fruit-Gathering,' which we noticed recently with much delight, there comes another volume from the same pen ; but it has upon it none of the marks of hurried work. Like its predecessor it is a rich and a seasonable gift, and it is all the more welcome because it is different at least in its literary form from anything which Sir Rabindranath Tagore has given us hitherto. He calls it 'Stray Birds,' and many of these short sentences, with their rhythmical cadence, are best de-

scribed as "short swallow-flights of song." Others are crisp aphorisms containing some jewelled thought or a shrewd reflection upon human conduct and the meaning of life. Here is the stuff of which poetry and proverbial wisdom are made, only the wisdom has in it no trace of pungency or satire. It is a confession of experience rather than a criticism of the follies and delusions of other men. But a book like this gives few openings to the commentator, and we turn instinctive y to the method of quotation. A few sentences culled almost at random will be the best enticement to our readers to embark on a voyage of discovery for themselves. Here, for instance, is a group of sayings, which reveal the keen observer of human life who at the same time never forgets the poet's vision:—

"The mystery of creation is like the darkness of night—it is great. Delusions of knowledge are like the fog of the morning."

"Rest belongs to the work as the eyelids to the eyes."

"The mind, sharp but not broad, sticks at every point but does not move."

"Your idol is shattered in the dust to prove that God's dust is greater than your idol."

"We read the world wrong and say that it deceives us."

"He who is too busy doing good finds no time to be good."

"Power takes as ingratitude the writhings of its victims."

"He has made his weapons his gods.

"When his weapons win he is defeated himself."

"Wrong cannot afford defeat, but Right can."

From these we may turn to some of the brief glimpses into the world of divine life and power, where love and beauty go hand in hand:—

"His own mornings are new surprises to God."

"God finds himself by creating."

"The Perfect decks itself in beauty for the love of the imperfect."

"God grows weary of great kingdoms but never of little flowers."

"God is ashamed when the prosperous boast of His special favour."

"I have scaled the peak and found no shelter in fame's bleak and barren height. Lead me, my Guide, before the light fades, into the valley of quiet where life's harvest mellows into golden wisdom."

These are only fragments, and they can only give a faint idea of the wealth of beauty and wise reflection which gladdens the reader on every page. Some of the sayings have a whimsical touch, for example, "Toes are the fingers that have forgotten their past." Others are brimful of imagination, as when the hills are compared to the "shouts of children, who raise their arms trying to catch the stars." There are also many signs that the author, while moving among the unchanging things of human life, has not been unmindful of the special needs of the moment. Had he some soldier of freedom in mind when he wrote "When I stand before thee at the day's end thou shalt see my scars and know that I had my wounds and also my healing"? Or again is it accidental that the last page of his book contains this confession, "I have suffered and despaired and known death, and I am glad that I am in this great world"?

We have received a copy of the Third Impression of 'Charles Lister: Letters and Recollections, with a Memoir by his Father, Lord Ribblesdale.' We rejoice exceedingly that this record of one of the brightest spirits, who died that England may live, has been read so widely. It is fresh and exhilarating in no common degree, full of the joy of youth, with its love of adventure and its ardent friendships, and yet mellow with a charity and a gentleness of feeling which for most men come only with the discipline of years. Those who read Charles Lister's descriptions of his friends, and especially his noble tribute to the memory of Julian Grenfel, will feel that all unconsciously he was describing himself. "Julian from the time I knew him had flung away his idols and had met God. His intense moral courage distinguished him even more than his physical bravery from the run of common men—and his physical bravery was remarkable enough, whether he was hunting, boxing, or whatever he was at....He was rather Franciscan in his love of all things that are, and in his absence of fear of all God's creatures—death included." He wrote these words in June, 1915, and in August he too had gone. (London: T. Fisher Unwin. 12*s*. 6*d*. net.)

PUBLICATIONS RECEIVED.

Messrs. Allen & Unwin, Ltd.—Professionalism and Originality: F. H. Hayward, D.Litt, B.Sc. 6*s*. net.

Cambridge University Press.—Finch and Baines. A Seventeenth Century Friendship: Archibald Malloch. 10*s*. 6*d*. net.

Mr. T. Fisher Unwin.—Human Ideals: Frederick A. M. Spencer, M.A. 6*s*. net.

League to Enforce Peace, 70 Fifth Avenue, New York.—Enforced Peace.

Messrs. Watts & Co.—British Education after the War: Frederick J. Gould. 1*s*. 6*d*. net.

Miscellaneous.

Cornhill Magazine.

MEMORIAL NOTICES.

THE LATE MR. WALTER BAILY.

The funeral of the late Mr. Walter Baily took place at Hampstead on Saturday, the 24th inst. A service was held at Rosslyn Hill Chapel, followed by cremation at Golder's Green. In addition to a large family party and many private friends, deputations were present from University College and Hospital, University College School, the Metropolitan Association for improving the Dwellings of the Working Classes, Berman Trust, the Hibbert Trust, Dr. Williams's Trust, and other public bodies. The first part of the service was conducted by the Rev. W. H. Drummond (Mr. Baily's son-in-law), and the Rev. H. Gow delivered the following address:—

We gather here in the presence of death to thank God for the life which He gave and which He has now taken from us and to say for a little time farewell. As we remember our friend and what he did and what he was, the joy is deeper than the sorrow, the gratitude for what was given is greater than the sense of loss. We feel the beauty of life and the beauty of death as we think of him to-day.

The great mystery of death has come close to us again, making us all feel the shortness and frailty of our lives and bringing sorrow and loss to those who loved and were loved by the friend who is gone. But it is with no fear and no bitterness of soul that we would think of death to-day. We would rejoice in the supremacy and eternity of love and the mystery of God's goodness working always, though in unknown ways. "It is higher than Heaven, what can we say? Deeper than the grave, what can we know?" We live and die amid infinite mystery.

We know well the piercing pain of sorrow and loneliness when the beloved face and form are taken from us. We know the pain of parting, the sense of something gone which never can return to us on earth. We know how sacred tender memories throng upon us and fill our eyes with tears. But it is not mere misery, not unmeaning waste and loneliness and despair. We feel there is some great wonderful meaning within and above it all. We who have loved and lost feel the benediction of our loved ones not only in their life but in their death. We feel the greatness and the wonder and the triumph of love through death.

We look out into the darkness and we do not understand, we cannot realise the strange new life with God which is now hidden from our eyes. "We know not what we shall be." But we feel there is something infinitely great behind the veil. God will do more and better for us than we can ask or think. "We shall be satisfied with the goodness of His House." His Love surrounds us in life and death. The love which He has given us for one another, the longing for an even closer fellowship of which this life is only the promise and preparation, are not lost and shattered when death comes. It is but a dim foreshadowing of a deeper, higher love behind the veil. We look out into the future with a strong and reverent trust. We shall meet again and know each other when we meet in that higher, purer life which awaits us all beyond the grave. "A little while and ye behold me no more, and again a little while and ye shall see me."

To believe in God is to be confident that all is well, to know in the midst of our sorrow that there is no final loss, no hopeless sorrow. It is to rest in the Lord and wait patiently for Him, and to believe that He will give to us our heart's desire. It is to feel that "sorrow endureth for the night but joy cometh in the morning."

We often care much for things that do not matter and little for the things which belong unto our peace, but in the presence of death, when our hearts are full of love and sorrow and tender memories, we know well what are the real things. We recognise courage and kindness and love as the qualities which live, which produce a lasting influence,

and which belong to the reality of existence. It is these things which are eternal. Neither life nor death nor things present nor things to come can take them from us. We rejoice and thank God for the greatness and divineness of the soul.

"We bring to-day the tribute of respect, of friendship and affection as we think of him whose body lies here in this church, where he worshipped for so many years, and of which he was the honoured counsellor and guide. We thank God for the great gift of a strong, noble, and honourable life. He was so simple and so true and kind. He was respected and trusted by all who knew him. No one could doubt his absolute integrity and faithfulness. We felt a childlike sincerity and purity of purpose in all his words and deeds. He was so free from all ambition and from love of self. He tried only to do the work which was given him to do with all his might. There was a calm strength about him which half concealed the endless effort and the constant toils of his life. He sought no praise. He was always courteous and gentle and kind. We cannot imagine him saying harsh words or nourishing ill-will. He made for peace, the peace of mutual understanding, and of forbearing one another in love, wherever he might be. He had a clear, strong mind and much knowledge of affairs. Men turned to him for guidance and looked up to him as a leader and a friend. He did not seek for leadership or power; it came to him unsought. He was very reticent and modest, and he loved a life of quiet thought and home affections and the pursuit of truth for its own sake. His intellect was continually engaged with deep research and thought, of which the world knew little.

We remember to-day how much great institutions, such as University College Hospital and School, owe to his wisdom and his energy. We remember his generosity and his magnanimity in all the relationships of life. We remember his serenity of soul and his strong firm faith in good. We felt that he well represented the best traditions of this church in his love of freedom and of truth, in his broad tolerance and sympathies, and in his simple trust in God.

But most of all we remember the nobility and beauty of his life. Children and children's children rise up and call him blessed. They thank God for the memories of his goodness, which will never die. The long years so full of gracious, beautiful remembrances come back to them. They see him always kind and just, always thoughtful for them, making for their happiness and happy in their happiness, always the same strong, true, loving husband and father and friend.

It is with a sense of deep thankfulness and joy and peace that we say farewell to-day. We remember how patiently and bravely he bore his weakness and his pain, how grateful he was for little kindnesses, how his love and thought for others remained with him always to the end. We think of him now as in peace with God. He has passed beyond our knowledge and our care, but not beyond our love, into that fuller life of which we can only dimly dream. He is with our God and his God, our Father and his Father; he will not return to you but you shall go to him. We thank God for his life, his work, his influence, his goodness, and as we think of him to-day, we remember the words of our great Teacher, and seem to hear our Father saying: "Well done, good and faithful servant. Thou hast been faithful over a few things. I will make thee ruler over many things: enter thou into the joy of thy Lord."

THE LATE PROF. A. MASON WORTHINGTON.

The Rev. H. S. Solly writes: By the recent death of Arthur Mason Worthington, C.B., F.R.S. we lose a distinguished member of our household of faith and of a family whose graves are at our old chapel of Hale. He was born in 1852. He was at Rugby during the headmastership of Dr. Temple, and studied Physics under Dr. Wilson. Then he went to Trinity College, Oxford, to Owens College, Manchester, and to Berlin, where he met his future wife, a daughter of Prof. Thomas Solly. His first appointment was to the charge of the school established by Sir Titus Salt at Shipley, but he was soon called by Dr. Wilson to teach Physics at Clifton. In 1885, finding his knowledge of mathematics not as thorough as he required, he went to Cambridge and worked under Prof. J. J. Thompson. In 1887 he was appointed Headmaster of H.M. Dockyard School, established for the training of Naval engineers. From 1909 to 1911 he was Professor of Physics at Greenwich; and then, his health failing, he had to retire. How fine was the work he did for the men under his charge may be judged from an extract from a letter lately written by one of our admirals who says, "The splendid efficiency of the Engineer Officers of the Navy during the whole course of the war will always be a lasting monument to his memory." The results of an inquiry which he made specially his own were given to the world in a book called 'A Study of Splashes' (Longmans). His interest in falling drops began when he was a boy at Rugby, and down to 1908 he continued planning and employing the exquisite machinery which he devised for observing and recording the changes, following one another at incredibly short intervals, when drops fall and make splashes. It was this work which won him his F.R.S. After his retirement and the partial recovery of his health, he was able occasionally to lecture on this and other subjects, and gave very generous assistance to institutions which he regarded as worthy of help. It would take too long to tell of his many friends and their appreciation of him, but there is a special interest in these words by Bishop Robertson which appeared in *The Times*: "To his inherited Unitarianism he adhered to the end, but with the Christian religion in all its forms he showed keen and interested sympathy. Bishops as well as judges were among his closest friends. All who knew him at all well felt not only the note of distinction, but the attraction of an extraordinarily sympathetic keenness always joined to tender personal affection. In him science has lost an ardent and penetrating mind, but England has lost a typically English character, a great, a gentle, and a chivalrous soul."

SECOND LIEUTENANT DAVID JACOB LEWIS.

We deeply regret to record the death of Second Lieut. David Jacob Lewis, 2nd Royal Fusiliers, who was killed in action in France on February 28. He was the son of Mr. David Lewis, Bronheulog, Llandyssul, and a very faithful member of the Graig Unitarian Chapel. He was born at Talgarreg, August 13, 1894. After a successful course at the Llandyssul Intermediate School, he entered the University College of Wales at Aberystwyth. Whilst there he joined the Officers' Training Corps, and obtained a commission in 1915, subsequently being gazetted to the Royal Fusiliers, and proceeded to France last July. He was a most promising young man, thought highly of by all his friends and greatly respected in the army. His Commanding Officer, writing to his father, said: "Your son was an excellent officer. He was always hardworking, always cheerful, and always there when conditions were most trying. In addition, he held the respect and the confidence of his men. He has given his life willingly, but what makes it all the sadder is that he was killed at a time when his battalion was having a great success. Unfortunately, he did not live to see it."

On Sunday, March 18, Memorial Services were held at Capelyfadfa and Llandyssul. At the latter place all the Nonconformist places of worship closed as a tribute of respect to his memory and joined in the service in the Unitarian Chapel. Unfortunately the chapel was far too small, and crowds were turned away. The services were conducted by the Rev. T. Arthur Thomas, who was assisted at Llandyssul by the Rev. Ben Davies, Congregational minister.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is registered by the London County Council, under the provisions of Section I. of the War Charities Act, 1916.

The objects of the Fund are: (1) *To aid the Belgian hospitals and convalescent depots in France, and the Belgian military doctors at the Front in Belgium;* (2) *To maintain a Civil Hospice at Calais;* (3) *To aid the Belgian School Colonies in France.*

115th List of Subscriptions.

	£	s.	d.
Already acknowledged	16,507	13	7
Women's Alliance of All Souls' Church, Winnipeg, per Mrs. Frances E. Howorth ..	9	9	3
Mrs. William Kenrick (tenth donation)	10	0	0
Mr. and Mrs. John T. Osler (fourth donation)	25	0	0

R. L. (thirteenth donation) ..	0	10	0
L. O. M. (fifteenth donation)	1	0	0
Highgate Unitarian Church (sixteenth monthly donation)	9	12	9
An Officer in India	6	15	2
	£16,570	0	9

Parcels have been received from : Ladies' Sewing Circle, Free Christian Church, Hastings ; Miss Burgon ; Girls of Rochester Grammar School ; Miss J. F. Swann ; Mrs. William Tangye ; West Grove Women's League, Cardiff (per Mrs. Fox) ; Mrs. James Harwood ; Miss Warren ; Miss Leigh ; Miss Nettlefold ; High School for Girls, Wolverhampton ; Clapham Ladies' War Relief Committee ; Miss Minna Tayler ; Mrs. George Webb ; Mrs. Hanna ; Miss Lee ; Miss Hervey ; Miss A. J. Partridge ; Mrs. J. M. Bass ; Monton Women's Congregational Union (per Miss E. Leigh) ; Mill Hill Sewing League, Leeds (per Miss E. M. Buckley) ; Mrs. Wheatcroft ; Rosslyn Hill Sewing Society, Hampstead (per Mrs. Thomas Cobb) ; Miss Short ; Miss Minns ; Miss E. A. Evelegh ; Miss Talbot ; Miss E. Thirkell Cox ; Mrs. Shearman ; Mrs. Robins ; Mrs. Helsby ; Graham Street Girls' Provident Society, Birmingham (per Miss Lily Gittens) ; The Old Meeting Church, Birmingham (per Mrs. Lloyd Thomas) ; Mrs. T. F. Ward ; Shrewsbury Branch of the Women's League (per Mrs. Griffiths).

WEEKLY NOTES.

It has been a busy week. Fifty parcels, some very large ones, have been received. Twenty-one large bales and cases and forty-three parcels have been dispatched. We have sent a motor ambulance ("La Buire") to Calais to help in carrying the Belgian wounded. The convoy was greatly in need of another good car to do its work efficiently, so we were glad to send it. It will, like all the cars on this work in Calais for the Belgians, be driven by an English girl chauffeur. We have also sent out a motor-car ("De Dion") for Binson, which hospital is in the depths of the country, and greatly in need of a good car to take the doctor about and to fetch and carry generally. These two cars, with a third belonging to the First Aid Nursing Yeomanry, went down to Folkestone on Friday last. We went down with them to see them safely off, and were very pleased with the way they ran.

We have just received the quarterly report from the "Rose Allen" hospital for children near Le Havre. The doctor reports that the children are well cared for and devotedly tended by the sisters. He visits the hospital three times a week, except when there is a serious case, when he goes every day. At the present moment there are four children suffering from diphtheria ; nine suffering from general debility, skin troubles, or hip disease ; and two little ones under 3 years old, who are very feeble.

Some examples of the cases admitted are given : In February there was an alarm of diphtheria in one of the schools—all suspected cases were at once isolated in the hospital and kept there. One child died, but the rest are going on well. Another family of six children was brought in. The mother is left behind in invaded Belgium ; the father is a drunkard. The children were in a deplorable state ; quite unfit, physically and morally, to be put among other children. They are being kept in quarantine in the hospital until fit to join the other children. There are also two children suffering from hip disease, who enjoy the spinal carriage we sent out.

I am going to Calais this week, and then on to a number of other places in France. I shall be away three or four weeks

SPECIAL WANTS.

Unbleached calico bags, 8 by 12 in. up to 14 by 24 in., and all intermediate sizes, with a string run in the neck.
Pyjamas (*urgent*).
Shirts, socks, slippers, handkerchiefs.
Pants, vests.
Towels of all sorts.

For the Maternity Home at Calais :—

Layettes, on Belgian methods (patterns to be obtained here).
Chemises for women.
Warm shawls for babies.

The name and address of sender and list of contents should be enclosed in each parcel.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N W. 3.

THE MANCHESTER DISTRICT ASSOCIATION.

ANNUAL MEETING.

The Annual Meetings of the Manchester District Association of Presbyterian and Unitarian Churches were held on Saturday, March 24. The Annual Sermon was preached in the afternoon at Cross Street Chapel by the Rev. Edgar I. Fripp, who was warmly welcomed upon his removal to Manchester. The sermon was a powerful setting forth, on the basis of the conversation on the road to Emmaus, of the way in which a lower ideal may hinder the growth of a higher and "Christ be opposed to Christ." The musical part of the service was ably sustained by the Gorton Choir.

The evening meeting, at which about eighty persons were present, was held in the Memorial Hall, the chair being taken by the President, Mr. Hugh J. Broadbent. Before entering upon the business of the meeting a resolution of respect and affection for the memory of the late Mr. J. R. Beard was moved by the President and seconded by Mr. G. H. Leigh, both of whom expressed the feeling of the meeting by dwelling on the great services rendered to all public causes, and particularly to the cause of free and earnest religion, by Mr. Beard, and those present rose and stood in silence to mark their deep sense of regret and sympathy.

The Chairman, in his presidential address, congratulated the Association upon the attendance at the meeting, which he said was about the same as in other years when they met under less trying circumstances. He spoke of the value and helpfulness of religious services during the critical time through which we were passing. Never had serious men so much realised the truth and worth of the high ideals for which the Churches stood, now that every noble aim and principle had been so wantonly attacked. He believed that our country had entered the war for the maintenance of such high principles—for justice and equity and righteousness. The dominant consideration must now be that there should be no lowering of these high standards by the nation until the victory was won for which they started out.

The President then moved the adoption of the Report and the Financial Statement. This was seconded by the Rev. W. Whitaker, and carried.

At the instance of the Chairman, the meeting sent a hearty greeting and a message of congratulation to the Rev. H. Enfield and Mrs. Dowson on the attainment of their golden wedding and on the approaching celebration of the jubilee of Mr. Dowson's ministry at Gee Cross.

The next business of the meeting, the presentation to the Rev. Dendy Agate, was one in which all took part with deeply stirred feelings. Mr. Agate has served the Association and the Churches of the district over the long period of thirty-four years, and it was universally felt that something should be done to mark his retirement from the district. A fine photograph of Mr. Agate has therefore been obtained, which will hang on the wall of the Memorial Hall, among those of other prominent leaders, and the two handsome volumes of the recent work 'Shakespeare's England' were given to Mr. Agate, containing an address, testifying to the appreciation of Manchester friends of the great value and effectiveness of his labours. The Rev. Charles Peach, who was appointed to make the presentation and especially to speak on behalf of his brother ministers, spoke of Mr. Agate's noble action in giving up the most beautiful church in Manchester to enter upon missionary and pioneer work. His oversight and care of the missions, especially of Bradford, long after he had ceased to have any professional connection with them, was a proof of the depth and earnestness of his enthusiasm for the work. His peculiar gifts of persuasive speech, his courage in defending unpopular causes (as in his recent plea for fair treatment of conscientious objectors), and his unceasing care for the interests of the younger ministers, had endeared him to all. Mr. Agate's reply was characteristically full of reminiscence and kindly wisdom, and testified once more to his abounding and cheerful faith in our presentation of the Gospel.

The Rev. C. Peach also moved a resolution congratulating the Russian people on the establishment of a free constitution, and on its entrance into the brotherhood of free peoples. This was seconded by the Rev. N. Anderton, and it was decided to send it to the Russian Ambassador.

The Rev. J. H. Ewbank, B.D., the newly appointed minister at Swinton, then delivered a forcible and thoughtful address on the need that would arise after the war of a higher view of life and of duty, so that there might come into existence what William James called the moral equivalent of war.

The Rev. G. J. Heale, the new minister of Bradford, spoke earnestly of the *raison d'être* of the Church and Church fellowship. We believe, he said, in the possibility of the spiritual guidance of the individual, and a spiritual religion is the need of our time.

Mr. L. G. Rylands, Joint Secretary of the Association, moved that the best thanks be given to the preachers and speakers and all who had contributed to the meetings, and this was heartily carried.

MINISTERS OF RELIGION AND NATIONAL SERVICE.

We learn that a considerable number of offers have been made by our ministers for whole-time or part-time National Service. The ministers have volunteered for a great variety of occupations. Several have applied for employment as Welfare workers in factories, others as workers in Huts in Munitions areas, or in connection with the Y.M.C.A.; some have applied for teaching; while agriculture, munitions, secretarial work have been specified. A few have offered to do anything that is really found to be necessary and useful. The Forms, as they are received, are dealt with in accordance with the instructions of the Secretary of the National Service Department.

Upwards of twenty ministers have reported that they had already obtained National Service work in their own localities. Employment on the land, gardening, delivery and collection of letters, motor transport, work for public authorities, librarians, teachers in grammar and other schools, chartered accountant's office, secretary of War pensions committee, assistant to an agricultural society, and in labour exchanges—these are a few of the occupations which ministers have discovered for themselves. In most cases ministers volunteering for National Service propose preaching at least once every Sunday. Members of the congregation and ministers in the neighbourhood are looking after the pastoral and week-day work.

AMERICA AND THE WAR.

A HARVARD MEMORIAL.

The following memorandum was signed by over two hundred officers and professors of Harvard University, and fifteen professors in affiliated institutions, and sent to President Wilson. It endorses the position taken by Bishop Lawrence in his recent utterances, and supports the President's words on behalf of humanity, and his pledge to maintain national principles and international rights:—

"Our President has spoken strong words in behalf of humanity, of the rights of nations, and of this nation: rights to life, to trade, to succour others; the right as a nation to be. To these he has pledged for us our lives and fortunes. We believe he will stand to this pledge.

"We citizens of the commonwealth now demand that he stand to it; and we call upon him at this juncture to use to the full powers with which the Constitution invests him to protect the citizens of this country on sea and land, to prepare the nation to meet every emergency which may endanger its liberties, and to lead the people to defend at all costs the integrity of the nation.

"The people of this country are not wedded to ease and wealth. We are not lovers of safety, nor of peace at any price. We love peace and we do not want war. When, however, the country is in danger, when liberty, justice, and the rights of humanity are at stake, the lives and wealth of the citizens of this commonwealth are at the national service."

NEWS OF THE CHURCHES.

Clonmel.—At a meeting of the Nursing Association on Thursday, March 22, the Rev. Canon Leslie (rector) proposed a resolution expressing their great sense of the loss sustained by the death of Miss Orr, and tendering their sincere condolence to her relatives. Their late hon. secretary—said the Canon—was almost indispensable to the working of the Association, and it was largely owing to her efforts that the sick poor were attended to, and cared for, in their time of need. Zeal, energy and enthusiasm were brought to her work, and, like her blessed Master, she "went about doing good," and left an example of self-sacrifice and work faithfully done. In supporting the resolution, the Rev. W. H. Smyth (rector of Killalone) said none could estimate the influence exerted by Miss Orr during her long connection with the Model School, and she still lives in the hearts of her former pupils. When she retired from the scholastic profession, she might well have enjoyed a well-earned leisure, but her kind heart and boundless energy precluded her living a life of ease. If those who worked with her felt the loss so much, how great must be the grief of those who knew and loved her best. The sympathy of all present went out to her relatives, and their prayer was that the God of all comfort would comfort their hearts. The Committee of the Women's National Health Association, in recording their deep regret at Miss Orr's death, said she organised and worked the Shamrock Dining Rooms, superintending them daily, and was never stopped by the worst weather, till ordered to rest by her doctor a fortnight before her death. Her system was so good that the work can be carried on almost automatically.

Colne.—Mr. J. Pipkin of the Unitarian Home Missionary College, Manchester, has accepted a very cordial invitation to the pastorate of the Stanley Street Church, and has commenced his ministry there.

Diss.—The Diss congregation which has been bravely struggling to carry on the Unitarian cause in Diss in spite of financial difficulties, following on the recent death of Mr. Francis Taylor, was much encouraged by a visit last week-end from Miss Tagart and Miss Hill of the British and Foreign Unitarian Association, and of the Central Postal Mission. At the close of the Morning Service Miss Tagart addressed the congregation, expressing her pleasure in the efforts that were being made to keep the Unitarian faith alive in the district, and conveyed to the congregation the assurance of the deep interest and sympathy felt by the two societies in London in the continuance of the work of the Diss Chapel, which had included among its past members names so well known and so much respected by all. Mr. John Birks, after thanking Miss Tagart, proposed that she should carry back with her to the British and Foreign Unitarian Association and to the Central Postal Mission the best thanks of the Diss congregation for their good wishes and earnest support, and also inform them that the members were determined to do their best to carry on the work. Before leaving the town Miss Hill and Miss Tagart made calls on several members of the congregation.

Leeds: Holbeck.—The recent Annual Reports show that the efforts made to arrest the decline of previous years in Church and Sunday school have produced satisfactory results. With the settlement of the Rev. A. Cobden Smith last year as minister, difficulties have been faced and personal endeavours put forth which have not only justified expectations, but from both the financial and numerical standpoint have established a more hopeful outlook. Apart from generous grants received from Mill Hill Chapel, and the Sustentation Fund, the income of Holbeck Church for 1916 was £281 14*s.* 2*d.* (last year £197 17*s.* 3½*d.*); the expenditure being £227 8*s.* (last year £175 2*s.* 10*d.*); balance carried forward £54 6*s.* 2*d.* (last year £22 14*s.* 5½*d*). The attendances at the Services have also increased, the average Sunday evening congregations numbering over 60, as against 25 last year. In the Sunday school there are now 164 scholars (last year 112), with a much larger average attendance. Amongst the institutions the Ladies' Sewing Society again rendered excellent service, a Brotherly Fund has been instituted, parcels and letters sent to absent soldiers and sailors, and a Parents' Party held in addition to the usual Annual gatherings. The event of the year was the generosity of Mr. J. T. Kitchen in defraying the cost of the cleaning and redecoration of the Church. With large premises and ample accommodation in both Church and Sunday school, the financial responsibilities involved in the upkeep and repair of the fabric, in addition to carrying forward the influence of Public Worship and other religious activities, call for continued and persistent effort. Situated in the midst of a crowded population the Domestic Street Church, Holbeck, is seeking to become a more flourishing centre of increasing social and religious work. The earnest devotion of the Rev. A. Cobden Smith has already inspired confidence, and while official reports express their appreciation of his services, the Church Committee at a recent meeting resolved further to add an increase to his salary.

Liverpool: Ancient Chapel.—The Rev. F. K. Freeston has accepted the unanimous and pressing invitation of the congregation to occupy the pulpit, for a term of three months. "National Service Sunday" was observed at the Ancient Chapel, Mr. Freeston emphasising at both services the right of the nation to the loyal work of all its sons and daughters.

Liverpool: Ullet Road Church.—On Sunday, March 25, the Rev. J. C. Odgers preached a vigorous and eloquent sermon on 'Is our Cause Just?" which also took the form of a valedictory address to more young men of the Church who are on the eve of departure for military training. A beautiful service was held in the afternoon, when the Rimmer Memorial Tablet, set up in honour of two brothers who have fallen for the cause, was unveiled in the cloisters before a large congregation composed of the Sunday school and many members of the Church. In the evening, in direct response to the appeal sent by the Director-General of National Service to all clergy and ministers, Mr. Odgers urged the need for sacrifice and service from all those who are being protected in safety by the heroic sacrifice of the soldiers and sailors, their sons and brothers.

Sheffield.—Following on last Sunday's services in connection with the coming departure of the Rev. A. H. Dolphin

from Unity Church, Crookesmoor Road, Sheffield, a meeting of the congregation was held in the Schoolroom. Mr. W. R. Stevenson presided, and in his address commented on the fact that their minister had been at Unity Church 14½ years, a longer service than any one since it was founded in 1859. He spoke of the affection in which he was held amongst the congregation. The Rev. C. J. Street, in a speech full of reminiscences, referred to the fact that he came to Sheffield a year after Mr. Dolphin's ministry at Unity Church began. There had been the closest co-operation between the two churches, and it was with deep regret, but with a very warm affection, that he contemplated the coming severance. Other speeches were delivered by Mr. W. H. Wall, who has been connected with the church for 57 years; Mr. Horace Smith, on behalf of the Sunday school; Mr. W. Laycock, as representing Upper Chapel, and Mr. Frank Blackwell for the lay preachers. The Rev. H. H. Oakley, of Broompark Congregational Church, in a speech said Mr. Dolphin had that kindly, cheerful appearance which was such an asset to a Christian minister—it was good for a minister not to be of the lean and hungry kind. He had known Mr. Dolphin very well in connection with the Theological Circle in Sheffield, a small society which he regarded as the best in Sheffield. The Rev. Dr. J. S. Clemens, Principal of Ranmoor College, also paid tribute to Mr. Dolphin's character and the excellence of his work, whilst Mrs. W. R. Stevenson, in mentioning that a presentation by the ladies had been made that afternoon to Mrs. Dolphin, spoke very warmly of that lady's faithful work. A cheque was handed to the retiring pastor by Mr. Guest, and Mr. Dolphin responded in a speech full of feeling and gratitude to his congregation for their many kindnesses.

St. Helens.—The fourth of the series of Religious Conferences arranged for by the Liverpool District Missionary Association, was held at St. Helens on Saturday, March 17, and again there was a very satisfactory gathering, notwithstanding the fact that fewer friends from other Liverpool District churches were able to attend owing to the difficulties of communication. The devotional service was conducted by the Rev. J. E. Jenkins. During the interval for tea, there was ample opportunity for the social intercourse which is so helpful a feature of these gatherings. The evening meeting was presided over by the Rev. J. Horace Short, the subject for discussion being 'The Social Demands and Adventure of Religion,' and the principal speakers were Dr. S A. Mellor, Mrs. John Edwards and Mr. Frank Johnson. The next Conference on these lines will not be held until the autumn; but on April 18, at the invitation of the Association, the National Conference Union for Social Service will hold its Annual Meeting in Liverpool, and in the evening of that day there will be a Public Meeting in Hope Street Church Hall, under the presidency of Mr. Richard D. Holt, M.P., at which it is hoped that Dr. P. H. Wicksteed and Dr. S. H. Mellone will speak on 'The Churches and Social Problems.'

Tunbridge Wells.—The funeral of Mr. A. H. Threadgold, whose loss we had recently to deplore, was on March 19. The service was conducted by the Revs. G. B. Stallworthy and S. Burrows. The former gave a sympathetic address as a friend for several years, and spoke of the earnestness and geniality of Mr. Threadgold and his faithfulness to his convictions. On Sunday, March 25, Memorial Services were held, morning and evening, at the Free Christian Church, Dudley Road. The Rev. S. Burrows preached on "Abiding Places in our Father's House," and "Blessed are the dead who die in the Lord."

NOTES AND JOTTINGS.

Canon Rawnsley's Work for England.

Writing to *The Manchester Guardian* on the subject of the National Trust and the debt which it owes to Canon Rawnsley, Mr. Percy Withers has commented on the fact that the latter is soon leaving Crosthwaite. "It is," he says, "an event of more than local or personal interest, for in our day few men, or none, have so triumphantly passed beyond the narrow limits of their parish to do a signal and enduring service for their country." The tribute is well deserved, and it is fitting that people should be reminded of the splendid zeal with which Canon Rawnsley, one of the three founders of the Trust, has fought against indifference, stupidity, or active hostility for twenty-two years in order to save some of the fairest spots in England for the use and delight of English people. The Trust has recently acquired, as we know, a five hundred years' lease of a beautiful portion of Exmoor, comprising 7,000 or 8,000 acres, and it is a remarkable testimony to the single-mindedness and devotion of those who have worked most unremittingly on behalf of the movement that between sixty and seventy properties of "historic interest" or "natural beauty" have now been preserved by their efforts for the benefit of the nation.

The Habit of Eating Potatoes.

A correspondent in *The Times* has reminded us that the potato, which we miss so much when it does not appear on the dinner-table, became a common article of food in England little more than a hundred years ago. The time is still within memory when, in the simpler households, green vegetables and turnips were preferred, or at any rate were more often eaten than potatoes. The potato achieved general popularity much more slowly than the banana. It is said to have been introduced into England from Ireland after the middle of the seventeenth century, and was regarded as a luxury, rare even on the tables of the well-to-do, till comparatively late in the eighteenth century. In many parts of the civilised world frequented by Englishmen it was unknown, though the sweet potato, an entirely different thing, was quite common.

Dull Homes and the Cinema.

Mr. Cecil Leeson, Secretary of the Howard Association, who has been giving evidence before the Cinema Commission, is of opinion that a good deal of the blame which is visited upon the picture palace proprietors ought to fall elsewhere. The fascination of the cinema, he says, is an indictment of the child's dull home conditions. The only interesting things in a boy's little world, after school and tea, with neither father nor mother at home, are the picture palace and the street it stands in. It is a wonder that children thus left to themselves should stick at anything to get away from the dulness. The pictures are, in fact, the only bright spot in their drab lives, and probably the fact that some of them—surprisingly few—are tempted to steal would also be found on investigation to be, in the majority of cases, the result of a want of satisfying interests. All this goes to show, not that the picture palace should be done away with, which is not regarded as a practical solution of the problem by anybody, but that it should be developed and improved in such a way that the child who goes to it for enjoyment shall not be ruined by wrong suggestions, which take root only too readily, and lead to wrong-doing. Three schoolgirls, who also gave evidence before the Commission, from the child's point of view, said that they liked cowboy and Indian pictures and comic films best, and disliked travel and topical scenes.

The Salvation Army.

The Salvation Army is now represented in over 60 different countries and colonies. About 24,000 officers and others are entirely engaged in the direction of its affairs, and the work is conducted in from about 10,000 to 11,000 centres in 37 different languages. In the Punjab Province of India the responsibility for the social welfare of the criminal tribes, numbering 60,000 people, will shortly be handed over to them. In the West Indies they are undertaking the entire work of looking after the leper colonies.

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15. Rev. WILLIAM JELLIE, B.A., of Southport.
22. Rev. FRANK K. FREESTON.
29. Rev. FRANK K. FREESTON.

MANCHESTER DISTRICT SUNDAY SCHOOL ASSOCIATION.

The ANNUAL MEETING will be held on SATURDAY, APRIL 14, 1917, in the MEMORIAL HALL, ALBERT SQUARE, MANCHESTER. Annual Business at 5.30; Public Meeting at 6.30. Speakers: The President (Mr. Albert Slater); Rev. A. W. Fox, M.A. (Todmorden); Rev. John Ellis (Stalybridge); Miss E. Johnstone (Bury).

H. BODELL SMITH, Hon. Secretary.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to *The Publisher*, 13 Bream's Buildings, E.C.4, not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted unless instructions are received to the contrary by Thursday midday.

SUNDAY, April 8.

LONDON.

Acton, Creffield Road, 11.15, Rev. H. C. Horsley, M.A.

Bermondsey, Fort Road, 6.30, Mr. S. P. Penwarden.

Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. W. J. Piggott.

Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. David Davis

Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. W. Chynoweth Pope.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. Weatherall, M.A.

Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. D. Basil Martin, M.A.

Forest Gate, Upton Lane, 11, Mr. J. H. Smith; 6.30, Mr. F. G. Fincham.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. Bertram Lister, M.A.

Hampstead, Rosslyn Hill Chapel, 11 and 6.30, Rev. Henry Gow, B.A.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. Charlesworth.

Ilford, High Road, 11 and 6.30, Rev. A. H. Biggs, M.A., LL.M.

Islington, Unity Church, Upper Street, 11 and 7, Rev. J. Vint Laughland.

Kentish Town, Clarence Road, N.W. No Morning Service; 6.30, Rev. F. Hankinson.

Kilburn, Quex Road, 11 and 6.30, Rev. J. Arthur Pearson.

Leytonstone, Haydn House, 63 Fairlop Road, 11.15, Mr. Stephen Noel.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. Gordon Cooper, M.A.

Peckham, Avondale Road, 11 and 6.30, Mr. Wm. Lee.

South Norwood, League House, 141 Portland Road, 7, Rev. J. H. Smith.

Stoke Newington Green, 11.15 and 7, Dr. Lionel Tayler.

Stratford Unitarian Church, 11, Mr. F. G. Fincham; 6.30, Mr. J. P. Rosling.

University Hall, Gordon Square, W.C., 11.15, Rev. F. Hankinson.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. Tarrant, B.A.

West Hampstead, All Souls, Weech Road, Finchley Road, 11.15, Rev. Edgar Daplyn.

Wood Green, Unity Church, 11 and 6.30, Rev. G. Coverdale Sharpe.

Woolwich, Lecture Hall (Co-operative Stores), Herbert Road, Plumstead, 6.30, Rev. D. Delta Evans.

Aberystwyth, New Street Meeting House, 11. Supply.

Bath, Trim Street Chapel, 11 and 6.30, Rev. A. C. Fox, B.A.

Birmingham, Old Meeting Church, Bristol Street, 11 and 3.30, Rev. J. M. Lloyd Thomas.

Birmingham, Church of the Messiah, Broad Street, 11 and 6.30, Rev. Lawrence Clare.

Blackburn, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. Hall.

Bournemouth, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. Davis, B.A.

Brighton, Free Christian Church, New Road, 11 and 6.30, Lt. Colonel C. S. Bullock.

Bristol, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. Tudor Jones.

Buxton, Hartington Road Church, 11 and 6.30, Rev. G. Street.

Chatham, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. W. H. Drummond, B.A.

Chester, Matthew Henry's Chapel, 11 and 6.30, Rev. D. J. Evans.

Clifton, Oakfield Road Church, 11 and 6.30, Dr. G. F. Beckh.

Dean Row, 10.45 and 3.0, Rev. E. A. Voysey, M.A.

Dover, Adrian Street, near Market Square, 11 and 3.0, Rev. C. A. Ginever, B.A.

Dublin, Stephen's Green West, 12 and 7, Rev. E. Savell Hicks, M.A.

Dudley, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. Glyn Evans.

Exeter, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. Bloor, B.A.

Gee Cross, Hyde Chapel, 11 and 6.30.

Hastings, South Terrace, Queen's Road, 11 and 6.30, Rev. E. Lockett.

Hindley, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. R. F. Rattray, M.A., Ph.D.

Horsham, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. Jones.

Hull, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. Falconer, B.Litt.

Leeds, Mill Hill, 10.45 and 6.30, Rev. Dr. Hargrove, M.A.

Leicester, The Great Meeting, 11 and 6, Mr. E. A. Smith.

Lewes, Westgate Chapel, 11 and 6.30, Rev. J. M. Connell.

Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Rev. F. K. Freeston.

Liverpool, Bootle Free Church, 11 and 6.30, Rev. Wm. Stephens.

Liverpool, Hope Street Church, 11 and 6.30, Rev. Dr. Mellor.

Liverpool, Ullet Road, Sefton Park, 11, Rev. H. Taylor; 6.30, Rev. J. C. Odgers, B.A.

Maidstone, Unitarian Church, Earl Street, 11 and 6.30, Rev. Alexander Farquharson.

Manchester, Cross Street Chapel, 10.45 and 6.30, Rev. Douglas Walmsley, B.A.

Manchester, Platt Chapel, 11 and 6.30, Rev. W. Whitaker, B.A.

Manchester, Sale, 11 and 6.30, Rev. W. S. McLauchlan, M.A.

Nantwich, Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. Park Davies, B.A., B.D.

Newcastle-on-Tyne, near Free Library, 10.45 and 6.30, Rev. Alfred Hall, M.A.

Newport, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. Ruddle.

Oxford, Manchester College, 11.30, Rev. Dr. Jacks.

Portsmouth, High Street Chapel, 11 and 6.45, Rev. G. W. Thompson.

Portsmouth, St. Thomas Street, 6.45, Rev. T. Bond.

Sheffield Upper Chapel, 11 and 6.30, Rev. C. J. Street, M.A., LL.B.

Sidmouth, Old Meeting, High Street, 11 and 6.30, Rev. T. Bowen Evans, M.A.

Southampton, Church of the Saviour, London Road, 11 and 3.15, Rev. Victor Moody.

Southend, Darnley Road Church, 11.

Southport, Portland Street Church, 11 and 6.30.

Torquay, Unity Church, Montpellier Road, 11 and 6.30, Rev. Joseph Worthington, B.A.

Tunbridge Wells, Free Christian Church, Dudley Road Institute (side entrance), 11.15 and 6.30, Rev. S. Burrows.

Wallasey, Memorial Church, Manor Road, 11 and 6.30, Rev. A. Ernest Parry.

Warwick, High Street Chapel, 11.15 and 6.30, Rev. Gardner Preston.

West Kirby, Meeting Room, Grange Road, 11 and 6.30, Rev. C. Roper, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. Ramsden Balmforth.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. Wilfred Harris, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. Wyndham Heathcote, B.A.

Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. Sinclaire, M.A.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, corner of Fernwood Road and Fisgard Street, 11.

WINNIPEG, CANADA.

All Souls Church, 7, Rev. Horace Westwood, D.D. Sunday School, 3.

DEATH.

Chaplin.—On March 27, at Sunnybrae, Balcombe, Isabella, widow of the late Robert Allwork Chaplin, in her 80th year.

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THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** *All letters and manuscripts for the Editor should be sent to 23 Cannon Place, Hampstead, N.W.3. They must reach the Editor not later than Wednesday evening for publication the same week.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

FOR America the hour has struck. The speech which President Wilson made to Congress on Monday marks a point from which there can be no turning back. Neutrality has become impossible for any man who loves freedom and honours righteousness. The President has summoned his fellow-citizens to put all their strength into this struggle, upon the issue of which the future of the world depends. The insults and outrages which have become intolerable to national self-respect have touched the nerve of patriotism to the quick. "We will not choose the path of submission and suffer the most sacred rights of our nation and our people to be ignored and violated. The wrongs against which we now array ourselves are not common wrongs; they cut to the very root of human life."

* * *

BUT the lofty appeals of patriotism are merged, as they are in our own case, in an ennobling sense of a duty to humanity. This war is one "to vindicate the principles of peace and justice in the life of the world, as against selfish autocratic power," and America enters it as one of the champions of the rights of mankind, and will only be satisfied when those rights are as secure as fact and the freedom of nations can make them. It is this conviction which inspires the President's noble appeal to chivalry and self-control. "Just because we fight, without rancour and without selfish objects, seeking nothing for ourselves but what we wish to share with all free peoples, we shall, I feel confident, conduct our operations as belligerents without passion and ourselves observe with proud punctilio the principle of right and fair play we profess to be fighting for."

* * *

CERTAIN passages in the address are an indictment of the methods of the German Government, as remorseless in their moral candour as anything that has been spoken or written since the beginning of the war. There is to be no excuse for saying that America has drifted into hostilities through the blundering of politicians or the mistakes of her diplomatists. The crimes of autocracy are hideous and glaring, and among the most corrupting of them are its intrigues against the safety and welfare of other states. "A steadfast partnership for peace can never be maintained except by the partnership of democratic nations. No autocratic Government could be trusted to keep faith within it or observe its covenants....Only free peoples can hold their purpose and their honour steady to the common end and prefer the interests of mankind to any narrow interest of their own."

* * *

IT is with unfeigned delight that we have no longer to speak of America as the greatest of the neutrals. We value greatly the material help which she will bring to the cause of the Allies at the most critical period of the war. We hope also for far-reaching results in Germany. Disillusion has already entered the hearts of her people; American hostility may turn disillusion into despair; and then the day of deliverance will be at hand. But at the present moment, and in this place, we are thinking chiefly of the reinforcement of the deep conviction of conscience and the religious ardour, as of the servants of the living God, which have driven the noblest and most Christian men of our own nation as crusaders into this struggle. There is no word of moral appeal in President Wilson's address and no gladdening vision of freedom, which has not been to us a source of strength during nearly three years of terrible effort. But this primal faith needs constant renewal, and once again it shines with untarnished splendour before our eyes.

* * *

WE cannot bring these short comments to a close without sending a most cordial message of greeting to the men and women who are bound to us by special ties of sympathy in the Unitarian Churches of America. Their ministers and people have given us freely of their sympathy and friendship in our time of trial, but neutrality has created some barriers of reserve, not indeed in private letters, but so far as public speech and action were concerned. Now these barriers are thrown down. We stand upon common ground. We are comrades in arms; and the flame of righteousness will burn more brightly in our hearts because we clasp hands in a common vow of dedication with the men and women who inherit the wisdom of Emerson, and the Christian idealism of Channing, and the devotion of Theodore Parker to the cause of human freedom.

* * *

WE take off our hats to Col. John Ward, M.P., the hero of the Tyndareus. The behaviour on board was splendid, and none of us can think without emotion of those thousand men standing in perfect order and singing the "Long,

long trail" as the ship settled down. But at the critical moment it is leadership that counts. A private in the Middlesex Regiment writes:—"No doubt it was the splendid discipline and courage of us all which was the means of saving us. We even rescued the five pet dogs of the regiment. Our colonel, John Ward, Labour Member of Parliament, was great, and acted as a man in charge of men should act." Nowhere will the story of his heroism be received with keener pleasure and admiration than among his friends in the Rev. W. G. Tarrant's congregation at Wandsworth, of which he has been a member for many years.

* * *

The story of Col. John Ward's life reads like a romance. He began work at 7 years old. He tried to run away to sea, an escapade which ended in the workhouse. Later he worked as a navvy on the construction of the Manchester Ship Canal, saw active service as a common soldier in the Sudan, and on his return to England, founded the Navvies Union and became its general secretary. But the big heart and the strong common sense of the man triumphed over every change of fortune, and he is now the popular Labour M.P. for Stoke-on-Trent and a trusted leader of men.

* * *

Lord Bryce made an important speech at the National Liberal Club last week, in which he laid stress upon three non-party questions with which British statesmanship has to deal. They stand in the forefront of any scheme of social reconstruction.

> One of them [he said] is the land question. Wherever I have travelled I have found that nothing makes so much for the general welfare of a nation, and for its political stability, as the division of the land among a large number of small owners cultivating their own farms. This is the strongest point of the United States and of Canada. The want of it is the weakest point in Spanish America. It is a source of strength in Switzerland and in most parts of France. It is one of the objects which Australia and New Zealand are making efforts to secure. We must, after the war is over, resume our efforts to establish it here.
>
> Another question is liquor. Nowhere, I fear, does intemperance work so much evil in any civilised and progressive people as here in our own islands. It is our greatest national source of waste, and of disease, of crime, of poverty, and of wretchedness.
>
> A third group of questions are those connected with the conflict of Labour and Capital. This conflict is all over the world, and everywhere experiments are being tried for the purpose of mitigating it. Some of these experiments have proved valuable and deserve our study. In every country one finds that what wise and impartial men desire is a spirit of mutual consideration and comprehension of one another's sentiments, which shall exclude violence on the one side and oppression on the other. In the competition of production and commerce which will come after the war, that nation will fare best which is pervaded by such a spirit, which seeks equity and social justice, and unites its efforts for the common good instead of wasting them in the strife of class.

* * *

Turning to what he called the Spirit of Liberalism which ought to inspire and guide us to-day Lord Bryce uttered an impressive warning against reliance upon State action, which would cripple independent personality and individual initiative.

> Seventy years ago [he said] the toast at Liberal gatherings used to be, "Civil and religious liberty, the cause for which Hampden died on the field and Sidney on the scaffold." Civil and religious liberty in the old sense of the term has been completely achieved. But liberty in another sense is menaced by a new attack. We hear demands made that the State shall step in to take charge of and direct branches of industry and commerce which have hitherto thriven without that direction, establishing banks, financing enterprises, organising companies to exploit the resources of tropical countries, perhaps secretly inspiring those methods of peaceful penetration by which Germany was trying to reduce her neighbours to financial vassalage. These are Prussian methods, for in Prussia the State is all in all, and the individual is bidden to serve it and be absorbed in it....In Germany State action has secured wonderful military efficiency, has pushed businesses and helped many men to make great fortunes. But what is the price the people have paid for these things? They have been disciplined and drilled and trained to passive obedience, and obliged to take even their morality, if morality it can be called, from their omnipotent State which knows no ethical rule but its own interests.... If we have to choose between such wealth as State control has given to the great business firms of Germany and Freedom, let us have less wealth and more freedom.

* * *

Very little notice has been taken in the press of an important event which took place on March 31. On that day the time-limit of ten years for the suppression of the Opium Traffic between India and China expired. After long agitation against powerful financial interests a complete victory has been won. In the attack on the traffic and the constant harassing of the Government of the day which have led to this happy result, many readers of The Inquirer have played a conspicuous part. It is with an immense sense of relief that we realise that delays are at an end, and in the matter of opium our relations with China are now entirely honourable and clean. China is happier and more friendly in consequence, and a heavy load of discredit has been removed from our own shoulders. In a free country, where there is the possibility of an instructed public opinion, abuses, which are morally scandalous and not merely incidents of policy, always yield in time to strong and persistent attack. Reformers may well keep March 31, 1917, as a day of great encouragement.

* * *

Perhaps it is hardly fair to indulge in any comments upon the scheme for a federation of the Evangelical Free Churches until it is placed before the public in a full and coherent form. But paragraphs, which are evidently inspired by the Rev. J. H. Shakespeare and his friends, appear from time to time, and enable us to perceive the general lines of agreement which are to be accepted as a common basis. We have always feared that a movement, which has very little fresh religious inspiration behind it, would be marked by intellectual timidity and represent the dull middle-courses of the official mind. There is apparently to be no place in this new type of Nonconformity for the original and eager minds which are facing spiritual problems in a new way, unless they will first of all declare their "adherence to the Jesus of history and the Christ of faith, as set forth in the Œcumenical creeds of the early and undivided Church." Phrases like this, which are pompous and commonplace, and quite futile for any purpose of vital reconstruction, will not stir a ripple of interest among people who have drifted away from the churches because religion speaks to them in a dead language.

* * *

We have received the following resolution for publication, and commend it to the enthusiastic support of our readers:—"That the Executive Committee of the National Unitarian Temperance Association very strongly appeals to His Majesty's Government to prohibit the manufacture and sale of alcoholic drink in order that (1) foodstuffs so greatly needed by the people may not be destroyed to make harmful drinks, (2) the nation may put forth its fullest strength and reach its greatest efficiency at this critical time, and (3) when the war ends and our soldiers and sailors return they may be protected from the temptations to drink which will be, otherwise, pressed upon them and to which, at such a time of jubilation, they will be so likely to succumb, with dire consequences to themselves and others."

THE TRIUMPH OF LIFE.

While we dispute about the manner of the Resurrection, the triumphant fact which inspires the souls of men may elude our grasp. We are too prone to refuse the glorious gifts of God unless we can explain their meaning or trace the precise method of their coming. When the critic has examined the Gospel narratives and pruned away every detail which may be due to the growth of tradition, the power of the Risen Life, dwelling in the hearts of men and illumining the hereafter with its love and trust, remains as the most wonderful thing in our experience. For ourselves we are content to regard all the language of picture and symbol and doctrinal explanation, which men have woven around it, as their tribute to the grandeur and sweep of this conviction of the triumph of life and love, which filled their hearts with immortal gladness. Probably it is well that our own words about it should be simple and few, and we know of none more satisfying than those of a primitive Christian writer. Speaking of death in its relation to Jesus Christ the author of the Book of Acts says, "It was not possible that he should be holden of it." In saying this he came as close to the heart of the matter as anyone has succeeded in doing. The Christian disciple can never think of the Master whom he loves as held fast in the dominion of death.

Though we read the story of Christ's burial, it is not there in the world of graves that we find any symbol of his memory or abiding presence. We turn from all the feeble pomp of death to things that glow with the promise of life. We rejoice that for us our Easter Festival comes in the spring of the year. We find the poetry of the resurrection in the renewal of life, when flowers cover the dark earth and birds greet the rising sun and our own hearts recover their confidence and joy in presence of this miracle of loveliness.

But there are other things which speak to us even more clearly of the triumph of life. In the day of battle and war, when death is reaping a rich harvest, we turn for help and inspiration to the souls of men. If we have ever wondered whether human virtue is the plaything of death, we know now that it is impossible that it should be holden of it. Duty calls, danger is at hand, and at once thousands of young men, the pride of their race, sacrifice every dream of earthly happiness in order to obey. They lie wounded and suffering in the hospital, many of them with the knowledge that they will never recover health and strength. We receive short pencil notes from them radiant with cheerfulness, telling us that they are all right and that we must not worry. Others of them will never come back; they have won the honour of a soldier's grave; and we treasure as their best memorial the few words of grateful affection which they wrote and carried about with them as their last message home, in case they should be killed. There is an almost unearthly grandeur of soul about it all. The fire has burned up the petty dross of their lives; they stand revealed in their essential manhood. As for death, it is impossible that they should be holden of it. They belong to the race of the immortals.

Nor can we fail at this hour to include in our thought of the Resurrection the uprising of the soul of a nation against the things which weaken and enslave it. Only the power of an endless life, aflame with the love of justice and human right, can break the rod of the oppressor or cut the silken fetters of habit which hold men back from the supreme decisions of duty. In Russia men have come up out of their graves, and the spirit of freedom has triumphed over death. In the United States the decision has been taken to dare all and to risk all for the sake of righteousness, and this decision has been announced to the world in words which are a confession not of political prudence but of the soul's victory. "Civilisation itself seems to be in the balance, but right is more precious than peace, and we shall fight for the things which we have always carried nearest to our hearts—for democracy, for the right of those who submit to authority to have a voice in their own government, for the rights and liberties of small nations, for the universal dominion of right by such a concert of free peoples as will bring peace and safety to all nations and make the world itself at last free." These words are a call to men to share, not in the harvesting of death, but in the triumph of life.

In the form of an address to his own soul Shakespeare has set before us the paths of life or death, of inward decay or of immortal power which are open to the choice of men and of nations :—

Poor soul, the centre of my sinful earth,
Foiled by these rebel powers that thee array,
Why dost thou pine within and suffer dearth,
Painting thy outward walls so costly gay?
Why so large cost, having so short a lease,
Dost thou upon thy fading mansion spend?

The answer which the great humanist gives to his own question is the same as that which countless men and women have learned in the lowly ways of suffering and martyrdom and Christian service, as slowly they have won their way to the power of an endless life :—

Buy terms divine in selling hours of dross;
Within be fed, without be rich no more:
So shalt thou feed on death, that feeds on men,
And death once dead, there's no more dying then.

Good Thoughts for Evil Times.

New doth the sun appear,
The mountains' snows decay,
Crowned with frail flowers comes forth the baby year.
My soul, yet in that frost
Which flower and fruit hath lost,
As if all here immortal were, doth stay:
For shame! thy powers awake,
Look to that heaven which never night makes black,
And there, at that immortal sun's bright rays,
Deck thee with flowers which fear not rage of days.

William Drummond of Hawthornden.

Christ lives ideally in every disciple's soul. His image in our hearts is the centre of light which draws into it and around it whatever we feel to be holiest and best. In our thought he stands for the highest that has opened to our conceptions; for the life and mind which attracts our noblest aspiration, and looks down upon us with the most august

authority. To emerge, like him, from the desert of our temptations, faint perhaps with the conflict, but serene in victory; to take freely home to us the very soul of self-renunciation, and ask nothing but scope to find the true, to love the good, and bear the chastisement of others' peace; to be inspired with courage to rebuke without passion, and with clear affection to pity without weakness; to look always through the clear eye that no disguise can dazzle, and no latent beauty escape; to keep a wakeful mind, patient of the constancy of duty and the vigils of prayer; so to dwell in God, that no path of space or time can be a way of exile, and the heavy cross and bleeding feet may be simply grievous to the body and not hurtful to the soul:—this is our last ambition, when lower clouds are swept from off our sight; this, our quenchable thirst, when once the spring of life has touched and cooled our lips. This image of perfectness—this Christ within the mind—holds us captive by its native authority, and wins us by its grace and truth, when only God is there to ask account of what we think. James Martineau.

Protect, O Lord, Thy suppliants, support their weakness, and wash away their earthly stains; and while they walk amid the darkness of this mortal life, do Thou ever quicken them by Thy light; deliver them in Thy mercy from all evils, and grant them to attain the height of good. Give them strength to suffer with Christ and through their faithfulness make them partakers of the gladness of his victory.

Amen.

VERSE.

SORROW TRIUMPHANT.

Let me not by excess of sorrow grieve
Thy gracious spirit. Pain must surely be
In Heaven itself when Love looks forth to see
Its loved ones crushed by sorrow. I believe
That in thy new home thou may'st still receive
News of the old, rejoicing in its joy
And through its sadness suffering some alloy
Of that great peace which souls like thine achieve.
Therefore I summon all my strength to be
Glad in thy gladness, and that not through me
Comes any loss to thy felicity:
For well I know that wheresoe'er thou art,
If in that new life memory play a part,
I have a place still in thy loving heart.

Anon.

RELIGION AND PATRIOTISM.

By the Rev. Paul Revere Frothingham of Boston, Mass.

Reprinted from *The Christian Register* of March 1.

All of us believe in peace. We pray to have it come; and, coming, we hope to have it permanent! But peace, after all, beautiful as it is, and blessed as it is, constitutes a condition, not a high incentive. It is a fruit, and not a force. Peace at nearly all times is a heavenly privilege; but I should be very slow myself in seeking to deny that resistance to evil may not sometimes come to be a duty that is holy and unselfish. There come times when it is a country's perdition, just as it is a man's perdition, to consider only, or principally, what is safe. Hence it is that I seem to see just now two great and important regions of thought, and possibly of endeavour, opening out before us as a country. In both of them our patriotism will be called upon to have a close association with religious impulses and hopes. There are, you know, two things which more than any others appear to characterise religious efforts and ideals. The first is religious unity. The second is practical and helpful missionary activity. Let us look at both of them as they seem to find their counterparts in demands that are made upon our patriotism.

1. The dream of religious unity is one that need not be enlarged upon. In a material world that emphasises unity we weary of spiritual differences. Partition walls are coming down. Harmony is coming in, and bickerings are going out. Churches work together, and in worship feel themselves as one. They recognise a common aim and object. The truly religious person nowadays is not interested solely, or even supremely, in his own particular sect: he is interested in the great Church Universal, and in religion as a power to strengthen men and save them. He is interested in religion irrespective of the special roof that serves for shelter.

And so, I am convinced, it must be with our patriotism. It should not be a question of America first, or France first, or England first. It should be a question of civilisation first, and a great world-order that must somehow be secured. There can be no narrow, purely national, or sectarian patriotism after this. All true patriotism, like all truly spiritual religion, must have a larger unity in view. There is a sense, to be sure, in which this war is being fought out to secure the rights of small nations. Those rights must be established, and become inviolate. In securing them, however, we are destined to secure as well a larger, closer form of international comity and unity:—

I looked;—aside the dust-cloud rolled,
The Waster seemed the Builder, too;
Upspringing from the ruined Old,
I saw the New.

That *New*, as far as we can see at present, is destined to become a closer phase of co-operative action between nations which believe in liberty and are willing to abide by law. It took the loosing of forces to engage in war to bring about the conception of a League of Nations to enforce a state of peace. Like-minded nations henceforth must do everything they can to get together, and to stand together! Nothing seems to me much more important than that America should recognise a world-responsibility and should be willing to take her share in the bearing of a common burden. We can no longer revel in the sense of isolation, nor in the safety that it once insured. For good or ill, we find ourselves linked up henceforth with all the world. This being so, it should be our duty to have our larger obligations count for good. National isolation no longer being actual, or even possible, international unselfishness should take its place. As hitherto we have upheld high ideals alone, so now we should prepare ourselves to co-operate with others for their maintenance and safety. "The curse of civilisation," says Mr. Beck in his little book on 'The War and Humanity,' "the curse of civilisation, and one of the most fruitful causes of war, is the selfish spirit of nationalism which declines to accept a share in the common burdens of civilisation. Such a spirit is perhaps natural; but the weakness of this spirit of detachment is that many quarrels that arise between two nations, however superficially they may seem to be peculiar to them, often raise moral questions which vitally concern civilisation." In them all nations have a stake, and all must be willing to assume responsibility if peace and justice are to be secured. If a family of nations is to be realised, the ties of family must first of all be recognised.

Hence it is that all of us could so heartily rejoice in the decided action that was taken by our Government two weeks and more ago. It put us where we properly belong. It linked us up with the nations that are serving and suffering for things we hold in common. Whether any further or more forcible action may be necessary, none of us, perhaps, are quite prepared to say. Time alone can show. Events, as they develop, must decide. Others have suffered, and are suffering still. It may be destined that we enter into that suffering, and take some part in it as a nation. But in any event we ought to feel the stirrings of a larger patriotism. We should recognise the presence of a common load of sorrow. We should do more than as yet we have done to help assuage and lighten it. Do you remember the stirring and dramatic words of Alan Seeger? A young American, he felt he had "a rendezvous with death." In company with others he laid his life down on the fields of France. He wrote:—

Under the little crosses where they rise
The soldier rests; now round him undismayed
The cannon thunder, and at night he lies
At peace beneath the eternal fusillade,

That other generations might possess
From shame and menace free in years to come
A richer heritage of happiness,
He marched to that heroic martyrdom.

If we be not destined, as most of us must hope we may not, to enter any further into that great martyrdom, at least let us recognise the ties that bind us to the nations that have borne it. Let us recognise and make them more enduring.

2. If, in the course of events that cannot be controlled, we should be drawn at last, after all our long forbearance, to take an active share in that great martyrdom, will you let me say one thing in closing? That thing is this—that still another element of religion should control our patriotism. It is the element of a truly missionary impulse, or endeavour. In all true and deep religion the guiding and controlling motive is to give, not get; to serve some other, not to save one's self. "You cannot," it has been well said, "you cannot save your own soul alone; you save it only by making it of use. The only safe goodness is a serviceable goodness." And so it should be with our patriotism. If, finally, we are goaded and coerced into using force, it should be a serviceable and unselfish use of force that we should be big enough and strong enough to use. Not that I am preaching war. I am not. I am preaching firmness, strength, and resolution, which are things I have believed in using from the first, although, when it comes to that, there are some things that are almost worse than war, and among them is the selfish fear of it.

No! I am not preaching war: I am only preaching, should it come, an unselfish war—a war that neither begins nor ends with thoughts of national safety and self-protection, but has the thought of service clearly and consistently in view! Our "dignity"—it is not that! The "safety of our citizens"—it is not that! No, there are larger things at stake, there are deeper things in danger! There are things we share in common with those other nations in this world that were conceived in liberty, and pay respect to law. It is of these things we must think. And should there be no way of going forward save by using force, it is toward such ends as these that force should be employed. Not of cities only, and the protection of our cities, should we think. Not for our country merely, and her safety against foreign intrigues and attack, should we make our preparations. Like the ancient Maccabean, we should rather have in mind the preservation of the laws, and the coming of a commonwealth of nations. It should be, in other words, a missionary effort that we make, with high and firm intent to serve the whole, and merge our interests with those of others. Not necessarily with force of arms should we contend, but putting forth our great financial forces, and exercising economic power.

People sometimes may be heard to say: If we are drawn at last, and against our will, into this great conflict, let us go in for ourselves alone. Why should we consider others, or become allied with them? Let us not involve ourselves with foreign governments, nor come to be entangled in the efforts European nations make. So some who think themselves American suggest. But nothing could evince a more narrow, false, and selfish kind of patriotism than sentiments like those. America stands for brotherhood, for co-operation, for service done to the oppressed! America believes in the dawning of a new and brighter day! America believes, and has ever taught, by word as well as deed, that nations ought to live and work together peaceably, not seeking to advance their rule by conquest or oppression.

If peace can therefore be preserved with honour, and a due sense of a world-responsibility, it should be preserved. This is not the time for angry, selfish, or vindictive thoughts. Attempts should not be made to sweep us off our feet. It is a time for sorrow, not excitement; for calm resolve, not passionate appeal. But if sad events should happen, and decide things for us, then we should pledge ourselves to serve the whole cause of humanity, keeping civilised existence upon earth in view! Not self-defence alone must we consider, but the great defence of human rights, and human liberties and laws!

In these troubled days of great perplexity, a new and deeper consecration, therefore, at our country's altar is demanded of us. Our country has an obligation to the world; and for ourselves, we need a broader, holier, more religious trust in what her duty is to be. Whatever comes, or is avoided, not backward but forward must we go, not to lesser but to larger forms of service and of sacrifice. And what the children need to guide them is the spirit that possessed the fathers.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, *and all private information should be accompanied by the name and address of the senders.*

THE MORAL TONE IN MUNITION FACTORIES.

To the Editor of THE INQUIRER.

SIR,—I thought I had worded my letter so moderately that no one would take exception to it, and at this time I have no intention of entering into the moral problems of factory life both before and during the war. I will answer Mr. George Tarrant with actual facts and data when the war is over. I may be permitted, however, to point out that medical men's work is not in "almost exclusively" morbid fields; that even if it were so there is no necessary connection, say, between Bright's disease and morbidity of mind, nor between a bad cold or sore throat, or hundreds of slighter bodily ailments, and ill states of the mind. There are few falser statements, in its hidden assumption of a causal connection between a state of the body and a state of the mind, than the adage "a healthy mind in a healthy body." That there is some intimate connection no competent student would deny, but I have known painful attacks of acute rheumatism do more to save young girls' minds from idle, foolish fancies of illness, and bring out in both men and women the unselfish side of life in a way that no health of body would have done, and my experience is not unusual among those medical men who take the trouble to observe more than immediate medical aspects of their problems. The "War Babies" cry was a piece of journalism, and on a par with modern journalism for both its misrepresentation of facts and its unwholesome sensationalism, miscalled frankness. But it is well that all serious minded people should realise the truth about this sensation; the inquiry was made into the danger of illegitimacy, and it was this inquiry that yielded, happily, nearly negative results; but no real study of evidence that I am aware of was anywhere made into immoral conduct, which can only too readily avoid parental consequences. On these problems a medical man is entitled to speak with some weight. The last word has not yet been said on the sheltering of young life from evil influences; it is not quite such antiquated nonsense as it is the modern fashion to assert. But I have nowhere said one word to disparage munition workers, men or women, boys or girls; I have more than once spoken very definitely on the great and willing readiness of most young and old people to give their bodily energies and mental concentrative powers to the war and the Empire. But I only ask that the spiritual side of manhood and womanhood, of motherhood and fatherhood be not forgotten. And I do suggest, and suggest with nearly twenty years of active medical and lecturing experience behind me, that the best way to keep the spiritual forces of life living amongst our young and old folks is not by talking unnecessarily about all the unclean aspects of drunkenness, evil diseases, and the bodily side of parentage, but by showing scientifically the nobleness of healthy life and its wonderful possibilities, and the great spiritual sanctities which arise out of these. I want ministers to do their very best, but I still hope they will not forget that their best ought to have two aspects—to help the material needs of the hour, but not less certainly to recognise that pain, suffering, trial, and adversity, as well as temptation, are only noble when they leave us stronger of will but not less refined in our thoughts and feelings, and holding bravely to the great human ideals of life.

It is often said to-day that the clergy and dissenting ministers have failed the nation; it may be so; if they have failed it is because they have drifted with the unscientific, economic materialism of the past forty years. But whether it be true or not, now is our time to rebuild on spiritual realities, and with the public house, the cinema, the music hall revue, and other counter influences of great power, to deny that there is much increased temptation both to the soldier and the munitioneer in the altered social conditions that they find themselves in is futile; and here, if anywhere, the clergyman and minister have a part

to play which is not second in importance even to other work which I hope they will do in other directions.

Apologising for trespassing so lengthily on your space, but feeling the very urgent importance of the subject.—Yours, &c.,

J. Lionel Tayler.

March 31, 1917.

MINISTERS AND NATIONAL SERVICE.

To the Editor of The Inquirer.

Sir,—I would like to suggest as one possible form of National Service for ministers that they should visit camps and soldiers' clubs and give the men short talks on temperance. I was talking to a soldier at a large recreation club and he told me, as is well known, that soldiers in camp do not have supper. The men, he told me, do not have enough money to buy both food and drink for their supper, so some prefer the drink, doing without any food. Could not these men be made to realise facts as they are as to the waste of food materials and the infinite gain that we as a nation and Empire should derive if we became temperate, instead of spending such enormous sums of money on a poison? If they cannot appreciate these facts, surely they can realise that they have a far better chance of making a good recovery from a wound if they are teetotallers, and so by making a sacrifice now they are helping themselves for the future.

As regards the subject of Dr. Lionel Tayler's letter one is glad to know from Mr. Tarrant's letter that the evil is not so bad as one is sometimes led to believe, but still one knows it exists, and it is not only the innocent girls that suffer. Our soldiers and Colonials are led astray, and if the men could be told a few facts from their aspect much might be done to mitigate an evil to which one ought not to shut one's eyes. Surely ministers could not perform higher National Service than help to reform these two evils.—Yours, &c.,

L. C. Jevons.

April 3, 1917.

DEAN HENSON AND REUNION.

To the Editor of The Inquirer.

Sir,—I venture to suggest that only a person of a very chilly temperament could have felt "cold" after having heard the whole of Dean Henson's sermon at the City Temple, to which you refer in this week's issue. There is no doubt that the Dean's views on Christian unity appear to have some decided limitations; but I think the following extracts from his sermon show fairly clearly the spirit in which he made his "historical appeal":—"Our efforts to unite the churches are only legitimate, reasonable, and promising if we continue and develop the tradition of the Reformers. And that tradition is not properly to be sought in their doctrinal confessions, which had reference to issues many of which are no longer vital, and to circumstances which have passed away, still less in their ecclesiastical systems....but in their courageous faith, and in their precedent of large innovation in the light of new knowledge. In their day they approved themselves to be 'not of them that shrink back into perdition, but of them that have faith unto the saving of a soul.' If we also would be worthy of that description, we must in our turn exhibit the same temper." Again: "The principle of our religion is not retrogression to that which once was, and is no more, but progress to that which never yet has been, and yet shall be. We are not a garrison set to guard a beleaguered city, but the army of the Lord, following Him to the conquest of the world. Nothing less is the *dénouement* of human history to which we look forward."—Yours, &c.,

M. R. Jones.

April 1, 1917.

WAR SAVING ASSOCIATIONS AND MINISTERS OF RELIGION.

A correspondent writes:—

"In a description of National Service occupations engaged in by ministers reported in your last issue, no mention is made of War-Saving Association work. May I plead for more attention to this most important form of national service? Ministers of religion could do much more for it than they are doing. In this district, thanks chiefly to a most energetic secretary, our Committee has formed more than sixty Associations in the last six months, but I regret to say that only two of these have been started by churches. The apathy of ministers causes surprise and disappointment. It is work that cannot wait, and is of pressing urgency, even more urgent now than ever as the Government is making use of our organisation for the promotion of food economy. May I urge ministers to start War Saving Associations in their congregations and Sunday schools, and so encourage habits of thrift which will not only immediately help the country, but which may avert social disaster after the war."

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is registered by the London County Council, under the provisions of Section I. of the War Charities Act, 1916.

The objects of the Fund are: (1) *To aid the Belgian hospitals and convalescent depots in France, and the Belgian military doctors at the Front in Belgium;* (2) *To maintain a Civil Hospice at Calais;* (3) *To aid the Belgian School Colonies in France.*

116th List of Subscriptions.

	£	s.	d.
Already acknowledged	16,570	0	9
The Dennett Hall Girls' Club, Croydon, per Miss M. L. Green (second donation) ..	0	10	0
The Staff of the Haverstock Hill Central Girls' School, per Mrs. Westaway (twenty-first donation)	0	16	0
Miss E. J. Ellis, New Zealand	0	5	0
The West Grove Women's League, Cardiff, per Mrs. Fox (twentieth donation)..	0	14	0
Mr. Geo. H. Cox (third donation)	10	0	0
Mr. and Mrs. G. H. Green (eleventh donation) ..	1	0	0
Edinburgh Provincial Training Centre Educational and Administrative Staffs (twelfth donation).. ..	2	0	0
Miss Jessie Meade King (second donation)	3	0	0
Mrs. William Tangye (nineteenth monthly donation)	5	0	0
Liverpudlian (ninth donation)	50	0	0
Mr. Alfred Frost	2	2	0
Northgate End Chapel, Halifax, per Mr. J. Teal (twelfth donation)	1	12	10
Miss F. A. Short (sixteenth donation)	5	0	0
Miss Sophia S. Partridge (fourth donation)	1	0	0
M. and G. P. (fifth donation)	1	0	0
Mr. C. Reynolds (twelfth donation)	0	10	0
Mr. G. W. Hyslop, Australia (second donation)	0	5	0
The Rev. and Mrs. T. Bowen Evans (seventeenth monthly donation)	1	0	0
Z. A. (eighteenth monthly donation)	10	0	0
Miss Mary T. Worsley (sixth donation)	3	3	0
Mrs. Winser (twenty-seventh monthly donation) ..	1	0	0
Mrs. W. Hutcheon (second donation)	0	10	0
	£16,670	8	7

Parcels have been received from: Mrs. Gotch; Mrs. Frank Hopps; Miss L. Jones; The Women's Club, Effra Road Unitarian Church, Brixton (per Mrs. Stevens); Mrs. Kenrick Champion; Miss Lucy Coe; Miss H. M. Hutton; Mrs. Fellows Pearson; Unitarian Church, Swansea (per Mrs. Simon Jones); Miss Swaine; Mill Hill Chapel Sewing League, Leeds (per Miss E. M. Buckley); The Misses L. and A. Hall; Miss E. C. Harvey; Mrs. Brunner; Hope Street Women's Adult School (per Mrs. Roberts); High School for Girls, Wolverhampton; Miss Blake; Women's League, Stockport (per Miss New); Essex Church Work Parties; Bournemouth Unitarian Church Working Party (per Mrs. V. D. Davis); Miss J. Suttill; Miss D. Roscoe; Miss Ashton; "J. S."; Old Meeting Church, Birmingham (per Mrs. Lloyd Thomas); Miss B. Harvey; The Girls' County School, Penzance; Monton Church Women's Union; Mrs. Nanson.

WEEKLY NOTES.

On visiting the Hut at Calais this morning I was astonished at the sight that met my eyes. It is temporarily converted into an examination hall, and some hundreds of young soldiers were undergoing an examination to qualify for commissions in the Belgian artillery. It is a three days' examination, and this is the third day. They were having a paper on trigonometry this morning, and judging by their appearance many of the men found it pretty hard. I saw a good deal of anxious gazing for inspiration

at the roof and walls of the hall, and heard a good deal of restless shuffling of soldierly-looking feet! All these young men are down from the front, where many of them have been serving since 1914. The examination was supposed to stop at 11.15, when the dinners begin in the Hut, but for some reason they were allowed another half hour. Outside the door was a mob of men waiting to come in. At last the signal to stop was given. Like magic the papers and inkpots were gathered up, and almost before the men had left their seats, our serving-men were spreading cloths, laying plates and knives and forks. The examinees were still passing out of one door as the first diners rushed in at the other. After a turn in the open air most of them would return to dine a little later.

Since my last visit the Belgian Army has erected six large huts to afford sleeping accommodation for soldiers, on the land allotted originally to the Hut. This reduces the space for open air recreation, but still leaves space for football and other ball games. A nice drive is being made up to the door of the Hut, which is to be bordered with grass, and in the summer a number of tables and chairs will be set out here for out-of-door refreshment. The whole installation is becoming very complete.

As much ground as can be spared is converted into a vegetable garden, and the ground is very carefully prepared and should help to supply the kitchen later. Now that the Army has supplied plenty of sleeping accommodation free and the men have our Hut for meals and for recreation, and now that concerts, cinema and dramatic entertainments take place most days, there is not much excuse for them to do anything but behave well, and I think as a whole they live up to their privileges.

This evening I saw a class of 55 men learning English. The teacher was teaching according to the latest methods, and the men seemed very keen. Already, after only eight lessons, only English was spoken by the teacher, and the directions he gave seemed to be understood. This was the beginners' class, and there are two others—for medium and advanced pupils—as 160 men are now learning.

Rose Allen.

SPECIAL WANTS.

Unbleached calico bags, 8 by 12 in. up to 14 by 24 in., and all intermediate sizes, with a string run in the neck.

Pyjamas (*urgent*).

Shi ts, socks, slippers, handkerchiefs.

Pants, vests.

Towels of all sorts.

For the Maternity Home at Calais :—

Layettes, on Belgian methods (patterns to be obtained here).

Chemises for women.

Warm shawls for babies.

The name and address of sender and list of contents should be enclosed in each parcel.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N W. 3.

NORTH END DOMESTIC MISSION, LIVERPOOL.

From a Liverpool Correspondent.

Another war-time year's work has been completed at the Hamilton Road Mission, and another Report issued—fortunately, not curtailed, notwithstanding the cutting down of expenses loyally practised by most of us. Unregenerate human nature is apt to be bored by the numerous reports, all stressing their own particular processes, with which it is confronted at about this time of the year. There is, it is to be feared, nothing quite so easy as to omit to read them. Yet one reads this report carefully and completely; not for any fine writing, God forbid! nor for any assumptions of exceptional fitness for teaching; but for its air of large sincerity, simplicity, reality, which is refreshing and invigorating. One feels better for this contact with a bit of reality; and—perhaps an even healthier sign—one is secretly made uncomfortable by the suspicion that to be "above the battle" is not, after all, the superior position. It is holier to be in the thick of it with Mr. and Mrs. Haigh. There are many critical observers now of current "religious" professionalism. Mr. H. G. Wells, for example, whose influence on the general mentality is undeniable, has shrewd things to say about it in his recent book 'War and the Future.' It is a pity that Mr. Wells and other people who matter cannot or do not see from within the working of such a place as this Mission before making those generalisations which sting, because we know secretly that they are largely true. That will not happen, because it is characteristic of humble men of heart to shrink from the limelight, and their work is not egocentric at all. Even the Annual Meeting, which was held on March 27, is a shy and modest affair. It is not, as the President and Chairman, Mr. C. Sydney Jones, pointed out, advertised or reported in the local press, nor is an audience attracted by invited speakers or even the offer of refreshments. Those who come to it come because they appreciate and sympathise with the work and the workers, and are aware of their quite extraordinary importance in the scheme of things. Needless to say they do not arrive in embarrassing multitudes. Yet such is the oddity and perversity of the Missionary, that this intimate understanding with a few minds which *realise* is more heartening to him than any quantity of observation; and he always expresses what seems a disproportionate sense of gratitude to the handful of people who allow him once a year to tell them about his methods, his enthusiasms, and his ideals. This year he missed sadly, as he said, from the familiar group three friends: Mr. Hawkes, for so long the universal friend, now lying seriously ill; Mr. Craddock, whose wisdom and gentle humour had always been a feature at this meeting; and the man whose understanding helpfulness was never forgotten by Hamilton Road, Mr. Roberts.

This year the proceedings were even more informal than ever. The Chairman recalled a passage in Prof. Ramsay Muir's 'History of Liverpool,' showing how during the great Civil War thoughtful people used to gather in that same ancient chapel while the conflict raged outside. In the same way they themselves came for a moment apart from the noise of the greater conflict of to-day to try to get at the heart of things with Mr. Haigh. Not that he was aloof from the struggle; seventy or eighty of his young men had gone out to their great ordeal, taking with them the spiritual influences of Hamilton Road. When the days of peace came again at last, those influences would, he believed, be more stirring and more visible than ever. Mr. F. Robinson seconded the resolution of thanks with profound recognition, he said, that such work as this demanded every deep human quality, and that it was instrumental in effecting a vast amount of personal and social good.

"Now, Mr. Haigh, talk to us," said the Chairman. So Mr. Haigh talked—of the privilege it was to gather round them the young, the four or five hundred young people who were of the future, and the joy it was to keep hold of even some of these; of his own boys who had gone forth in the greatest of all causes; of their letters to him, so vivid and apt because of the great experience into which they had been caught, but gay and joyful still; of the grand question: What are we going to do for these boys when they return grown up in their unique knowledge? Of the privilege of being called to be a master-workman with God in touching, sometimes, a human spirit, so that, like the great artist he could say: *there I was with God*, and masterly through God; of his constant endeavour to build round a religious centre reverence, awe, service, plus delight and youthful happiness; of the riper knowledge that the years bring, drawing from pessimism into the larger outlook and faith in life, so that Hamlet's lament is changed into "O happy state, that I am called to work with God!"; of faith in God, not in theoretical terms, but as one who feels the contact of a deep-hearted loving Spirit, in sympathy, giving inspiration—yes, even at times giving ecstasy, like a sudden spring in the soul.

The Rev. J. C. Odgers moved that the Report and Accounts should be adopted, and touched appreciatively on certain passages in the Report. Mrs. H. D. Roberts, in seconding, affirmed her intense belief in the reality and efficacy of the religious movement at Hamilton Road, in which the only propaganda was that of the Kingdom of Heaven, and apart from personal ends. Mr. Lawrence Holt proposed the officers and committee for the ensuing year, and spoke of the support that must be afforded to Mr. and Mrs. Haigh by the knowledge that the committee was so solidly and sympathetically behind them. The resolution was seconded by Mrs. Topham Steele.

Mr. Haigh, in thanking Mr. C. Sydney Jones for presiding, emphasised his unfailing support of the Mission, and the benefits of his influence and kindness.

The Mission has lost a generous friend by the death of Sir William B. Bowring, who left to it a legacy of £1,000, which is invested in the New War Loan. The late Miss Gaskell left the Mission the

sum of £50, also invested. The Roll of Honour is printed at the end of the Report. Serjeant Charles Batson, K.L.R., and Private Harry Rimmer, London Yeomanry, have been killed in action.

EAST CHESHIRE CHRISTIAN UNION.

ANNUAL MEETING.

The Annual Meeting of the Union was held at Richmond Hill Church, Ashton-under-Lyne, on Saturday, March 24. A service, which was very well attended, was held in the afternoon, and was conducted by the Rev. H. E. Perry, who preached from the text (Ezek. i. 21), "For the spirit of the living creature was in the wheels." The whole chapter was a magnificent piece of imagery. The preacher took "the spirit of the living creature" as symbolic of the spirit of man, or the spirit of life, that wondrous mystic spirit so closely allied to the Great Spirit of the universe which pervades all nature, moving (greatest marvel of all) in the heart of man—God within us—life within life, the divine within the human. The wheels may be taken as symbolic of the machinery of life, and all is dead metal unless it is vitalised by the spirit of the living creature. All machinery, and especially religious machinery, is dead metal unless it is vitalised by the spirit of Life. We want, not more machinery, but more life within the wheels. The business meeting followed, the Vice-President, Mr. J. Hall Brooks, in the chair. The Executive Committee's Annual Report, Treasurer's Accounts and Reports from the churches were adopted. The accounts showed an adverse balance of £29 17*s.* 1*d.*, a decrease of indebtedness of £9 7*s.* 3*d.* compared with the previous year. The Executive Report showed that Marple had passed through a time of difficulty and trial, being again without a minister. The congregation was marking time until the war was over, the services being conducted monthly or fortnightly, and the Sunday school meeting regularly every Sunday. Congleton was bravely struggling on. Mottram was still without a settled minister. Ashton was congratulated on its greatly improved prospects, and with the advent of the newly appointed minister increasing prosperity was looked for. The election of officers followed, after which it was moved by Mr. R. T. Heys seconded by the Rev. George Street, and resolved, "That the action of the Executive Committee in preparing a Presentation Album and portrait in celebration of the President's Jubilee connection with this Union be confirmed. That should the health of the Rev. H. E. Dowson permit it the presentation be made at the quarterly meeting on April 26 (or failing that at the President's house). That the next senior minister in the Union, the Rev. G. A. Payne, make the presentation and that the Secretary or one of the Trustees of the Memorial Hall be invited to attend to receive the portrait on behalf of that Institution. Both album and portrait were on view at the meeting and were greatly admired. The latter is a sepia carbon enlargement in solid oak frame.

At the Public Meeting in the evening, Col. Pollitt, V.D., J.P., in the chair, addresses were given by Mr. George G. Armstrong, Councillor Margaret Ashton, and Dr. Estlin Carpenter.

Mr. Armstrong spoke of the difficulty of bringing our old traditions of love to God and love to man into harmony with this present world war. We must constantly watch our aims and see that they were true, all punishment we inflict must be to prevent wrong in the future, not to indulge our own vengeful feelings; we must purge our aims of all national self-seeking. Mere exercise of physical force can only bring us the opportunity of helping the human race; it cannot establish the right, it can only establish the opportunity for doing so. The unchartered freedom to act without regard to the rights and feelings of their neighbours all nations must surrender, or war after war will desolate the earth. There will have to be a limitation to the irresponsibility of nations and the establishment of an all-embracing authority which shall act as arbiter between them. We need faith to envisage such a change.

Miss Ashton alluded to the hymn just sung in which the phrase occurred "sons of one family," but it was so difficult to keep our hearts free from hate. We should never forget how we prayed to be forgiven our trespasses, "as we forgive those who trespass against us."

Dr. Carpenter spoke of our responsibility for the work which would become necessary after the war. The grounds of our faith remained entirely unaffected and the duties arising from that faith were only intensified. The wonders and marvels of nature, the eternal stars in their form and order, the sense of duty, the ideals of good—these things were the inspirers of our youth, they were there still; he was not conscious of any need to reconstruct his theology. Donald Hankey, in his 'Student in Arms,' had said that it was deplorable to see that men who were daily acting as good soldiers of Christ were yet indifferent to the religion he cherished—plenty of men who were alienated from Christianity were really manifesting Christianity in their lives. It was our work to show them that Christianity was not a scheme of theology, but a temper of soul, a sense of goodwill. Day by day as the war progressed we were made to realise how much more sin there is in the world than we had thought, but the quantity of evil does not make evil worse—a single sin is in itself as wicked as the infatuation of a whole nation. The revolution in Russia was the commencement of a great epoch, it was a stroke on the side of Democracy which had far-reaching potentialities in it, and it was a great encouragement to all lovers of progress. There was real hope of international progress; we had entered on a new period, though we were writing the new chapter in blood and tears; and we could all do something for these ideal causes, and so lift up the atmosphere of those around us.

BLACKFRIARS MISSION.

ANNUAL MEETING.

The Annual Meeting of the subscribers and friends of Blackfriars Mission and Stamford Street Chapel was held on Tuesday, April 3. The very inclement weather prevented many friends from a distance from being present, but the meeting, if small, was hearty and enthusiastic. The chair was taken by the Rev. W. Copeland Bowie, who has always taken a close personal interest in the affairs of the Mission since he ceased to be minister of Stamford Street Chapel twenty-seven years ago.

The Committee's Report, which was presented by Mr. A. A. Tayler, the hon. secretary, stated that the conditions under which the work of the Mission had been carried on during the past year had been those of ever-increasing difficulty and ever-deepening need. The war had now removed almost all their young men. The Boys' Brigade and the Men's Club in particular had suffered greatly, and a heavy burden had been cast on the Minister and the remaining workers. The treasurer, Mr. W. S. Tayler, called attention to the serious deficit in the accounts. This year it had been necessary to use a legacy as current income, and even so there was a deficiency of £100 on the year's working. He made an earnest appeal for increased financial support which was absolutely necessary if the activities of the Mission were not to be seriously curtailed.

The Report of the minister, the Rev. W. J. Piggott, recorded that 141 men connected with the Mission were serving with His Majesty's Forces, but in spite of this serious loss, which affected the attendance at all the meetings of their societies, the work had been carried on with earnestness and vigour. New names had been added to the Church membership during the year, while the monthly Teachers' Conferences, the Mothers' Meeting, the Monday evening concerts, the Boys' Own Brigade, the Provident Bank and other activities had all had a successful year.

In moving the adoption of the Reports the Rev. W. Copeland Bowie spoke of the work as worthy of their appreciation and sympathy. The world, he said, would have been a very different place had it not been for its quiet and nameless workers like the men and women to be found at that Mission. In spite of everything, he felt that there was much to encourage them with hope when they compared the social conditions of our large cities with those which were prevalent formerly, and remembered the ravages of disease which had been checked by medical skill and various forms of human service. In spite of our present difficulties, and our ignorance of what is going to be, it was their duty to face the future bravely and with the sunshine of hope. He closed with a message of warm sympathy and cordial appreciation of their services to all the men of the Mission who were serving with the Forces in various parts of the world.

In seconding the resolution the Rev. A. Golland spoke as one who could appreciate from personal experience the special difficulties of the work at the

present time and the large measure of success which had been achieved.

After the appointment of the officers and committee a hearty vote of thanks was passed to the Rev. W. J. Piggott and to all who have assisted in the work of the Mission during the past year. The meeting closed with a vote of thanks to the Chairman for presiding. In his reply Mr. Bowie spoke of his personal debt to the ten years which he spent in Blackfriars for the training it gave him in public work, and still more for its close ties of sympathy and friendship with the life of the people.

LEWIN'S MEAD DOMESTIC MISSION.

The annual meeting of the subscribers and friends of this mission was held on Tuesday evening at the mission buildings, Mr. F. G. Long being in the chair.

The chairman referred to the great loss the mission had sustained by the death of the president, Mr. Philip J. Worsley.

A resolution was carried by all standing in solemn silence, placing upon record the services rendered by the late president, his great interest in the cause of the poor, and his generous support of the mission, and expressing the sympathy of the meeting with the members of his family.

Mr. E. Sibree (hon. secretary) presented the committee's report, and Mr. J. Kenrick Champion (hon. treasurer) read the statement of accounts, which showed an excess of expenditure over income of £18. He appealed for further financial support, so that the deficit might be wiped out.

Mr. Thomas Gaylard (missionary) presented his annual report on the work of the mission during the past year. While by the exigencies of the war some of the mission's activities had to be curtailed, fresh work had been taken up which was proving no less useful, and even more necessary than that which had been discontinued. In visiting among the poor in the neighbourhood, it was impossible to get away from the war and its widespread effects, and the report detailed the measures taken to meet the circumstances of the times. Among the new institutions started during the year are a School for Mothers, conducted on the lines laid down by the Board of Education, and a War Savings Association, which are both flourishing and doing national work of a most useful kind. The deposits in the penny bank were the highest on record. All the institutions for the young were in a healthy state, and the Sunday school and chapel were also favourably reported on.

The reports and accounts were adopted, on the motion of the Chairman, seconded by Mr. A. Thorburn.

The Rev. Dr. W. Tudor Jones also addressed the meeting.

Votes of thanks were passed to the voluntary helpers; to the auditors, Messrs. J. T. Dannell and F. E. Gillard; to Dr. W. Tudor Jones and Mr. T. Gaylard for preaching the Mission sermons; and to the chairman for presiding.

Lieut.-Col. C. S. Bullock frequently receives invitations to preach from ministers and secretaries of congregations; and he desires it to be made known that for several months to come he will be unable to undertake any additional Sunday engagements beyond those for which he is already booked.

NEWS OF THE CHURCHES.

Accrington.—A most successful Sale of Work was held in connection with the Unitarian Church on Saturday, March 24. Mr. Alderman Wadsworth, of Todmorden, performed the opening ceremony, Mr. Alfred Webster presiding, and in an earnest address the former spoke of the good work done by the Sunday schools in the past and the yet more glorious opportunities which lie before them in the future. The object of the effort was to clear off a church debt, and pay for very necessary improvements in the Sunday school, and the sum realised was £130, which more than meets the need.

Exeter.—At a meeting of the congregation of George's Meeting held on March 19, the following resolution was unanimously adopted: "That this meeting of the congregation of George's Chapel hears with deep regret of the resignation of the Rev. R. H. U. Bloor, and wishes to express its very high appreciation of the valuable services he has rendered during the past nine years, and hopes he will have greater opportunities of continuing his able advocacy of the great principles of religious liberty."

Liverpool.—A circular letter was issued to the members of the congregation of Hope Street Church in February stating that certain very desirable alterations and improvements to the organ were going to be undertaken at an estimated cost of £1,200, and asking for subscriptions to this end. It has now been announced that the Church Committee at their last meeting passed the following resolution: "That the reconstruction of the church organ be taken as constituting a congregational tribute of affection and respect to the late Sir William B. Bowring, Bart., the donor of the organ originally, and that a brass plate recording this fact be placed on the reconstructed organ as well as the plate commemorating its gift by Sir William." Contributions from friends of the church, in addition to those already received, will be welcomed, and should be addressed to Mr. F. Robinson, 165, Canning Street, Liverpool.

Liverpool: The Women's League.—A successful and helpful meeting of the Liverpool and District Branch of the Women's League specially called to meet the members of the London Executive was held in the Ullet Road Church Hall on Saturday, March 31, Mrs. Mullineux in the chair. Mrs. Blake Odgers, the president of the Women's League, gave an address on the 'Influence of the League on the Individual and the Community.' The overwhelming times in which we live and in which we are accustomed to massive efforts of all kinds, and the movements of millions of men, must not blind us to the fact that it is through the individual and by the individual that all solid and permanent foundations are laid. The time and care given to the training of the young of our own small body could be seen in the distinguished service of our young men in this great struggle, and the devoted work of the young women. Behind it all stand the mothers and wives, and it is for the deepening and strengthening of the ideals of womanhood that the League works. Mrs. Blake Odgers showed the value and support of co-operation, and pleaded for the courage that will enable women to realise the fellowship in faith as well as in works. Mrs. Travers Herford outlined the history of the Fellowship Branch of League work. The Fellowship was developed to link up: (*a*) Those separated from the old home; (*b*) those who go overseas to Canada, Australia, or New Zealand; (*c*) those who go to places where there is no Church. Touching examples were given of the direct help of this branch of work, and Mrs. Herford urged each Church to have its own Fellowship centre. Mrs. Sydney Martineau began her address with the searching questions: Is the League worth while? Are we coming to the help of our country in her time of need? This help, said the speaker, could not be reckoned by the number of socks or garments or by the money raised, but by the ideals that held and directed us. They are the life of the country, and though hidden have called forth the best of our young men to offer their lives (though they might not be able to put this feeling into words) as an expression of their deep-lying faith. There is also a practical side to our ideals, and the speaker would not deprecate that, but could we not in our liberal and liberating church give more expression to the spiritual joy in faith and its renewing power? Mrs. Martineau spoke of scattered churches helped by loving contact, and said the word could be given by women as well as by men. The League should not miss its opportunity, and would and did help men and boys as well as women and girls through its Fellowship. Miss Brooke-Herford, the organising secretary, said she must not dwell on the high ideals (though these were there) but rather on the practical machinery which made them realisable. Miss Herford briefly sketched the history of the League, and showed its development into Fellowship and International work, and help rendered in difficulties, *e.g.*, the John Pounds Home. Again, through the monthly Letter, all could see the activities of the various churches, and where help was required. Mrs. H. D. Roberts (of Liverpool) summed up appreciatively in the vote of thanks the addresses of the speakers, and Miss Florence Melly ably seconded.

London: Stepney—The Annual Meeting of the congregation of College Chapel took place on Thursday, March 29, Mr. H. G. Chancellor, M.P., in the chair. There was a good gathering of members and friends. The Committee's report recorded a year of active religious work, and expressed warm appreciation of Mr. Walter M. Long, the student-minister, the devotional spirit he infused into his ministerial and pastoral duties, his sympathy with the young people and his power of keeping together and animating the little group of workers. Thanks were also expressed to Mr. Wallace B. Tavener, son of the Rev. L. Tavener of Aberdeen, for the help he had lately been rendering to Mr. Long so acceptably in the Chapel and school. Mr. Chancellor, in moving the adoption of the report, expressed his warm interest in College Chapel, partly on account of his love and reverence for the founder, the Rev. R. Spears, and partly because of the persistent struggle maintained by the congregation with which the present secretary, Miss F. Hill, had been connected for many years. He entirely sympathised with the distinctly Unitarian attitude of the congregation and commended the plan that had been adopted of systematic distribution of Unitarian literature in the neighbourhood. In replying to a vote of thanks, Mr. Long said that anything he had been enabled to do would have been of but little avail had it not been for the hearty co-operation of all, and he urged that a greater effort should be made to sustain the highest spirit of worship in

the services, and also to make our living Unitarian Faith more widely known because it stood the test on all occasions.

Manchester : Sale.—The Rev. W. S. McLauchlan, M.A., has resigned his charge at the Sale Unitarian Church, and closes his ministry on June 30.

Poole.—At a special service held at the Unitarian Church on Sunday evening for welcoming new members, ten young people from 14 to 19 years of age were received into fellowship. They were all from the Sunday school or choir, and had mostly been members of a class held during recent weeks for instruction in religious doctrine. The service was arranged and conducted by the pastor, the Rev. G. B. Stallworthy. Mr. W. H. Higgin, B.Sc., president of the church committee, gave to each member the right hand of fellowship, together with a copy of J. C. Street's 'What I Believe,' J. H. Crooker's 'The Unitarian Church,' and suitable cards. The address was given by the Rev. V. D. Davis, B.A., of Bournemouth, who urged that religious profession should be taken in all seriousness, and yet should not be deemed to repress vitality or to diminish the joys of life, but the contrary. The duet, 'Love Divine,' was effectively sung by Mrs. Ford and Mr. Travers to Mrs. Belben's accompaniment. The names of the young people were: Samuel Coles, Dorothy Wilkins, Doris Primmer, Gladys Maers, Lily Boger, Hilda West, Daisy Tilsed, Dorothy Wheadon, Annie Rowe, and Ethel Peckham. The coming forward of so many promising young folk is not due to any sudden effort, but is the fruit of several years of diligent superintendency and pastoral oversight in school and church.

NOTES AND JOTTINGS.

A Russian Patriot.

Mr. Charles Rowley, writing in *The Manchester Guardian*, has invited the friends and admirers of Katherine Breshkovsky, who has just been released from Siberian exile, to send their names to him to be appended to an address of sympathy and admiration. This gifted and heroic woman, born of good family, and highly educated, has devoted herself from early life to the cause of freedom and reform, and, as is well known, she has spent the greater part of her life in prison under the most wretched conditions. Once she escaped, and lived for a while in America, but on returning to Russia under a general amnesty in 1907, she was arrested again, and, as she firmly refused to submit to any restriction on her peaceable methods of furthering educational and social ideals, she was sent to the furthermost parts of Siberia. A correspondent in *The Manchester Guardian* who was in Petrograd when sentence was passed upon this wonderful old lady with her fellow-prisoner, M. Tchaikovsky, in 1910, and who had the opportunity of a few minutes' conversation with her, describes Mme. Breshkovsky's general appearance at that time. Simply gowned in black, her pink complexion, white hair, sweet smile and cheerful speech impressed him strongly. In reply to some expression of sympathy, she replied, "Do not let this trouble you. I have been through it all before." During her banishment friends in England and America sent her gifts of money and clothing, but she gave the former to her fellow-exiles, and all she would accept of the clothing was a set of woollen garments.

Wordsworth's Grandson.

The eldest surviving grandson of Wordsworth died in Rome last month at the age of 80. Mr. Wordsworth, who was a Balliol man, and took a high degree at Oxford, was for many years President of Elphinstone College, Bombay, and was made a C.I.S. on his retirement. On returning to Europe he settled in the Island of Capri, where he bought an estate, and here, or in Rome, where he had latterly spent the winter months, he passed the rest of his days. He was twice married, but had no family. *The Times* describes him as a "great scholar, and a poet himself of high distinction." A volume of his sonnets was issued privately some years ago, but he always refused to publish his poetical writings on account of the similarity of his name with that of his grandfather—he, too, being "William Wordsworth"—though pressed to do so at one time by no less an authority than Matthew Arnold, who spoke in the highest praise of his work.

Saving the Infants.

The programme arranged by the National Committee which is organising a "Baby Week," to begin on July 1, is a very comprehensive one, and includes special sermons in churches and addresses in schools on child welfare, a meeting of Health Associations at the Guildhall, an Exhibition, special cinema and theatre matinees, mothercraft classes, and a garden party meeting, which will probably be held at the Botanical Gardens. Similar weeks held in Paris, Copenhagen, and in several large cities in the United States have been attended with considerable success, and the lives of many infants have been saved in consequence. It is good news that Lord Rhondda proposes very soon to introduce legislation which will authorise Local Authorities to provide and supply crèches. The first municipal crèche in London was opened this week at Lion House, Walworth Road, by the Mayoress of Southwark. It will accommodate fifty babies, and over 50 per cent of the cost will be paid by the Government in the form of a daily grant of 7*d.*, or, in the case of two or more children, 5*d.*

A Sixteenth-Century Breakfast.

English people eat far less than their forefathers did, even when there is no Food Controller to impose severe restrictions, and that is a good thing. Recently the following details about the arrangements for breakfast in the Percy family in the sixteenth century were quoted from one of the Northumberland MSS. The morning meal "for my Lord and Lady during Lent," we are told, consisted of "a loaf of bread, two manchets (or rolls), a quart of beer, a quart of wine, 2 pieces of salt fish, 6 baconn'd herrings, and 4 white herrings or a dish of sprats." At ordinary times "half a chine of mutton or a chine of beef boiled," took the place of fish. We can imagine with what dismay "my Lord and Lady" would have contemplated the prospect of meatless days and bread rations if such an ordeal as we are going through at the present time had been proposed to them.

A Prayer for Philadelphia.

Through the efforts of the Philadelphia Friends' Historical Society a bronze tablet has recently been placed in the north archway of the City Hall, Philadelphia, upon which is inscribed the prayer of William Penn for the city of his founding, contained in the farewell letter to the Province written after his first visit, 1682-4. The prayer runs thus: "And thou, Philadelphia, the virgin settlement of this Province, named before thou wert born, what love, what care, what service and what travail has there been to bring thee forth and preserve thee from such as would abuse and defile thee. Oh, that thou mayst be kept from the evil that would overwhelm thee. That, faithful to the God of thy mercies, in the life of righteousness, thou mayst be preserved to the end! My soul prays to God for thee that thou mayst stand in the day of trial, that thy children may be blessed of the Lord, and thy people saved by His power." According to *The Philadelphia Friend* the MS. containing the prayer was found, after a search of three years, somewhere in Chili. A wax seal still adheres to the old paper bearing the Penn coat of arms.

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THE ELEVENTH ANNUAL BUSINESS MEETING will be held in the ULLET ROAD CHURCH HALL, LIVERPOOL, on WEDNESDAY, APRIL 18, 1917, at 3.30.

A PUBLIC MEETING will be held in the HOPE STREET CHURCH HALL at 7.45 P.M., Mr. R. D. Holt, M.P., in the Chair. Addresses on "The Churches and Social Problems" will be given by Mr. Holt, Dr. P. H. Wicksteed, and Dr. Mellone.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to *The Publisher*, **13 Bream's Buildings, E.C.4**, not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted unless instructions are received to the contrary by Thursday midday.

SUNDAY, April 15.

LONDON.

Acton, Creffield Road, 11.15, Rev. H. C. Horsley, M.A.

Bermondsey, Fort Road, 6.30, Mr. S. P. Penwarden.

Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. W. J. Piggott.

Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Mr. C. A. Piper.

Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. W. Chynoweth Pope.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. Weatherall, M.A.

Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. D. Basil Martin, M.A.

Forest Gate, Upton Lane, 11, Mr. Frank G. Fincham; 6.30, Mr. J. Begg.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. Bertram Lister, M.A.

Hampstead, Rosslyn Hill Chapel, 11 and 6.30, Rev. Henry Gow, B.A.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. Charlesworth.

Ilford, High Road, 11 and 6.30, Rev. A. H. Biggs, M.A., LL.M.

Islington, Unity Church, Upper Street, 11, Rev. J. Vint Laughland; 7, Mr. Harvey Lewis.

Kentish Town, Clarence Road, N.W. No Morning Service; 6.30, Rev. F. Hankinson.

Kilburn, Quex Road, 11, Rev. D. Delta Evans; 6.30, Rev. H. C. Horsley, M.A.

Leytonstone, Haydn House, 63 Fairlop Road, 6.30, Miss Maud B. Burtt.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. Gordon Cooper, M.A.

Peckham, Avondale Road, 11 and 6.30, Rev. R. T. Herford, B.A.

South Norwood, League House, 141 Portland Road, 7, Mr. A. J. Howard Hulme.

Stoke Newington Green, 11.15 and 7, Dr. Lionel Tayler.

Stratford Unitarian Church, 11, Mr. J. P. Rosling; 6.30, Mr. Frank G. Fincham.

University Hall, Gordon Square, W.C., 11.15, Rev. William Jellie, B.A.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. Tarrant, B.A.

West Hampstead, All Souls, Weech Road, Finchley Road, 11.15, Rev. Edgar Daplyn.

Wood Green, Unity Church, 11 and 6.30, Rev. G. Coverdale Sharpe.

Woolwich, Lecture Hall (Co-operative Stores), Herbert Road, Plumstead, 6.30, Rev. D. Delta Evans.

Aberystwyth, New Street Meeting House, 11. Supply.

Bath, Trim Street Chapel, 11 and 6.30, Rev. A. C. Fox, B.A.

Birmingham, Old Meeting Church, Bristol Street, 11 and 3.30, Rev. J. M. Lloyd Thomas.

Birmingham, Church of the Messiah, Broad Street, 11 and 6.30, Rev. Lawrence Clare.

Blackburn, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. Hall.

Bournemouth, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. Davis, B.A.

Brighton, Free Christian Church, New Road, 11 and 6.30, Rev. J. A. Pearson.

Bristol, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. Tudor Jones.

Buxton, Hartington Road Church, 11 and 6.30, Rev. G. Street.

Chatham, Unitarian Church, Hamond Hill, 11 and 6.30, M. F. Cottier,

Chester, Matthew Henry's Chapel, 11 and 6.30, Rev. D. J. Evans.

Clifton, Oakfield Road Church, 11 and 6.30, Dr. G. F. Beckh.

Dean Row, 10.45 and 3.0, Rev. E. A. Voysey, M.A.

Dover, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. Ginever, B.A.

Dublin, Stephen's Green West, 12 and 7, Rev. E. Savell Hicks, M.A.

Dudley, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. Glyn Evans.

Exeter, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. Bloor, B.A.

Gee Cross, Hyde Chapel, 11 and 6.30.

Hastings, South Terrace, Queen's Road, 11 and 6.30, Rev. E. Lockett.

Hindley, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. R. F. Rattray, M.A., Ph.D.

Horsham, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. Jones.

Hull, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. Falconer, B.Litt.

Leeds, Mill Hill, 10.45 and 6.30, Rev. W. L. Schroeder, M.A.

Leicester, The Great Meeting, 11 and 6.

Lewes, Westgate Chapel, 11 and 6.30, Rev. S. Burrows.

Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Rev. F. K. Freeston.

Liverpool, Bootle Free Church, 11, Mrs. Spencer Yates; 6.30, Mr. W. H. Jacobsen.

Liverpool, Hope Street Church, 11 and 6.30, Rev. Dr. Mellor.

Liverpool, Ullet Road, Sefton Park, 11 and 6.30, Rev. J. C. Odgers, B.A.

Maidstone, Unitarian Church, Earl Street, 11 and 6.30, Rev. Alexander Farquharson.

Manchester, Cross Street Chapel, 10.45 and 6.30, Rev. Dendy Agate, B.A.

Manchester, Platt Chapel, 11 and 6.30, Rev. W. Whitaker, B.A.

Manchester, Sale, 11 and 6.30, Rev. W. S. McLauchlan, M.A.

Nantwich, Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. Park Davies, B.A., B.D.

Newcastle-on-Tyne, near Free Library, 10.45 and 6.30, Rev. Alfred Hall, M.A.

Newport, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. Ruddle.

Oxford, Manchester College, 11.30, Rev. Dr. Jacks.

Portsmouth, High Street Chapel, 11 and 6.45, Rev. G. W. Thompson.

Portsmouth, St. Thomas Street, 6.45, Rev. T. Bond.

Sheffield Upper Chapel, 11 and 6.30, Rev. C. J. Street, M.A., LL.B.

Sidmouth, Old Meeting, High Street, 11 and 6.30, Rev. T. Bowen Evans, M.A.

Southampton, Church of the Saviour, London Road, 6.30, Rev. Victor Moody.

Southend, Darnley Road Church, 11.

Southport, Portland Street Church, 11 and 6.30.

Torquay, Unity Church, Montpellier Road, 11 and 6.30, Rev. Joseph Worthington, B.A.

Tunbridge Wells, Free Christian Church, Dudley Road Institute (side entrance), 11.15 and 6.30.

Wallasey, Memorial Church, Manor Road, 11 and 6.30, Rev. A. Ernest Parry.

Warwick, High Street Chapel, 11.15 and 6.30, Rev. Gardner Preston.

West Kirby, Meeting Room, Grange Road, 11 and 6.30, Rev. C. Roper, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. Ramsden Balmforth.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. Wilfred Harris, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. Wyndham Heathcote, B.A.

Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. Sinclaire, M.A.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, corner of Fernwood Road and Fisgard Street, 11.

WINNIPEG, CANADA.

All Souls Church, 7, Rev. Horace Westwood, D.D. Sunday School, 3.

BIRTH.

Barnes.—On April 5, to Mr. and Mrs. George Barnes (*née* Edith Cropper), The Cottage, Gladstone Road, Farnworth, Lancs, a son.

MARRIAGE.

Evans—Roberts.—On March 29, at Clwyd Street Calvinistic Methodist Chapel, Rhyl, by the Rev. J. Jones, M.A., assisted by the Rev. W. Richards, D. Conwil Evans, Sec. Lieut. 10th Cheshire Regt., to Mary Blodwen Roberts of Rhyl.

DEATHS.

Crompton.—Killed in action, in France, on March 5, 1917, Thomas Solly Crompton, Corporal, Taranaki Co. 4th Wellington Infantry, N.Z. Imp. Forces; a great grandson of the late John William Crompton, formerly of Maple Bank, Edgbaston.

Johnson.—On April 6, at 16 Eaton Road, Cressington Park, Liverpool, John Johnson, aged 64 years, eldest son of the late Thomas Johnson of Chester.

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THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** *All letters and manuscripts for the Editor should be sent to* 23 *Cannon Place, Hampstead, N.W.*3. *They must reach the Editor not later than Wednesday evening for publication the same week.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

WHEN we wrote last week we had no knowledge of the vote in Congress, though the result was a foregone conclusion. Now America has formally joined the great Alliance of nations to defeat the aggressive schemes of Germany, and having come in she is doing so with all her strength. During the week many messages of congratulation have been exchanged, and there are signs of grave rejoicing on the part of the leading citizens of the United States, as of men who have shaken themselves free from hesitation and crippling fear and have at length asserted their full freedom to do their duty.

* * *

THE following cablegram from Dr. Samuel A. Eliot, President of the American Unitarian Association, was received at Essex Hall, London, on Good Friday :—

> Pledged to united and resistless endeavour, we send our glad and solemn salutations to our comrades who have borne the burden of the great conflict and upheld the banners of freedom and humanity.

We can assure Dr. Eliot that his words, so cordial in their recognition of the way in which we in this country have been trying to uphold the cause of freedom since the beginning of the war, will be received with the most friendly gratitude by our readers. Many of us have known where his sympathies lay all along, and private letters received from him and other friends in America have shown how restless they have been under the enforced yoke of neutrality. His message has behind it the strength of his Association, and the prestige of his own name; for we cannot forget at this moment the magnificent services of his father, Dr. C. W. Eliot, the late President of Harvard, to the cause of the Allies both in speech and writing. More than any other man he has given coherence to the opinions of educated men in the United States, and helped them to grasp the spiritual issues for freedom and civilisation which are at stake

* * *

WE believe that we describe the feeling of the vast majority of our own citizens correctly when we say that the decision of America has brought to them an immense feeling of relief. We were genuinely distressed that we should have to fight the battles of freedom for so long without the help of our natural comrades in arms, and if sharp words of criticism have escaped us now and then, these must be taken as due to the intensity of our desire to have them on our side in a cause which is so plainly and absolutely right.

* * *

THERE are of course a few people who think that the long hesitation, and the desire to explore every possibility of honourable accommodation with Germany before taking the plunge, have robbed the decision of its moral impressiveness. Others, taking a contrary view, speak of President Wilson's Address as though it were the first satisfactory statement of the principles for which we are fighting, and they even point to America as the home of liberty in contrast to ourselves as the fortress of reaction. May we suggest to these extremists, who have failed to find a prophet in their own country, that nothing could be more unfair than to contrast the first fine frenzy of the United States, and the dignity of President Wilson's appeal to basal principles in an address which is the fruit of long and patient meditation, with the swift decisions which had to be taken by our Government in 1914 and our present absorption in the actual problems of war. For us the ground bristles with questions about men and ships and guns and a thousand details of organisation at home and abroad. We have upon us the stains and the buffetings of a long campaign. The wounded men in our streets have dulled the glamour of a noble cause and made us conscious of the daily frightfulness of war. But behind it all the vision lives in our hearts in undimmed splendour. If our duties and sufferings leave us little time for noble speech, the ransomed provinces of France speak more eloquently than any words of our complete dedication to the cause of freedom and right.

* * *

BUT noble speech still lives among us and has its exalted uses. Among the messages which have gone forth to the American people Mr. Asquith has once again revealed himself as our most gifted interpreter of the deeper motives of the struggle.

> The President's speech [he says] will live in the annals of eloquence as a worthy and noble exposition of the grounds and the aims of a great national resolve. The people of the United States have been forced, as the United Kingdom was forced, into a struggle which in neither case was of their own seeking. They have realised, as we have realised, that the choice lay between peace with humiliation and war with honour. There was no

middle course, for armed neutrality, as the President points out with irresistible cogency, affords no secure or tolerable foothold. The provocation offered in the two cases was different, but in both the challenge was one which neither nation could refuse to take up without the sacrifice of its self-respect, and without a betrayal of the sacred trust which is imposed upon all free peoples to uphold the defence of liberty and humanity.

Never have the fundamental issues which are at stake been stated with more precision or with a greater elevation of thought and language than in the President's address. The present German warfare, he points out, is a war against all nations, and the animating motive of the Allies, by whose side he invites his fellow-countrymen to range themselves, is not vindictiveness but vindication—the vindication of those human rights which are the common interest and the natural bond of the whole family of civilised societies.

To this great purpose the American people now dedicate their lives and fortunes—as we have already dedicated ours—conscious that they are listening to and obeying one of those supreme calls, which come but rarely in history, but which, when they come, sound in the ears of a community of freemen with the note of an imperious command.

* * *

Once again Dr. Jacks has made us all his debtor by an incisive article on 'Punishment and Reconstruction,' which appears in the current issue of *The Hibbert Journal*. It is strongly provocative of thought, and even those who criticise his arguments or resist his conclusions will find that they cannot escape the salutary discipline of mental disturbance. His theme is the fifth act in the drama of the Great War, which will show "the punishment of the guilty." Dr. Jacks has no sentimental dislike of punishment. He insists that in the tragedy of life the avengers must do their work, and they have no alternative.

> The punishment of guilt [he writes] is a duty laid upon a civilisation whose very life depends on its being able to vindicate the distinction between right and wrong. As a guarantee of the power and the will to maintain law and order it is the indispensable foundation of a lasting peace. And not of peace alone, but of the whole catalogue of reforms, reconstructions and regenerations for which peace is to provide the means and the opportunity, and from which it is hoped the world will derive compensation for the frightful sufferings it has now to endure.

* * *

From this point of view Dr. Jacks proceeds to discuss the question, Upon whom is punishment to fall in the event of a victory for the Allies? He dismisses the idea that all the citizens of the Central Empires are to be placed in a state of punishment as absurd and insane, for on that basis there can be no regenerated Europe at all, and he proceeds to distinguish between the German people and the military tyrants who have befooled and betrayed them. It is upon this "small group of exceptionally dangerous men" that the sentence of retribution must fall.

> They [he writes] are responsible for the war, and for all the faithlessness, cruelty, and general moral imbecility which has surrounded the conduct of the war with the darkest crimes of history....It is, I frankly confess, a vision of punishment, but of punishment so solemn, so deliberate, so just, and so universally approved that it would shine to future ages as one of the most sacred deeds in the history of man. Let those malefactors, then, be informed, by methods which admit of no misunderstanding, that the time has come at last when their presence, and the presence of their likes, is no longer to be tolerated on this planet. Let them be called to account for their crimes, solemnly judged, and effectually disposed of by the human race. A victory which takes that form will be a victory for all mankind.

* * *

We agree with Dr. Jacks that the removal of these men is essential, if the war is to start civilisation on a new career, but we must not conclude that it would result at once in a regenerated Europe, and mend onr broken friendship with Germany. We do not believe that with all the goodwill of the world at our disposal it will be possible for us to save the German people from a long period of suffering and bitterness, years which will be full of danger for us all. They have been submissive to their autocrats and proud of their crimes when they have brought them success, and this is a temper which must bring its own terrible punishment. It cannot be changed suddenly into love of all mankind under the brooding wings of peace. We shall prepare bitter disappointment for ourselves unless we face candidly the difficulty and the slowness of the work of healing and reconciliation. It must be enough for us if we live to greet the dawn of the better day, which our children's children shall see in its meridian splendour.

* * *

The publication of betting news is particularly obnoxious to all decent feeling at the present time, and we are glad to see that *The Star* is so far conscious of the fact as to express regret that the Government have decided that they will not support the legislation necessary to put a stop to the publication of racing tips and betting odds. The prohibition of the publication of betting news, it says, would be a war measure of considerable importance. After this candid expression of opinion we might naturally expect that *The Star* would suggest the immediate withdrawal of every line of betting news from the columns of reputable newspapers, instead of trying to find excuses for a practice which it acknowledges is hostile to the best interests of the country, as it appears to do in the following words:—"It is true that newspapers might voluntarily relinquish the practice of printing the odds, and the profits indirectly derived from it, but, apart from the impossibility of obtaining the necessary agreement amongst newspapers, if all existing newspapers refrained from such publication, then new publications would be started to meet the demand."

* * *

It is with deep regret that we see the announcement of the death of Prof. J. H. Moulton. The boat in which he was returning from India was torpedoed and he died from exposure. He was a devoted Wesleyan minister, but like all great scholars, endowed with the disinterested love of truth, he belonged to the Church Universal. One of the most distinguished of living students of the New Testament, he opened up fascinating fields of inquiry by his researches among the Egyptian papyri. Recently in collaboration with Prof. Milligan he issued the first part of a new lexicon of New Testament Greek. In 1912 he gave the Hibbert Lectures, his subject being 'Early Zoroastrianism.' Unlike some men of deep learning he was keenly alert to all the interests of the world around him. In Manchester, where he took a useful part in public life, he was always staunch for freedom and eager to help movements of social reform.

* * *

The death of Mr. Horace Mann at the advanced age of 93 recalls the first religious census taken in this country. It was in 1851 that the Government of Lord John Russell requested the Registrar General, Major Graham, to compile such a census, and the work was entrusted by him to Mr. Horace Mann, a young barrister and clerk at Somerset House. The result, known since by his name, brought the numerical strength of Nonconformity vividly to light, and doubtless, helped in no small degree to secure the removal of the legal disabilities of dissenters. From the days of Cobden and Bright, Mr. Mann, who was never married, has been a member of the Reform Club, which, during his latter years he made his home and where his genial nature won him many staunch friends.

A SCHEME OF SOCIAL RECONSTRUCTION.

We have received a copy of a 'Scheme of Christian Social Reconstruction,' which has been drawn up by a representative committee of the Interdenominational Conference of Social Service Unions. It is to form the basis for discussion at the next Interdenominational Summer School, and meanwhile it will be submitted to the various constituent bodies for their approval. In the end it is hoped that it may be issued, with a large volume of instructed public opinion behind it, as a moral challenge and a programme of activity to the Christian Churches of this country. For the moment we must be content with a few comments and observations in order to call the attention of our readers to a document which deserves very careful study. The Bishop of Oxford, as Chairman of the Committee, has taken an active part in its preparation, and it bears upon it the impress of his mind and spirit.

With the fundamental position that social reform depends upon spiritual power we are in entire agreement. The ultimate foe is not ignorance but selfishness. It is only as Christian conceptions of life rule in men's hearts that we can attempt to realise the Christian ideal of the family and the State. It is well said that "the contribution of Christianity to social reform is of a spirit rather than of a cut-and-dried programme. It may appear vague and general when compared with the precise and detailed recommendations of the politician. But it certainly supplies two great needs, for the lack of which so much effort in the past has been mischievous or barren; it gives us *guiding principles* and a *compelling motive*." We are thus delivered at the very beginning of the inquiry from the sterile warfare of texts. No question which is of fundamental importance for human life can be solved in that way. It is not what Jesus Christ said long ago in a context which it is impossible for us to recover, but his Spirit at work as an active principle in all the relationships of the modern world, that determines our duty. It is for Christian values in personal and social life that our whole reverence and energy must be enlisted. "Men must be clear as to their aims before they can profitably discuss methods. Our manner of treating our fellow men will depend upon our opinion as to the nature and destiny of human personality. Our *housing* schemes will be conditioned by our Christian ideal of the family. The Christian spirit should affect man in all circumstances of his life, and the application of Christian principles to social conditions will give a unique coherence and security to our work."

Another general feature of this Scheme which at once attracts our attention is the breadth and freshness of its outlook upon human relationships and the social duties which they involve. It has escaped entirely from the traditional method of a catalogue of evils which are an offence against Christian virtue, and it makes no attempt to deal with them in watertight compartments. The moral passion of the Puritan movement when it hardened into a code endowed us with a severe and settled judgment for certain forms of wrong, but it left the Christian conscience dull and uninstructed in face of the new sins of greed and self-indulgence in a rich industrial society. The result is that the Churches have attacked the Public House and the Drink Traffic with fierce hostility, but they have seldom paused to reflect that the business habits of their own members and their rapid rise to wealth may be the cause of economic weakness, bad housing and drunken habits among their fellow-citizens. From this initial error, which has led to much failure in the past, the Scheme before us is happily free. Our familiar foes, intemperance and impurity, are given no quarter, but they are taken up into a complete scheme of human relationships, and every social claim is weighed in the light of the fundamental truth that persons are more sacred than property.

On the present occasion we cannot examine the Scheme in detail, but it may be useful if we point out that it is arranged in three divisions. (*a*) Rights, Claims and Duties. (*b*) Modern Evils. Rights and Duties neglected. (*c*) Suggested Remedies. It will be seen that the keywords are Rights and Duties, and it is in the light of this twofold claim that the material is arranged in five sub-divisions, which practically cover the whole field of social activity. (1) Life, including the right to such necessities as food, clothing and shelter, and a wage sufficient to maintain a reasonable standard of life. (2) Employment. (3) Rest and recreation. (4) Marriage. (5) Education. Under these headings an attempt is made to map out the minimum requirements for a healthy human life, and suggestions are made in the direction both of personal discipline and self-control and of legislative action. We may illustrate the skill with which this is done and the unfailing instinct for the deeper human aspects of familiar problems by two short quotations. The first deals with the need of houses which shall be more worthy to be called homes.

> The real significance of the housing problem consists in the fact that the house is the material framework of the Home, and the Home is the abode of the family wherein the sacred and intimate relations of husband and wife, parents and children, brothers and sisters, find their fulfilment or their perversion. The central point of view from which the housing problem ought to be regarded is therefore that of the mother. It is her business to develop out of the young lives that come under her care healthy men and women who shall be effective in the broadest sense of the word. In addition to this, she has to care for the grown members of the family, making the home a place of rest from toil, a refuge from the stress of the competitive world, a centre for reinvigoration and the amenities of domestic social intercourse. The housing problem appears to be one with which private enterprise is unable to cope single-handed, and hence, according to our Christian conception of the State, the community has the duty of supplementing private initiative.

The other quotation deals with the familiar question of Temperance Reform. It will be seen that it does not shrink from sharp remedies, but at the same time the social service of the public-house and the very complex causes of intemperance receive proper recognition.

> Since the *temperance* problem .... is largely the outcome of other social defects, we must not confine ourselves to preventive measures but must seek to remove the causes, *e.g.* bad housing, defective education, lack of healthy opportunities of fellowship, &c. Here

again we must emphasise the need for a widely diffused sense of personal and social responsibility. This sense of responsibility must express itself, among other ways, by wise legislation. It is imperative that the State should secure a really effective control of the liquor traffic and should exercise that control both by diminishing the present excess of facilities for the sale of drink and by constructive action.

The one part of the Scheme which we should like to see enriched in some directions and modified in others is that dealing with Education. We welcome the statement that enough stress has not been laid upon training for the responsibilities of citizenship, but it needs to be brought out in more detail that this, even more than the neglect of science and the lack of technical training, is one of the crying defects in the ordinary school curriculum. On the other hand a phrase here and there arouses the suspicion that the framers of this Scheme are still entangled in denominational difficulties as soon as they touch upon the place of religion in education. The right of clerical entry is no solution at all. We can teach dogmas in that way, but we cannot create atmosphere. The best religious teaching, human, imaginative and non-sectarian, which is being given in the schools of this country at the present time is not in clerical hands, and official religion has little to do with it. It is given under the direction of teachers, with the gift of sympathy and insight, who are not cramped by formulas and realise that religion must be a life and a spirit before it becomes a doctrine. If the affections and moral principles of Christianity are to enter into the lives of the rising generation and to penetrate their social activity, we must have the courage to claim larger freedom for the teachers to exercise religious influence and to impart simple religious knowledge in the light of their own training and experience. It is to little purpose that we urge that the whole life of the community should be controlled by common Christian ideals, if we persist, when we are dealing with the sensitive minds of children, in treating religion itself as a matter of rival claims and divided counsels.

We mention this matter because it seems to require some closer consideration, if the whole Scheme is not to lack the coherence and the driving power of common conviction which it needs. But for the Scheme as a whole, and the constructive ability which it displays, we have nothing but admiration. As we read it we are filled with eagerness to have some part in its realisation. These are the splendid tasks of justice and chivalry which await us at the end of the war. But suddenly the enthusiast is brought up full stop by the warning words of Dr. Jacks, in an article to which we have referred elsewhere, "The whole of this immense structure of hopes, dreams, programmes and ideals would tumble to the ground like a house of cards—if the Germans were to win the war. Viewed in that light, every programme of Reconstruction is a gamble with Destiny." Yes we agree, but it is also a kindling challenge to every man who cares for social reform to put all his strength into the task of winning the war. What matters for to-day and to-morrow is not that we should perfect our schemes of reconstruction, but that we should show ourselves such valiant fighters for liberty and right, that the Prussian spirit, with all its works of infamous barbarism, shall suffer a lasting defeat. Then, and then only, can we look forward with reasonable hope to the reign of social justice and the fulfilment of our dreams.

*** The Scheme of Christian Social Reconstruction is published *in extenso* in the April number of *The Social Service Quarterly*, to be had gratis on application to the Rev. H. H. Johnson, The Orchards, Croft Road, Evesham. The members of the committee of the National Conference Union for Social Service who took part in drafting the Scheme were Miss C. Gittins, the Rev. F. H. Jones, and the Rev. H. H. Johnson.

Good Thoughts for Evil Times.

Death, be not proud, though some have called thee
Mighty and dreadful, for thou art not so ;
For those, whom thou think'st thou dost overthrow,
Die not, poor Death, nor yet canst thou kill me.
From rest and sleep, which but thy pictures be,
Much pleasure, then from thee much more must flow.
And soonest our best men with thee do go,
Rest of their bones, and soul's delivery.
Thou'rt slave to Fate, chance, kings, and desperate men,
And dost with poison, war, and sickness dwell,
And poppy, or charms can make us sleep as well,
And better than thy stroke ; why swell'st thou then ?
One short sleep past, we wake eternally,
And death shall be no more ; Death, thou shalt die.

Donne.

Holy is the true light, and passing wonderful, lending radiance to them that endured in the heat of the conflict : from Christ they inherit a home of unfading splendour, wherein they rejoice with gladness evermore.

From an Ancient Liturgy.

O God, who hast drawn over the weary day the restful veil of night, wrap our consciences in heavenly peace. Lift from our hands our tasks, and all through the night bear in Thy bosom the full weight of our burdens and sorrows, that in untroubled slumber we may press our weakness close to Thy strength, and win new power for the morrow's duty from Thee who givest Thy beloved sleep. Amen.

CHRIST IS RISEN.

"His voice was as the sound of many waters."—Book of the Revelation.

About 6 o'clock the other night I walked down the hill at the back of my house and up the hill beyond. Between the two hills the road crosses a brook by a bridge. Lately the brook had been only "singing a quiet tune" in gentle, trochaic rhythm, but heavy rains have now made it boisterous, and it was tumbling along brown and white in wild rhymes. It was a lovely evening, the sky broken everywhere into silver rifts, the air saturated with moisture. As I stopped by the water several birds came down to the bare bushes, one all red-brown, another a shining black-and-white, and yet another one shimmering green. All around I heard the sound of water, in every direction pattering down to the brook. The song of birds and water. Birds for gladness, water for mystery. Miss Mitford, who loved paddling walks, used to think that it was the mystery of water which attracted children to it. As I stood there Swinburne's magical line came into my head—"the air now soft with a summer to be." There was a hush of expectancy to which the birds and brooks seemed to respond. Spring is coming—the day of Resurrection is near. I could not help thinking of those early times

when men and women went out with pipes and timbrels and songs and dances to greet Dionysus :—

Spirit, Spirit, we have hied us
To thy dancing in the meadow !
Come, Iacchus : let thy brow
Toss its fruited myrtle bough ;
We are thine, O happy dancer ; O our comrade, come and guide us !

And then I thought of our Easter, and what a poor thing we have made of it. "Without him was not anything made that was made"—we say. And yet He rises in the blood-red shoots in the hedges, in the glad song of the birds, in the sudden greening of the hills, in the mysteries of milling waters, and we are fumbling for proofs in Bibles and Prayer-books.

Russia seems to me to be the one country in Europe where Easter is Easter indeed. Perhaps it is because there paganism and Christianity are blended in a wholesome manner. The whole country feels the resurrection. In truth "solvitur acris hiems." Winter is over, ice and snow have melted, the trees are still leafless, the fields black and bare, the wind is chilly, but there is a sense of the coming spring. As Tourgeniev describes it—"And the first spring day when everything is shimmering and breaking up, when across the heavy streams from the melting snow there is already the smell of the thawing earth ; when on the bared thawed places, under the slanting sunshine, the larks are singing confidingly, and with glad splash and roar the torrents roll from ravine to ravine."

Has not our own dear Wordsworth caught this spirit ?

There is a blessing in the air
Which seems a sense of joy to yield,
To the bare trees and mountains bare,
And grass in the green field.

Love now a universal birth
From heart to heart is stealing,
From earth to man, from man to earth,
It is the hour of feeling.

And this kind of feeling seems really universal in Russia, and so their Easter Service in Church is a fitting and natural climax. "The service begins two hours before midnight. All the peasants of the neighbourhood are there, the schoolmaster, the village tradesman, the gentry of the parish, and it may be a few artisans and tramps. Up till midnight the music is low and dreary. Then there is a restless movement. Every member of the congregation lights a candle, youths fire off guns on the church steps. The priest and deacon advance towards the door, peasants grasp the 'ikons' and church banners, and with candles, 'ikons,' and banners the congregation walks out singing into the churchyard and goes in procession round the church. Before they re-enter the priest cries, 'Christ is risen !' The congregation answers with one voice, 'He is risen, indeed !' The choir breaks into joyful singing, and the happy Mass of Easter morning begins."

The poor, ignorant Russian peasant probably knows nothing of the corruption which paralyses the hearts of churches. In his bare cottage hangs the case of sacred "ikons"—the Christ, the Mother, the blessed saints. He parts his hair in the middle, for so did Christ. To these pictures he bows when he comes in, when he goes out, when he eats his plain bread. The periods of his labour, his ploughing, his sowing, his reaping, his carting, are marked off by the names of his saints. The Church does not create his religion, she only endorses it.

After all what is the Church but the collective expression of the spiritual experiences of the people ? Her strength and meaning are in their lives or nowhere. The sacramental grace is in man and woman and nature, "felt in the blood and felt along the heart," felt in earth, air, and water. More and more the churches do not seem to me to have the real secret of Jesus. On the hills, by the lake, in the cornfields we find him, among fisher-folk and peasants, talking of seeds, and vineyards, and lilies of the field. Legend has it that he was a maker of ploughs and yokes. His voice is as the sound of many waters, his eyes have the hope of spring, his heart the peace of summer days. And out in the open here his words are for ever found true—"I will not leave you comfortless, I will come to you." The sky is breaking into silver rifts, the hard earth is softening into a laughing grace of flowers, the streams are bounding for joy among the hills. Spring is coming and summer is breathless behind. Christ is risen !—He is risen indeed !

R. H. U. B.

COMMUNION OF THE DEEPER LIFE.*

"Greater love hath no man than this, that a man lay down his life for his friends."

Those are moving words, perhaps the most moving of all those in the ancient record, as our thoughts are carried back to those first gatherings of the disciples after their Master's death, in which it was fully realised with rejoicing thankfulness that hope was reborn in them ; hope, with a new stirring of the deeper life of the spirit, which becomes the energy of a living faith, in the victorious power of love.

We recall this evening the memories of sorrow and of bitter trial at the close of the earthly life of Jesus, our Master in the things of the spirit, the chief of faithful souls ; but with the sorrow, that which went deeper and proved in the end the substance of things not seen, out of which was achieved a glorious triumph of the spirit, of life over death.

Before the agony in the Garden, with its complete surrender, "Father, not my will, but thine be done," there had been the last gathering of the disciples with their Master, and, in the very shadow of impending doom, that reaching out of a yearning affection on his part and the strong desire that they who were to carry on his work, when he was gone, might be bound closely to him, with a fuller understanding of his mind and heart, and in the same spirit be ready to endure to the end. The tokens of the bread and wine he gave them for remembrance, as emblems of his suffering for their sake and for the kingdom of God, and of the sacrifice of perfect love, which should be for them the closest bond of union.

And thus afterwards they did remember him. Other things may be doubtful in the record and in our attempt to realise the actual occurrences of those fateful days ; but what is certain is that after the agony and the tragedy of the Cross, the disciples passed through the revulsion of a deep experience, which brought to them an overmastering conviction of life triumphant over death. The darkness of despair and bitterness was swept away in a flood of glorious light.

Jesus had come to them in the days of his earthly ministry with the words of life, of the truth of the kingdom of God, the goodness of God over all, the absolute claim of righteousness to the dominion of their hearts ; he had come with pure and searching spirit, with a great tenderness and compassion for suffering and for the desolations of sin, with the touch of healing and uplifting and cleansing, with the all-compelling power of love. Love of God and man had been the very breath of his life, a great reality of quickening grace and truth, through which they felt that the world must be reborn, and the kingdom of God at last make an end of all the evil and miseries of the earth. So they were drawn into the circle of discipleship, with wondering reverence and eager expectation, even while they so imperfectly understood their Master's mind, yet capable of reaching out to better things ; and they were dedicated to a great purpose, in love and loyalty and faithful service.

And then came the terrible catastrophe of the Crucifixion, and with it despair, in the utter failure, as it seemed, of all their hopes.

But that *could not be the end.* In the great silence, out of the very shadow of death, came a stirring of the deeper life of the spirit, with unconquerable hope and triumph in their hearts, an unveiling for them of the heavenly life. Their Master had been faithful unto death. And all that he was to them now filled their hearts with new and transforming power, and with the deep and passionate conviction that in such a life there was that which death could not touch. *God* was not dead, and he could not suffer his son to be so destroyed. The mortal body had been cruelly broken on the Cross, but the spirit of the Man, the living soul, strong in faithfulness and love, triumphed over all. As the glorified Christ their Master was now ascended up on high, into the light of God, and still remained with them the life-giving spirit of their faith and love. So they went forth as his witnesses to the world, to do the work of the kingdom, to manifest in the world the same power of abounding brotherly love, to wait eagerly and joyfully for the accomplishment of their great hope, and, in the Master's spirit, ready for privation, unafraid of death, to endure to the end.

* Address in the Bournemouth Unitarian Church, at the Communion Service, on the Thursday evening before Good Friday, by the Rev. V. D. Davis.

So the ideal of Christian faithfulness was established in the earth, the spirit in which we are to take our life, faithful on earth, looking up to the light of heaven, and letting that light transfuse with hope and joy all earthly things.

As those first disciples took up their task they had the joy of abiding communion with the Master, now glorified in the heavenly places, yet very near to them in all they had to do and to suffer for his sake and for the great cause of the kingdom. They remembered him in their brotherly gatherings, in the breaking of bread together; and this, may we not say, was the most moving appeal in all their memories, that *he had been faithful unto death*. He had given his life for his friends. Greater love hath no man than this.

That is what we commemorate to-night, with the prayer that we may be drawn more closely into that communion of the deeper life, and in the Master's spirit be faithful in our time and in our place of service.

This Communion is enriched for us with many sacred and tender memories. The faithful of every generation are with us in this quiet time of remembrance, and in intimate communion those who are our own in the great fellowship of heaven, in the closest bonds of affection. Conscious of a great inheritance, we reach out our hands across the centuries and accept the pledge of fellowship and of faithfulness, and receive as from the Master himself these tokens of brotherly union, and of victory in pure self-sacrifice and undying love.

In these days of stern conflict, of striving in the spirit of a great testimony for the right, but with fearful demands of suffering and loss and steadfast sacrifice, this appeal of the Communion of the deeper life comes home to us with yet more moving power. To how many at this time will not this thought be blended with the older sacred memories—of some place on the field of battle where a young life was fearlessly given, in steadfast service of the cause, often quite literally in pure self-sacrifice, so that the words may be repeated again with perfect fitness, "Greater love hath no man than this, that a man lay down his life for his friends"—for his friend, for his people, his country, for the cause of righteousness, of humanity, of God. And our communion is the deeper, it should enfold us with a purer and more searching power, through the remembrance of these our brothers, and because of the stress and the sacrifice of these days, but most of all because of the triumph of the nobler spirit in man, the Cross lifted up once more in victorious power, and the kindling of a new and better hope for mankind.

Let our act of remembrance then be fulfilled in all simplicity, in this our quiet fellowship, with thanksgiving for the light of the true life and the better hope upon our way, and with earnest renewal of our dedication, in the Master's spirit, to glad and willing service of our brothers' needs, in the kingdom of our God.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. Letters cannot be inserted without the writer's name, *and all private information should be accompanied by the name and address of the senders.*

THE END OF THE OPIUM TRAFFIC.

To the Editor of The Inquirer.

Sir,—The issue of The Inquirer for March 26, 1881, contains the words: "Nearly a hundred and sixty of our ministers have already signified their intention of preaching upon the Opium Traffic on or about April 10, and it may be fairly hoped that the effect of this united effort will not end in a mere transient feeling of uneasiness or indignation, but will make both preachers and hearers henceforth feel that they have taken up a cause they must not and cannot drop till the national conscience is thoroughly roused and the evil thing removed." It was on March 31, 1917, that the Opium Traffic, as established by treaty and conducted for profit by our Indian Government, gasped out its unhonoured life, and it was in The Inquirer for April 7 that the event was hailed!

There lie almost exactly thirty-six years between the two dates. What had happened before the first of them, and what has happened between? The opium habit as a vice cannot be traced in China further back than the latter end of the eighteenth century, and as soon as it was recognised the Chinese Government attempted its suppression, and prohibited the import of the drug. In the earlier part of the nineteenth century an illicit trade in it between the East India Company and China became an important commercial interest, and in the thirties, when the Company's monopoly of Eastern trade had ceased, the representatives of the British Government in the Chinese waters found themselves in the position of having to protect trade interests a good half of which consisted in smuggling operations which were firmly established and which involved "furious engagements" between the armed smugglers and the native authorities, but which were by no means to be recognised or acknowledged, however much they were practically countenanced and upheld.

The way out of this position that seemed simplest to the official mind was set forth by Lord Napier in 1834. He recommended that a treaty should be exacted by force from China, England making what conditions she chose, and saying to the Chinese Emperor "Adopt this or abide the consequences," which consequences he went on to say would involve "all the horrors of a bloody war against a defenceless people." Yet the scheme he advocated would, he thought, "be worthy of the greatness and the power of England." England did not quite think that, but she resented the Chinese taking things into their own hands, as against British subjects or any one under British protection, even when they confessed that they were technically within their rights. So when the great reformer Lin, after every kind of protest and appeal had been made in vain, at last seized more than two million pounds worth of smuggled opium and destroyed it, England, while still repudiating the doings of the smugglers and not even asking China to admit opium as an article of regular commerce, nevertheless demanded compensation for the confiscated goods. And so began the "Opium War" of 1839-42. At its close China had to accept the terms we chose to dictate, but she was not asked to withdraw her prohibition of opium. There was undoubtedly a sense of compunction in official quarters. One of our own representatives had told us that in the course of the war "it appears that field pieces loaded with grape had been planted at the end of long narrow streets, thronged with men, women, and children; that they were mowed down like grass, and that the gutters flowed with their innocent blood"; and *The Times* demanded that we should wash our hands of the "moral and practical responsibility" under which we lay for the traffic, and should "cease to make it a source of Indian revenue." But commercial interests, that had now become Imperial, were too strong and things went on much the same as before, until in 1855 we picked another quarrel with China for exercising rights that we could not deny were hers, and when in 1860 we finally gave her peace on our own terms we required the official sanction of the opium trade as one of them.

During the next decades the history of the question is very simple. Our best representatives in China were endeavouring to teach our Government that China should be treated as a civilised Power, whose wishes and whose dignity should be respected in all our dealings with her. And a number of right-minded men at home were persistently attempting to rouse the public conscience. But the opium revenue had by this time become a fixed element in Indian finance, and the official conscience was not to be reached. Yet as long as the financial answer to all representations was frankly given the tide of moral resentment steadily rose, and at last, in 1891, a resolution condemning the traffic was carried in the House of Commons. It had no legislative force, but it was enough to alarm the Government and a dreary period of evasion and misrepresentation followed. The frank appeal to financial necessity was dropped. Apologies were sought. The hurtfulness of the drug was questioned. The sincerity of the Chinese desire to get rid of the trade was impugned. The practical result likely to follow any change of policy was minimised. A Royal Commission, with a suitable personnel, was appointed to allay the moral uneasiness which could no longer be ignored. The straightforward fight was obscured by the marshalling of a mass of technical pleas, and the array of a host of authorities, all of which could easily be dealt with by those who knew the whole history, but which seemed to excuse the mass of well-meaning men from having to face the problem.

The heroic days of the Anti-Opium Movement were over. But the work went on in silence, and point by point (always with as little grace as might be) the ground was yielded. And now, at

last, almost unnoticed amid the din of arms and the stupendous issues of the times, the end has come. We hail it with mingled feelings. Our shame cannot be washed away by our ceasing at last to add daily and hourly to our guilt, but the hope of every man who believes in the force of moral principles even when they seem feeblest, in the face of the coarse and brutal passions that appear to rule the world, should be strengthened by the final victory in what long seemed an almost hopeless struggle. And by far the best feature of it all is that it is the unmistakable reality of China's own resolve to deal with the desolating plague of the opium vice that has enabled her friends here in England to shame down all effective opposition. And though we can never compensate China for the century of cruel wrong that we have laid upon her, yet her own awakened conscience and moral energy bid fair to enable her to shake off the burden we have done so much to fix upon her, and while freeing herself to return us good for evil by deepening our faith in the moral resilience of human nature, and (by some strange kind of vicarious merit) giving us, in our own consciousness, a relief that we have not earned.—Yours, &c.,

P. H. Wicksteed.

Childrey, nr. Wantage.
April 10, 1917.

BOOKS AND REVIEWS.

A F.A.N.Y. IN FRANCE.

Nursing Adventures: a F.A.N.Y. in France. London: William Heinemann. 3*s.* 6*d.* net.

This book is anonymous, but it is no secret that it is by the pioneer and leader of the corps of women, known as the First Aid Nursing Yeomanry, who have done such magnificent service in France since the beginning of the war. Mrs. McDougall's narrative is intensely vivid, the reader almost sees and feels and smells the things which she describes, and it owes this quality largely to the fact that it is quite free from any kind of literary pose. Unlike some well-known novelists she did not visit the war-zone in order to collect copy; she went, driven by an irresistible impulse of pity, not caring what might befall her, in order to spend herself to the uttermost in works of succour and mercy. What she has given us is for the most part the contents of her diary, which was written in strange places, often at the end of days of great danger and fatigue, while the events and emotions it describes were fresh in her mind. The first part of the book deals with the German invasion of Belgium and the terrible retreat with the wounded after the fall of Antwerp. Here is the description of a scene in Ghent, to which the writer had returned alone—we will not spoil the beauty of the deed with any praise—in order to nurse a young English officer, who had been left behind mortally wounded when the hospital was hastily evacuated.

> "Then a German regiment marched past—little men all of them; and I watched them in a frenzy of despair from the window. That night Germans were quartered on the home: they were quite civil, indeed two of them, common soldiers, went about on tiptoe in the corridors when they heard there were *malades* there (they were not told there were wounded). The first two nights were rather nerve-racking, as I sat by my patient wondering if the Germans would come in and kill him. However morning came and the next night passed. Then Death came bringing freedom in her hands, and after that a sad little ceremony on a wet, dismal day, and a gallant British officer was laid to rest unmolested by the enemy to the end. There was no Union Jack and no 'Last Post,' and only three nurses to lay him to rest and I to read the Burial Service, but his was a hero's death—gallant and patient to the end."

After this there was a strange interview with the German staff, who regarded the woman in khaki with unfeigned astonishment and refused her permission to leave, and then through a woman's persistence and resource and sheer good luck the writer escaped into Holland, and so on a crowded refugee boat to England.

The second part of the book describes the establishment of the corps at Calais and their manifold activities for the Belgian army, in the trenches, at field dressing stations, at the Lamarck Hospital in Calais and at the convalescent depot at Camp de Ruchard. Their latest enterprise may be justly celebrated as a triumph over the official mind, for the corps has been formally accepted for service with the British Army and is now in charge of the convoy work for our own sick and wounded in Calais. But once again we are tempted to quote a vivid piece of description. This time the scene is in the dreary country near Dixmude and a duel is in progress between a Belgian armoured train and the German guns.

> "Boom-boon, spat the train, and boom-boom came the answer. It was an unforgettable thing. Up here alone, far from civilisation, very far from the homes where perhaps our people thought of us, but certainly did not imagine our surroundings—here we were, girls of the twentieth century in this atmosphere of storm and war living what surely few women ever dreamt in their wildest moments until this war began. This was life! My ears tingled; I breathed in long, deep breaths. Had I spoken, a sort of wild war song would have come from my lips. The Highland blood in me bubbled and frothed; I wanted to run for miles—to race, to climb—action at all costs. And then....well, along the road came weary, stumbling figures, and most of them carried stretchers or long strange bundles. There was no romance or triumph here, no wild war cry and exultation—just these men, dirty and muddy and footsore, bringing in their comrades, broken and maimed and moaning—or very quiet....The sunset and the fight between the armoured train and the German guns at Dixmude lost their glamour. War was no romantic heroic epic, only this dreary reality of gaping wounds and quivering flesh....These were the men of the Yser—shorn of romance and poetry, pitiful and human and noble beyond all words; heroes indeed, and heroes of the world."

We cannot close this notice of a strong and moving book without reminding our readers how many personal reasons they have for being interested in it. No other war-book with which we are acquainted comes so close as this to the interests and sympathies which have been awakened by the work of our Belgian Hospital Fund. We have been in personal contact with the activities of the F.A.N.Y. in several directions. If we have been able to do something to help their work at Calais and Camp de Ruchard, they in return have given us much encouragement and placed their rich fund of experience freely at our disposal. Some of us have even had the good fortune to be their guests at one of the *al-fresco* hospital entertainments, described with such gusto in these pages. At the present moment we are deeply interested in the new work which they have undertaken in a hospital for French wounded. We suggest to our readers that an excellent way of showing the high esteem in which we hold Mrs. McDougall and her fellow-members of the F.A.N.Y. is to do what we can to promote the sale of her book.

PUBLICATIONS RECEIVED.

Messrs. J. & J. Bennett, Ltd.—Divine Humanity: Alexander Pyne. 5*s.* net.

Cambridge University Press.—Russian Realities and Problems: Edited by J. D. Duff. 5*s.* net. The Way to Nirvāna: L. de la Vallée Poussin. 4*s.* 6*d.* net.

Messrs. Macmillan & Co.—Algernon Charles Swinburne: Edmund Gosse. 10*s.* 6*d.* net.

Miscellaneous.

The Hibbert Journal.

MEMORIAL NOTICE.

MISS MARY SWANWICK.

It is with deep regret that we record the death of Miss Mary Swanwick, a lifelong and constant worshipper at the Elder Yard Chapel, Chesterfield, and a lady of culture and beneficence, known and esteemed far outside the chapel walls. No words of ours are likely to do justice to so rare and beautiful a spirit as was manifested in her life and character, but at such a time as this we cannot be altogether silent. Miss Swanwick was born in July, 1841, and was the devoted daughter of Henry Swanwick, who was associated with George Stephenson in important engineering work and railway enterprise. She was present and could remember the time when Emerson met George Stephenson at her father's house at Whittington, close to which she afterwards took up her residence, and where, after a brief illness, she died on Saturday last, April 7, aged 76. Her activities were such as to give no hint of her increasing years. Every Sunday, regardless of weather, after travelling three miles, she appeared in her pew. Every Tuesday she journeyed to Derby on educational work. She was a member of the Educational Committee of the Derbyshire County Council, one of the Chesterfield Board of Guardians, a Trustee of the Grammar School, a

manager of the Girls' High School and of three Council Schools at Whittington. These and many other institutions owe much to her unobtrusive and sagacious counsel. In former years she had been a Sunday school teacher at the Elder Yard Sunday School, and never ceased to take a kindly interest in its welfare. Her generosity knew no stint, and it would be difficult to find in the district a worthy charity or good cause she has not helped. At her hospitable table Anglican clergymen and Unitarian ministers met and alike felt the charm of her presence.

Of recent years there have been many changes in the Elder Yard pulpit, yet to minister after minister she gave the same loyal support and thoughtful co-operation, and the present writer bears willing testimony to the inspiration of her sympathy. Her wide mental outlook caused her to care little for sectarian and doctrinal differences, but she recognised the worth of spiritual religion and loved and prized it wherever it could be found.

If a certain old-time modesty prevented her from speaking in public her word had power because it came from an undoubted source of refinement and culture. She kept to the last her bright forward look and was ever ready to enter into fresh problems concerning the welfare of the people. It would be difficult to convey to those who have not heard of her all she truly was, but even a complete stranger to the town might notice the peculiar deference with which the words "Miss Swanwick" were uttered, often in a reverent tone that indicated the recognition of a saintly personality. Her beautiful spirit, chaste and dignified by love of God and man, has now passed away, but grateful and fragrant memories will long abide. A noble example of Christian culture and high-souled chivalry will make clearer to other souls the deathless life on which she has entered.

On Wednesday last the funeral service was conducted at the Elder Yard Chapel, by the Rev. E. G. Evans and the Rev. Kenneth Bond, and the interment followed in the Chesterfield cemetery.

H. S. T.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is registered by the London County Council, under the provisions of Section I. of the War Charities Act, 1916.

The objects of the Fund are: (1) *To aid the Belgian hospitals and convalescent depots in France, and the Belgian military doctors at the Front in Belgium;* (2) *To maintain a Civil Hospice at Calais;* (3) *To aid the Belgian School Colonies in France.*

117th List of Subscriptions.

	£	s.	d.
Already acknowledged	16,670	8	7
Miss Mary Fretwall (ninth donation)	1	0	0
Miss Lucy Colton and the Misses Gillespie (twenty-second donation)	0	7	6
A. B. C.	0	2	0
Mrs. Burridge (fifth donation)	1	10	0
Mrs. J. Worsley Austin (seventh donation) ..	1	10	0
	£16,674	18	1

Parcels have been received from: Camden School for Girls; Unitarian Church Sewing Circle, Southport (per Mrs. Harvey); Miss Corfield; Miss Baker; Mill Hill Chapel Sewing League (per Miss E. M. Buckley); Ladies' Sewing Meeting, Unity Church, Newcastle (per Mrs. Hall); Rosslyn Hill Chapel Sewing Society (per Mrs. T. Cobb); Miss Leigh; Bank Street War Circle, Bury (per Miss Johnstone); Mrs. Shipman; Miss C. Sharpe; The Women's Club, Effra Road Unitarian Church (per Mrs. Stevens); Girls' Club, Bridport (per Miss Colfox); Mrs. Partridge; Miss Short; Mrs. Greg; Bournemouth Unitarian Church Working Party (per Mrs. V. D. Davis); Mrs. Arnold; Mrs. R. Roscoe; Mrs. Harris; Mrs. Notcutt; Bury Branch of the Women's League (per Miss Johnstone); Miss B. Reed; The Church of the Messiah. Women's Friendly Society (per Mrs. Worsley Austin); A. B. C.

WEEKLY NOTES.

Our subscribers would be pleased if they could see our Maternity home here at Calais. Owing to many delays it has not yet opened its doors, but will do so shortly when the last of the equipment arrives. Mme. Lageot, the Directrice, has been seriously ill, and this has made it difficult to get everything ready. It is already looking very nice, with its wards of three or four beds each with its pretty coverlet. We are now only waiting for certain appliances which are coming from Paris. The Belgian doctors say that it will always be full, and already there are applications for beds. There are ten little cradles, and Mme. Lageot has spent a good deal of her convalescence in trimming them with frills and lace, at a trifling cost, but a great deal of love and labour. Some officers have wished that their wives should be received, and we have decided to do so, without charge, but we hope they will like to make some gift to the home on leaving, according to their means. Many of these ladies are lodged in quite small and poor rooms and could not command any conveniences for illness.

It is also proposed to have consultations on one or two afternoons a week, when mothers can bring their babies to be weighed and for advice. We shall thus have the beginnings of a School for Mothers, and its development will be very interesting. The equipment up to date has cost about £50.

This week I visited the Belgian orphanage at Wisques, and the girls will talk of our visit for some time. The snow was so deep that our motor stuck fast in a drift, and we could not move. I went on foot to the orphanage which was luckily near, but there was not a man in the place to help, and my chauffeur was a girl. So I chose the six biggest and strongest girls and they came back with me, and together we managed to push the motor through. The girls thoroughly enjoyed themselves, and were wet through and muddy up to their eyes before we had finished—a most delightful break in their rather monotonous days. The snow was waist deep in some of the roads, and quite impassable—most extraordinary for April. Every day one hopes for a change, but the spring is long in coming.

At one of the hospitals here, helpless shirts made of flannelette, *not* calico, are badly wanted. I should be very glad if our friends in England would send me some for them as soon as possible.

Rose Allen.

SPECIAL WANTS.

Unbleached calico bags, 14 by 24 in. with a string run in the neck.
Helpless shirts of flannelette or flannel (*not* calico).
Pyjamas (*urgent*).
Shirts, socks, slippers, handkerchiefs.
Pants, vests.
Towels of all sorts.

For the Maternity Home at Calais:—
Layettes, on Belgian methods (patterns to be obtained here).
Chemises for women.
Warm shawls for babies.

The name and address of sender and list of contents should be enclosed in each parcel.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N W. 3.

BANK STREET CHAPEL, BOLTON.

The following passages are taken from the Annual Report of the Bank Street Chapel and Sunday School, Bolton, for the year 1916. In spite of many losses owing to death, removal, and other causes, the average number of members is well maintained. Thirty-two new names were added to the list in 1916, making a total of 512:—

In looking over the records of the past twelve months one is struck by the manner in which many of the normal activities connected with our Chapel and School have become subdued by the exigencies of our national life. In civil association each one of us is content to forego many of the amenities which are usually and quite properly regarded as part of our normal experience, and the same feature is observable in our life as a congregation. It is not that our opinions and principles have undergone any change; indeed it is probably the case that we hold to them more strongly than previously, yet individually and collectively we are anxious to devote all our energies to matters of urgent national necessity as they arise, and are content to await a more favourable moment for the propagation of the Christian ideals for which our Chapel stands. We do claim for our religious and ethical beliefs that they give full scope to intelligence and reason, the greatest gifts which man possesses, and we are painfully conscious that the present state of European Society seems to be a negation of those attributes. It was peculiarly fitting therefore that Mr. Flower should have seized the moment to impress upon us by a series of evening sermons the desirability of holding fast to those ideals which we have always held and main-

tained to be true. Realising, as each one of us is compelled to do, the disturbing influence of the war on public and private opinion, Mr. Flower felt it a proper opportunity to preach on the importance of maintaining and asserting the principles of spiritual loyalty and moral idealism, those things which are everlastingly true and desirable, but which have not yet apparently been properly recognised and appreciated by the various peoples. "Where there is no vision the people perish" was asserted in Proverbs, and we are indebted to our minister for many thoughtful addresses in support of that great saying.

The present times are not very auspicious for the inauguration of new movements, but owing largely to the endeavour of our minister the "Bolton Shakespeare Society" has been formed, and a reading and study circle established at Bank Street. It is strange that a town like Bolton has not previously had a society for studying the works of the world's greatest playwright. A good list of patrons has been obtained, and the membership promises well for the future when a full and enjoyable career may be expected.

During the winter Mr. Flower has also conducted classes, principally for our younger members, to instruct and confirm them in the ideals and principles which our fellowship at Bank Street Chapel practises and seeks to establish. A leaflet prepared by Mr. Flower, entitled 'Some Thoughts on the Basis of Religious Faith and Fellowship,' which is printed with this Report, will assist our older members to understand the endeavour which Mr. Flower is making to train the coming generation.

The conditions which are responsible for the quietness of our social life are also responsible for the activity of the War Workers' Circle. The circle is a great credit to its members, but it is not our intention to chronicle its achievements at the present moment. Its service will be worthy of a special report when its labours are completed.

In spite of the war, or perhaps in consequence of it, the Christmas Party and the New Year's Day Party asserted themselves with a popularity as great as ever, and incidentally their patrons paid the "Entertainments Tax" for the first time in the history of these gatherings.

In harmony with the times we conclude our remarks upon a sad note. During the year we have lost a number of staunch supporters and old friends, some in the fullness of years, others cut down in the flower of youth, and we are compelled to look forward to the immediate future with anxious solicitude. The normal mortality in our community is one which we must accept in a proper spirit of resignation, but the toll taken by this terrible war gives deeper sorrow because of the consciousness that young, happy, strong lives have been sacrificed once again in the struggle for the undying principles of liberty and justice. They fought for honour's sake, well knowing for what they strove, and content to face the supreme issue. For just a little time we have been permitted to know them and the memory of their service at Bank Street is very fragrant. May we hope they have not died in vain, and pray that the ideals they held may be strengthened and renewed within ourselves by the memory of the sacrifice they made for us and for all mankind.

NEWS OF THE CHURCHES.

Huddersfield.—At the Annual Business Meeting of the Fitzwilliam Street Social Union which was held on March 28, it was unanimously decided to continue the work next session on the same general lines as before. All the former officers were re-elected, and three new members were added to the old Committee to replace three retiring members. The following extract from the Secretary's Report and the Treasurer's Statement show what excellent work has been done: "It is with great satisfaction and thankfulness that your Committee present the second Annual Report of the Work of our 'Union.' Believing that there was scope in Huddersfield for a social and educational work free from sectarian and political bias, your Committee came to the conclusion that a series of weekly lectures would command considerable support; and the abounding success of the movement has fully vindicated the soundness of their opinions. The high tone of the first year's work has been well maintained by a succession of able and earnest speakers; and the many expressions of appreciation voiced from time to time by those attending the meetings reflect great credit to the speakers and give much encouragement to your Committee. We feel that we owe a deep debt of gratitude to the many speakers who have served us with unflagging devotion—ladies and gentlemen who cheerfully give up their scanty leisure, and, in fair weather and foul, without fee or reward, often at considerable personal inconvenience, place their best at our disposal. Without disparaging in the least the splendid services of our own members and townsmen, we wish to acknowledge our special indebtedness to the several distinguished speakers who have visited us from afar, in most cases entirely at their own expense. Your Committee cannot speak too highly of the services rendered by the Hon, Lady Barlow, Miss A. Maude Royden, the Rt. Hon. the Earl Russell, the Rt. Hon. Viscount Haldane, M.A., K.C., D.C.L., LL.D., F.R.S., K.T., P.C., the Rt. Hon. Lord Parmoor, M.A., K.C., K.C.V.O., P.C., and Surgeon-General G. J. H. Evatt, C.B., M.D., R.A.M.C. General Evatt's inspection of the Huddersfield War Hospital gave much pleasure to the authorities....Notwithstanding withdrawals and lapses common to most new societies, the membership now stands at 194; and we anticipate that the devotion and energy of our members will achieve a large increase before another year has gone."

Manchester: Women's League. — The third Annual Meeting of the Manchester Association Branch of the Women's League was held at Oldham Road, Manchester, on March 31, Miss Johnstone presiding. There was an attendance of about fifty, representing the following branches: Bury, Bank Street; Chesham; Chowbent; Failsworth; Gee Cross; Gorton; Oldham Road, Manchester; Oldham; Pendleton; Stalybridge; Stockport and Stand. Several distant branches: Ansdell; Blackpool, N. Shore; Blackpool, S. Shore; Padiham and Todmorden were represented by reports of their year's work. The Annual Report and Balance Sheet were both adopted, and all the retiring officers were re-elected, with Mrs. Enfield Dowson as an additional vice-president. After tea, kindly provided by the ladies of the small branch at Oldham Road, the meeting re-assembled to hear the interesting reports of the individual branches.

Norwich.—The Annual Meeting of the congregation of the Octagon Chapel was held in the Martineau Hall on March 28, the chairman, Mr. A. M. Stevens, presiding. The financial statement showed that the previous year's level of income had been well maintained. The Committee's report was comprehensive and interesting. With all the men of military age either in the army or fulfilling other duties of national importance, the attendances at services had necessarily suffered, and the congregation was now feeling the strain of the war severely; but it was believed that there had been no slackening in religious interest amongst those left behind to carry on the church work; and as a set-off against losses by death and removal fourteen new subscribing members had been added to the congregation. Much of the year's activity had been directed to purposes connected with the war, in all nearly £25 having been raised and devoted to those purposes, One of the chief events of the year was the visit of Mrs. Bernard Allen to speak of her work for the Belgian Hospital Fund. The most pleasing feature of the Report was the tone of personal regard for the Rev. Lawrence Redfern and the highly appreciative references to his work. Mr. Redfern, by the influence of his own positive faith and his spirit of hope and courage, had sustained the interest of his congregation in spiritual matters through many trying months of darkness and uncertainty It was felt that Mr. Redfern's work, both in the pulpit and in connection with the various institutions associated with the Chapel, was beyond all praise; and Mrs. Redfern's worthy share in these labours was gratefully acknowledged. Amongst the institutions, the Literary and Social Union was conspicuous in having had a most successful session: the attendances had been uniformly good, and the lectures given had been of a high order. The Report also referred to the valuable lay work done at Yarmouth, Diss and Hampton by Mr. James D. Wright and other members of the congregation: Mr. Wright having carried on the services at Yarmouth practically all the year. The meeting unanimously passed a resolution conveying to Mr. Redfern an expression of their heartfelt appreciation of, and sincere thanks for, his ministry during the past three years; in which expression Mrs. Redfern's name was included. Mr. Redfern, in his address, paid a tribute to the loyalty of the congregation, and referred to the difficulties and anxieties under which they and he had laboured. Speaking of the effect of the war on religion in general he said that the different branches of the Christian Church were being compelled to lay the emphasis upon the fundamental elements of the religious life: upon those things about which there was never any doubt or difference. The primary function of the Church was neither the fostering of secular reforms nor the exposing of theological errors, but spiritual leadership. So far from the war having killed religion the war is the strongest proof of the need for religion. Mr. Redfern traced the war to the sordid greed and covetousness in the hearts of men. No new problem of evil had been introduced by it. Mr. Redfern laid stress on the spiritual beauty of religion, and ended with an appeal that the congregation stand together so that the work at the Octagon might be abundantly blessed.

Pontypridd.—The Rev. D. Conwil Evans, whose marriage is announced this week, was admitted into the Unitarian ministry about eighteen months ago by the South Wales Advisory Committee. He was trained for the ministry of the Free Church of Scotland, and on leaving college was appointed assistant minister at Paisley. He applied for a commission in the army soon after the outbreak of war, and after completing his training was gazetted

to the South Wales Borderers, but on proceeding to France he was attached to the 10th Cheshire Regiment. He has been wounded twice, the second time somewhat seriously, but after treatment at one of our military hospitals in this country he has made such progress that his services are now utilised at the Regimental Headquarters at Birkenhead. During a recent visit to South Wales Mr. Evans preached both at Pontypridd and at Merthyr.

Preston.—On Thursday, March 29, the ladies of the Preston Unitarian Chapel gave a concert in the schoolroom, Percy Street, in aid of the funds of the Soldiers' and Sailors' buffet at Preston Railway Station. There was a capital attendance, and the sum of nearly £10 was raised.

Southampton.—The Rev. Victor Moody, minister of the Church of the Saviour, having taken up whole-time National Service, the members of the Church Committee have decided to hold Evening Service only while he is thus employed, on the lines of the Denominational scheme put forward by the Ministerial Fellowship and the British and Foreign Unitarian Association. On Thursday, March 29, the last lecture of the session in connection with the Kell Literary Society, 'The Romance of a Newspaper' was to have been given by the Rev. Reginald Hewitson, B.D., but owing to illness he could not attend, and the Rev. Victor Moody kindly took his place and lectured on 'The Religion of Bernard Shaw.' During the winter some excellent and interesting lectures have been kindly given by well-known local gentlemen: Dr. Alex. Hill, head of the Southampton University College, who took for his subject, 'The Art of Expression'; the Rev. Canon Mitchell, 'Reflections on the Book of Job'; and Prof. J. W. Horrocks, 'More's Utopia'; 'Springs of Laughter' was the subject treated in a delightful manner by Mr. J. Maher; the Rev. F. Blandford lectured on 'Some Aspects of Wordsworth's Poetry,' and the Rev. Victor Moody on 'Charles Lamb.' Dr. Stancomb contributed one of his instructive addresses, Mr. M. Park devoted an evening to 'R. L. Stevenson, Essayist and Poet,' and Miss E. J. Spencer gave a Lantern Lecture on 'Transylvania.' A member's evening and one or two social evenings have also been held. Considering the cold weather and darkened streets the lectures have been fairly well attended.

NOTES AND JOTTINGS.

In Green Pastures.

The following charming description of the surroundings amidst which our troops find themselves in Palestine after their weary sojourning in the Sinai Desert is from the pen of a *Times'* war correspondent. "Before and around us everything is green and fresh," he says. "Big patches of barley, for which the plain south of Gaza is famous, shine like emeralds, and the immense tracts of pasture are to-day as bright and beautiful as the rolling downs at home. You can truthfully compare the country to the Berkshire Downs. We do not see the buttercup and cowslip to remind us of the time when, the war being over, we shall return to Britain, but in their place there is an abundance of the most gorgeous flowers, lighting up the vivid greenness of the plain as if in welcome to an army which is to relieve the country from the oppressor's hand. There are crimson anemones, bright as any rubies, crocuses and narcissi, irises, short in the stem but brilliant in hue, a tiny sweet-pea, clover, and many common flowers in dazzling profusion, while a few specimens of an almost black arum lily have been collected. Can you not imagine the effect this enchanting scene has had upon the condition of troops who have become desert veterans? And what of the horses, those noble beasts whose courage and staying power helped to make possible the victories of Maghdaba and Rafa? One of the prettiest pictures I have seen for many a long day was of an Australian Light Horse Regiment out grazing. Each man was tending two horses. He was enjoying the luxury of a rest on the grass, but his pleasure was derived, not so much from lying full-length on turf as in seeing the animals revel in abundant green food. To beast as well as man it is the Promised Land."

Cheap Restaurants for the Poor.

The two communal war kitchens opened by Mrs. Lloyd George in the East End are doing excellent business, and the committee responsible for the movement have six new establishments in immediate contemplation, to be followed by six more should they prove a success. These communal kitchens fulfil the purpose of cheap restaurants for the poor, and are to be distinguished from the official communal kitchen which the Food Controller is about to establish in Central London on scientific lines for making the most economical use of the food supply. Since Mrs. Lloyd George's visit, about three hundred meals daily have been served at "Paddy's Goose" (once a notorious public house), and the "Lycett," and the two establishments are paying working expenses and running on a sound commercial basis. The menus include soup, meat and vegetable pies, puddings and stews, simple, nourishing sweets, a variety of vegetable dishes, and tea and cocoa. Rice, barley, oatmeal, beans, &c., enter largely into the daily fare, and this ensures a considerable saving in bread, which will meet with the approval of the Food Controller. The Rev. F. W. Chudleigh, minister of the Lycett Chapel, Mile End Road, the prospective Organising Secretary of the scheme, is about to publish a booklet on 'How to Run a Communal Kitchen' for the benefit of people in other neighbourhoods who are anxious to follow the example of Shadwell.

"Frank B. Sanborn of Concord."

The recent death of Franklin Benjamin Sanborn has removed the last link with the distinguished literary group of New England, and also the only remaining survivor of the associates and supporters of John Brown, that redoubtable champion of human liberty. His intimate connection with Concord began in 1855, when he set up a private school there at Emerson's request, which was attended by children of Emerson, of Judge Hoar, of Hawthorne, and two brothers of Henry James during the eight years of its existence. The greater part of his life was, indeed, spent at Concord, and his name appears as "Frank B. Sanborn of Concord" on the title-page of his 'Recollections of Seventy Years,' published ten years ago. For nearly fifty years Mr. Sanborn contributed political and literary letters to *The Springfield Republican*, and he was the author of numerous books. He was widely known as a lecturer, and the list of his public activities is a long and interesting one. He and Dr. S. G. Howe had a great deal to do with the pioneer work of the first State Board of Charities in America, that of Massachusetts, and in this connection he helped to effect great improvements in prison management, the care of the insane, and poor relief throughout the country. He was also one of the founders of the American Social Science Association, and, with W. T. Harris and others, helped to establish and maintain the famous Concord School of Philosophy. He matriculated at Harvard in 1852 at the age of 21, but he has confessed that he owed more to Emerson and Theodore Parker than to all the professors and tutors put together.

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N.B.—The name of the Minister of the Church is in all cases inserted unless instructions are received to the contrary by Thursday midday.

SUNDAY, April 22.

LONDON.

Acton, Creffield Road, 11.15, Rev. H. C. Horsley, M.A.

Bermondsey, Fort Road, 6.30, Mr. S. P. Penwarden.

Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. W. J. Piggott.

Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. G. W. H. Troop.

Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. W. Chynoweth Pope.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. Weatherall, M.A.

Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. D. Basil Martin, M.A.

Forest Gate, Upton Lane, 11, Mr. J. Begg; 6.30, Mr. J. P. Rosling.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. Bertram Lister, M.A.

Hampstead, Rosslyn Hill Chapel, 11 and 6.30, Rev. Henry Gow, B.A.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. Charlesworth.

Ilford, High Road, 11 and 6.30, Rev. A. H. Biggs, M.A., LL.M.

Islington, Unity Church, Upper Street, 11 and 7.

Kentish Town, Clarence Road, N.W. No Morning Service; 6.30, Rev. F. Hankinson.

Kilburn, Quex Road, 11 and 6.30, Rev. J. Arthur Pearson.

Leytonstone, Haydn House, 63 Fairlop Road, 6.30, Mr. J. W. Peterken.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. Gordon Cooper, M.A.

Peckham, Avondale Road, 11 and 6.30, Rev. R. T. Herford, B.A.

South Norwood, League House, 141 Portland Road, 7, Mr. H. O. Montague.

Stoke Newington Green, 11.15 and 7, Dr. Lionel Tayler.

Stratford Unitarian Church, 11, Mr. J. P. Rosling; 6.30, Mr. J. H. Smith.

University Hall, Gordon Square, W.C., 11.15, Rev. Frank K. Freeston.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. Tarrant, B.A.

West Hampstead, All Souls, Weech Road, Finchley Road, 11.15, Rev. Edgar Daplyn.

Wood Green, Unity Church, 11 and 6.30, Rev. G. Coverdale Sharpe.

Woolwich, Lecture Hall (Co-operative Stores), Herbert Road, Plumstead, 6.30, Rev. D. Delta Evans.

Aberystwyth, New Street Meeting House, 11. Supply.

Bath, Trim Street Chapel, 11 and 6.30, Rev. A. C. Fox, B.A.

Birmingham, Old Meeting Church, Bristol Street, 11 and 3.30, Rev. J. M. Lloyd Thomas.

Birmingham, Church of the Messiah, Broad Street, 11 and 6.30, Rev. Lawrence Clare.

Blackburn, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. Hall.

Bournemouth, Unitarian Church, West Hill Road, 11 and 6.30, Rev. H. M. Livens.

Brighton, Free Christian Church, New Road, 11 and 6.30, Rev. W. H. Burgess, B.A.

Bristol, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. Tudor Jones.

Buxton, Hartington Road Church, 11 and 6.30, Rev. G. Street.

Cambridge, Assembly Hall, Downing Street, 11.30, Rev. C. Hargrove, D.Litt.

Chatham, Unitarian Church, Hamond Hill, 11 and 6.30, Mr. F. Cottier,

Chester, Matthew Henry's Chapel, 11 and 6.30, Rev. D. J. Evans.

Clifton, Oakfield Road Church, 11 and 6.30, Dr. G. F. Beckh.

Dean Row, 10.45 and 3.0, Rev. E. A. Voysey, M.A.

Dover, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. Ginever, B.A.

Dublin, Stephen's Green West, 12 and 7, Rev. E. Savell Hicks, M.A.

Dudley, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. Glyn Evans.

Exeter, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. Bloor, B.A.

Gee Cross, Hyde Chapel, 11 and 6.30.

Hastings, South Terrace, Queen's Road, 11 and 6.30, Rev. E. Lockett.

Hindley, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. R. F. Rattray, M.A., Ph.D.

Horsham, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. Jones.

Hull, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. Falconer, B.Litt.

Leeds, Mill Hill, 10.45 and 6.30, Rev. W. Whitaker, B.A.

Leicester, The Great Meeting, 11 and 6, Rev. L. Redfern, M.A.

Lewes, Westgate Chapel, 11 and 6.30, Rev. J. M. Connell.

Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Dr. E. Thackray.

Liverpool, Bootle Free Church, 11 and 6.30, Rev. H. Fisher Short.

Liverpool, Hope Street Church, 11 and 6.30, Rev. Dr. Mellor.

Liverpool, Ullet Road, Sefton Park, 11, Rev. J. C. Odgers, B.A.; 6.30, Rev. H. Taylor.

Maidstone, Unitarian Church, Earl Street, 11 and 6.30, Rev. Alexander Farquharson.

Manchester, Cross Street Chapel, 10.45 and 6.30, Rev. H. McLachlan, M.A., B.D.

Manchester, Platt Chapel, 11 and 6.30.

Manchester, Sale, 11 and 6.30, Rev. W. S. McLauchlan, M.A.

Nantwich, Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. Park Davies, B.A., B.D.

Newcastle-on-Tyne, near Free Library, 10.45 and 6.30, Rev. Alfred Hall, M.A.

Newport, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. Ruddle.

Oxford, Manchester College, 11.30, Rev. V. D. Davis, B.A.

Portsmouth, High Street Chapel, 11 and 6.45, Rev. G. W. Thompson.

Portsmouth, St. Thomas Street, 6.45, Rev. T. Bond.

Sheffield Upper Chapel, 11 and 6.30, Rev. C. J. Street, M.A., LL.B.

Sidmouth, Old Meeting, High Street, 11 and 6.30, Rev. T. Bowen Evans, M.A.

Southampton, Church of the Saviour, London Road, 6.30, Rev. Victor Moody.

Southend, Darnley Road Church, 11.

Southport, Portland Street Church, 11 and 6.30.

Torquay, Unity Church, Montpellier Road, 11 and 6.30, Rev. Joseph Worthington, B.A.

Tunbridge Wells, Free Christian Church, Dudley Road Institute (side entrance), 11.15 and 6.30, Rev. S. Burrows.

Wallasey, Memorial Church, Manor Road, 11 and 6.30, Rev. A. Ernest Parry.

Warwick, High Street Chapel, 11.15 and 6.30, Rev. Gardner Preston.

West Kirby, Meeting Room, Grange Road, 11 and 6.30, Rev. C. Roper, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. Ramsden Balmforth.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. Wilfred Harris, M.A.

MELBOURNE, AUSTRALIA.

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All Souls Church, 7, Rev. Horace Westwood, D.D. Sunday School, 3.

MARRIAGES.

Cliff—Maddison.—On the 5th inst. at St. George's, Birmingham, Vincent, youngest son of Mrs. Cliff, Evesham, to Jennie Valentine, eldest daughter of Mrs. Maddison, Leamington.

Smith—Kingston.—On April 12th at the Unitarian Christian Church, Wandsworth, by the Rev. W. G. Tarrant, B.A., Claud Henry Smith, Artist's Rifles, 4th son of Mr. William Smith, Brackenhurst, Streatham, to Cicely Winifred Kingston, 7th daughter of Mr. and Mrs. Thomas Kingston of the Poplars, Putney.

Goodwin—Osler.—On April 12th, at Rosslyn Hill Chapel, N.W., by the Rev. R. Travers Herford (uncle of the bride), Capt. C. J. Goodwin to Helen Frances, youngest daughter of Thomas Osler, of Waikato, New Zealand.

DEATH.

Willmer.—On Easter Eve, at Cranford, Buxton, Charlotte, daughter of the late Edward Willmer, of Liverpool, in her 78th year.

Situations

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THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** *All letters and manuscripts for the Editor should be sent to* 23 *Cannon Place, Hampstead, N.W.*3. *They must reach the Editor not later than Wednesday evening for publication the same week.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

APART from the magnificent military operations in France America has claimed the chief share of public attention this week. These are the days of enthusiastic welcome into the privileges and sacrifices of the Alliance. The days of grim struggle and silent endurance will follow swiftly in their train. Nothing could have been more cordial than the spirit which pervaded the social gatherings at which the chief speakers were the Prime Minister, Lord Bryce, and the American Ambassador. Dr. Page has the gift of noble speech. Some words of his are worth placing on record for the appeal they make to common moral endeavour as the strongest bond of union between nations. "High spiritual exaltation," he said, "does not come by direct seeking; it is an exhalation of noble effort. The most enduring companionship does not come of expressing mutual regards, but of a common struggle in some high and dangerous task. Winning a righteous war together is worth more than most other experiences, by revealing real men to real men, to bind them together in all common high aims."

* * *

BUT from the official point of view the chief place must be given to the Resolution passed in the House of Commons on Wednesday. It was in the following terms:—"That this House desires to express to the Government and people of the United States of America their profound appreciation of the action of that Government in joining the Allied Powers, and thus defending the high cause of freedom and the rights of humanity against the gravest menace by which they have ever been imperilled." Speaking to this resolution Mr. Asquith said that the decision of America was "one of the most disinterested acts in history." It was the constraining force of conscience and humanity which had driven her into the war.

> America [he said] has seen that there was here at issue something of wider import than the vicissitudes of battle-fields, or even the arrangement of the map of Europe on the basis of nationality. The whole future of civilised Government and intercourse, and in particular the fortunes and fate of democracy, are brought into peril. In such a situation aloofness is seen to be not only a blunder but a crime. To stand aside with stopped ears, with folded arms, with averted gaze when you have power to intervene is to become not merely a spectator but an accomplice.

* * *

PRESIDENT WILSON has issued a personal appeal to his fellow-citizens, in which he reminds them that the supreme test of the nation has come and their task must be taken up with their whole strength. The industrial life of the country, the labour of the farmer, the business of the middleman, the management of the home, all must be consecrated to the one end and carried on in the spirit of service. It is in many ways the finest and most complete utterance on the subject of National Service which the war has produced. Its appeal to the business instincts of the American people is aglow with moral imagination. We quote President Wilson's closing words, which apply with equal force to ourselves.

> This is the time for America to correct her unpardonable fault of wastefulness and extravagance. Let every man and every woman assume a duty of careful and provident use of expenditure, as a public duty and as the dictate of patriotism, which none can now expect ever to be excused or forgiven for ignoring. In the hope that this statement of the needs of the nation and the world in the hour of supreme crisis may stimulate those to whom it comes, and remind all who need a reminder of the solemn duties of a time such as the world has never seen before, I beg that all editors and publishers everywhere will give as prominent publication and wide circulation as possible to this appeal, and I venture to suggest also to all advertising agencies that they would perhaps render very substantial and timely service to the country if they would give it widespread repetition, and to clergymen not to think it an unworthy or inappropriate subject of comment and homily from their pulpits. The supreme test of the nation has come, and we must all speak, act, and serve together.

* * *

SIMULTANEOUSLY with President Wilson's appeal the significant announcement has been made that the heads of the great meat trust in Chicago have placed their businesses at the disposal of the Government and renounced every claim to war profits. It is stated that the revenue which they are prepared to sacrifice to the public good amounts to £20,000,000 per annum. It is an action which must have far-reaching results. What many of the best observers have told us is true. Beneath the surface of American life public idealism is stronger than devotion to the almighty dollar. Germany could never understand this, and so her propaganda has suffered a dismal defeat.

* * *

WE cannot close these comments on the American situation without quoting

the following editorial note from *The Christian Register* of April 5, which has just reached us :—

> No nation could have been more patient and restrained under the strain of wrong and injury than this nation has been during the last two years. We have kept strict faith with nations in conflict, and have acted fairly with all. We have observed the requirements of neutrality to the utmost bound and beyond. We have borne violation of rights in which we are partners, have endured the wholesale murder of our citizens, have kept within bounds our protests in the cause of our common humanity and the existence of civilisation. We shall enter into war in no spirit of vindictiveness or hostility, if war must come, and for no reason of resentment or mere assertion of pride and self-will. No holier mission was ever entrusted to man than the protection of human liberty, the right to life and equal enjoyment of God's world, and the establishment of good faith where it can be trusted. If we cannot rely on the most distinct and solemn pledges, if we cannot have just freedom on the earth, if we must submit to an international slavery, it is not worth while to live. As we once fought to gain freedom, and again to preserve it, in our own land, so now in solemn duty we shall fight, as we must, to maintain that freedom and extend it in the world.

* * *

No words can be too strong to express our abhorrence of the German crime in sinking hospital ships, and it is difficult to imagine any punishment too severe for the perverted criminals who plan such wickedness. But any policy of reprisals fills us with grave concern. Even if it were likely to frighten the Germans into good behaviour, which is most unlikely, competition in lawless violence must always be a degrading business. We hate the idea that our men should be ordered to do such things, and we can take no pride in their deeds even when they run grave personal risks in order to accomplish them.

* * *

The recent raid on Freiburg is a case in point. The report of it leaves us disquieted and a little ashamed. We know that the motive is not one of mere vindictiveness. The aim is to inflict punishment for outrage and to curb similar criminal intentions for the future, but the fact that the penalty does not fit the crime and in any case only hits the real bully indirectly, makes it quite ineffective as punishment. A policy of reprisals is unlikely to protect a single innocent life, and by the ease with which it ministers to base passions will certainly lower our national self-respect. The provocation we have received is terrible, but let us endure and keep our self-control to the end.

We know that it will be asked whether we are to do nothing to avenge the dishonour done to the Red Cross and to let it be known to the whole world that our wounded men cannot be murdered with impunity. There is only one thing we can do, namely to get on with the war and hasten the defeat of Germany in the field. Let every fresh German outrage quicken our energy and renew our faith in our cause. Other methods, though they may gratify the desires of the moment, will not bear close scrutiny in the light of the moral aims for which we fight.

* * *

By prohibiting the foreign circulation of *The Nation* the Government has succeeded in giving it a good advertisement. From the point of view of publicity Mr. Massingham may congratulate himself on his good fortune. For many months circulation to neutral and enemy countries has been controlled. This carries with it the suggestion that at any time the special permission may be withdrawn and robs the grievance of a little of its sting. But it does not on that account make the action wise. The difficulty seems to us to have arisen over a question of personal judgment. Ultimately censorship must be of that kind, for it is impossible to devise any code of rules which will enable all fair-minded men to determine at once whether the press has offended or not. Friendly hints and private warnings, if it is felt that the tone and policy of a paper are helping the enemy or crippling the energies of our own men, should in our opinion always be the first step, and we believe that in most cases it would be quite effective.

* * *

Subsequent events have already exposed the fallacy of the articles in *The Nation* to which exception was taken, and they have ceased to be of any interest. We cannot help expressing the hope that the whole incident, while it makes some Government officials more considerate in their methods, will also open the eyes of the public to the value of the very self-important and omniscient articles on military matters which have become a feature of many newspapers. We never read them without a feeling of amazement that men who are so much wiser than the War Council, Sir Douglas Haig and all our generals, should be content to hide their genius in the Press. The difficulty is that they never agree! We are grateful to writers with an intimate knowledge of military affairs who help us to take an intelligent interest in the strategy of the war, but dogmatic opinions about a campaign while it is still in progress and the critic himself must be profoundly ignorant of many of the essential facts are the mark neither of a temperate judgment nor of a sound mind.

* * *

Since Mr. H. A. L. Fisher came into office many things have combined to give a new outlook and a fresh spirit of hope to the whole subject of national education. The ideals which must lie behind legislation are rapidly becoming matters of general consent. In his reply to a deputation of the Workers' Educational Association on Wednesday, Mr. Fisher spoke of the way in which an appreciation of the value of the higher forms of education is spreading among the workers as one of the most promising signs in our national life to-day. "The onward movement," he said, "still has to contend with very great difficulties. In parts of the country its progress is impeded by long hours, by overtime, by the shift system, by the heavy and exhausting character of the manual toil of the neighbourhood. You have everywhere a vast mass of inertia and indifference to overcome. Nevertheless the onward movement is steadily growing."

* * *

Mr. Fisher closed his reply with a strong appeal for more intelligent interest on the part of working-men in the schools where their children are educated. "Our popular system of education," he said, "seems to have been popular in one sense only. The State has provided schools in which the children of the people are educated, but I am afraid I cannot say that it is popular in the higher and better sense—that is to say, that the schools of the people have behind them what they ought to have, and what they deserve to have, the enthusiastic support and zeal of the whole body of the working-classes. What I desire to see is an entire change of tone and feeling with regard to National Education."

* * *

To the Note which we published a fortnight ago calling attention to the valiant leadership of Col. John Ward, M.P., on board the Tyndareus, we want now to add the words which he spoke to the officers and men, when they were lined up on the sinking ship.

> Officers and men [he said] you have now the supreme test of your lives, the one moment that we all ought to have lived for. Remember that you are Englishmen. All the best traditions of our country and race are in your keeping. You are members of one of the most famous regiments in the British Army. Pray God you do not act in such a way as to sully its honour. Obey orders, and we may be able to save you all. But if we cannot, then let us finish like English gentlemen.

LOYALTY TO THE FUTURE.

We own to some feeling of satisfaction when any words we write on the present situation and our duty in regard to it, are felt to be strong and challenging enough to deserve a reply. We want to be provocative of thought and action in days when every moment is charged with deep issues for the freedom and happiness of the world. There are of course replies which must be reserved for our private meditation. When they are written in anger, or even with a touch of rudeness, they would clearly be out of place in the public press, and cannot be regarded as in any sense a contribution to great argument. But there are others, like the letter which we publish to-day from the Rev. F. H. Jones, which suggest another point of view with candour and deep feeling, or perhaps make us conscious of some lurking obscurity in our own statement of the case. We should indeed be very dull of understanding if we did not welcome opportunities of this kind for explaining what we mean and pressing home our argument.

Mr. Jones, speaking for himself and for other social reformers with whom he is associated, repudiates our suggestion that the imperious duties of the war and the feeling that civilisation itself is in danger ought to pull us up sharply in the midst of our dreams of social good and our schemes for the future. We can only reply that we were describing an experience, which we believe is very widely shared by earnest men and women at the present time. The artist, the poet, the student, the reformer, desires to use his special gifts. He is lured by the enchantment of his dream. He has moods when he is tempted to leave this nasty business of war to other men, while he goes on with his own proper work. Suddenly he sees the futility of it all, unless these other men are strong and devoted enough to win a victory for the allied cause. As Dr. Jacks points out in the current number of *The Hibbert Journal*, he has been banking on the certainty of victory. And then he faces the bleak possibilities of a defeat which he has done little to avert. Defeat might not shake his faith in God or his loyalty to goodness. It could not destroy any of the essential spiritual values of life. But his schemes of creative activity would be scattered as chaff before the wind.

In the autobiography of Mazzini there is a moving passage in which he describes the deliberate sacrifice of a literary career, for which he had such eminent gifts, as his first great sacrifice for his country. "A thousand visions of historical dramas and romances," he says, "floated before my mental eye—artistic images that caressed my spirit, as visions of gentle maidens soothe the soul of the lonely-hearted. The natural bias of my mind was very different from that which has been forced upon me by the times in which I have lived, and the shame of our degradation." And elsewhere he writes, that if he and his friends were successful then the art of Italy would bloom and flourish over their graves. The most ardent and devoted spirits in our country find themselves in a precisely similar position to-day. They perceive that their first duty is to provide the opportunity of a free and wholesome life which other men will enjoy. Unless they succeed in that aim they will be defeated all along the line. It is this conviction that has turned social reformers into warriors fighting for the Lord. They know that if they succeed, the arts of peace, which have dropped from their hands at the call of duty, will blossom from their dust.

At this point we venture to make a distinction, for lack of which there seems to be a good deal of mental confusion. Religious people and those who work for social reform in a religious spirit are prone to talk of themselves as concerned with eternal things over which the changes of the world have no power. While our soldiers are fighting earthly battles they are toiling for the kingdom of God. There is a sense in which they are quite right. God will still be our Father, and the beatitudes will retain all their significance, and the victories of faith will be possible for the heroic soul, whether we win in this war or are crushed under the heel of Prussian despotism. The result can make no difference at all to the intrinsic virtue of whatsoever things are true and lovely and of good report. But it is not so when we try to give effect to our religious principles under human conditions. Our work for the kingdom of God is an attempt to take the next step forward at a particular time, in a particular place and in particular circumstances. It is dependent to a large extent upon our own intelligent choice, and upon the special conditions which we have helped to create. To imagine that we can appeal to the sacredness of our work, as a reason for averting our eyes or withdrawing any of our strength from the elemental task of placing the country in safety, is an act of spiritual blindness. When the city is on fire and all the citizens are summoned to the work of rescue the best form of social service is to put out the flames. Our schemes for rebuilding ruined homes may be excellent, but first of all we must save the city or perish in the attempt.

Our first duty then as servants of the public good is to save the country from the terrible danger which threatens it. Until we have finished that task all our schemes of social reconstruction must be treated as strictly subordinate. If we throw ourselves forward into them at all it is because we take it for granted that somehow the country will be saved, and then we shall be able to turn to the familiar duties of social service once more. But this act of saving the country, do we realise its vast spiritual significance for the centuries that come after us? Is it not in the highest sense social service, work for the kingdom of God? We do not hesitate to use language of this kind when we are fighting the demons of drunkenness and lust and inhuman greed. Is there not some lack of simplicity of heart in the presence of the awful behests of duty, if we shrink from using it when we are at close grips with a more formidable and corrupting foe? Deeply convinced as we are that we are serving the highest purposes of good for mankind in this struggle for victory, we do not want to keep our faith in God and our zeal for social reform in some different compartment of our mind, or to live with visions of the future till we forget that our chief duty is to serve the present hour. There come tragic crises in the lives of men when they must recall all their energies from far-reaching and attractive schemes and concentrate them with terrible effectiveness upon one burning point of duty. Without this con-

centration all may be lost. It is something more than the condition of a good human success. It is an act of loyalty to the future and of disciplined obedience to the will of God.

Good Thoughts for Evil Times.

Lord, mend, or rather make us: one creation
Will not suffice our turn:
Except Thou make us daily, we shall spurn
Our own salvation.

Next to sincerity remember still
Thou must resolve upon integrity.

Thy God hath not denied thee all
Whilst He permits thee but to call—
Call to thy God for grace to keep
Thy vows; and if thou break them, weep—
Weep for thy broken vows, and vow again:
Vows made with tears cannot be still in vain.

George Herbert.

He had understanding of righteousness, and discernèd great and marvellous wonders: and he prevailèd with the Most High, and is numberèd among the saintly company.

From an Ancient Liturgy.

A freeman thinks of nothing less than of death. His wisdom is a meditation not of death, but of life. Spinoza.

Grant us, O merciful Father, a sense of thy presence, that we may feel that we are not alone, and that we live to serve not ourselves but Thee. Give us true wisdom, that we may know what is right, and cleave to it steadfastly. Grant us a living faith in Thee, that we may walk, not in the flesh but in the spirit, and by the power of invisible things. Give us constant charity; that our judgments may be those of truth and soberness, and not of passion or jealousy; and that we may regard all men as brethren. In our temptations strengthen us; in our solitude support us; in our sorrows comfort us; and in times of anxiety and fear do Thou teach us how to put our whole trust in Thee. Amen.

THE VIGIL.

The actual line of demarcation is always a thing of poignant, not to say irritating interest. The very point and moment of a change: the horizon line which divides sea from sky, so straight, so clean, so evident, so apparently possessed of being of its own, yet having none—no reality or dimension, merely marking the meeting place of two realities: or the "place where the rainbow ends": or the very instant of crystallisation, when a liquid becomes no longer a liquid and is now a solid; there was nothing in that flash, nothing to be caught and measured and weighed and analysed, yet the before and after, how different! The moment of mental determination, the tense pause, the almost explosive liberation, of a spiritual decision.

The men at the front *stand upon* a line of demarcation of this kind and our minds play around it and about it in quiet moments. Out *there* in front is No Man's Land, ploughed up and scarred, and a hundred dangers, and the enemy, his country, his people and his people's hopes and plans. Out *here*, behind, are the lines of communication, and safety and the sea and home and affection and *our* hopes and plans. There's a vast difference between the endeavour in the hearts on this side and those on that, yet out there, on the line itself, there seems such a little way between the two. You get close up to the enemy: you see him: he is a human being like yourself: he is doing things very much like the things you are doing. "Why!" some of the men are apt to say in their letters home, "These other fellows are just like ourselves, their aims are the same as ours."

The attitude of mind is false, and it is damaging to our cause. We must demonstrate its untruth and forswear it. I am not required to elaborate the aims of the enemies' attack, or their effort to remain everywhere on stolen territory. Judge of their purposes by the fruits of their work up till now. I am quite clear, however, about the aims and purposes which were at the outset and ought to remain those of the Allies, and would ask our fighting men to realise that the spirit of our venture is already speaking out in the results achieved, and in the events which now crowd in upon us. The enemy at his best confessed that what he had done was wrong; at his worst he claims to be right and that he fights in defence of his native land. We claim to fight for the liberation of men and nations, and witness! the results that are gathering speak everywhere of just that redemption for which we hoped—and more. Think them over—the results in East Africa in the freeing of the slaves; the Arabs' joy in their own liberation; the restoration to the French peasants of hundreds of their villages—and freedom; the awakening of the vast population of Russia; their attitude towards the Poles; the stirring of a people in captivity in Germany itself.

It is a subtle thing, this spirit that lies at the back of our enterprise, that reveals itself, in whatever meed of victory we achieve, as a living force, fruitful, not in evil results but in larger, freer life for man, in the redemption of the people.

We sang "When wilt Thou save the people?" and when God replies "Now, even now," do we not rejoice with full hearts and see that all the strain is worth while?

It is the spirit that tells; the spirit at the back of the fight; the spirit in the hearts of the men who have gone for us; the spirit in our hearts at home. Remember the Vigil: there you kneel at the line of demarcation; how do you rise? Strong for the good or for the evil side? There, in the Vigil, the quality of our victory is determined. May our men press forward, and may their example incite us too to press on, in the service of the Highest and Purest and Best, to join with them in self-consecration, seeking Victory for God and nothing less. It is the spirit that tells; the spirit we put into our effort. Let us consecrate ourselves afresh each day to God's service, and the Spirit will find its way into our arms and hearts and minds, into our plans, into our deeds, and out into all the results that will follow upon victory.

John C. Ballantyne.

[*From "The High Pavement Chapel Chronicle" for April.*]

UNDER THE MICROSCOPE.

What insect with gauze wings is caught thus in the blaze of sunlight beneath the deep blue glass of the sky?

What infinite mercy magnifies the little creature, and raises to the power of endless sympathy the clear intensity of vision?

What heavenly soul, with all the richness of eternal thoughts, now concentrates the wealth of boundless love upon this world?

What empires rise and fall upon its breast—what eager heart-beats!

What agonies of ages shimmer into joys in the slow unfolding and refolding of its little wings!

What slenderness of hopes, what frailties of faith, outspread these wings of praise and prayer to love unseen!

What assurance of calm in the soul! What research for adventures in the deep! What soaring spirits, what determined energies, what hosts of hidden souls look up athwart the sunlight! What high ideals glance upward into depths of thought and love beyond the stars!

How penetratingly and how irresistibly they gaze in awe and reverence upon the soul whom they for ever seek, for ever see!

How the quiet assurance of the little creature pierces to the gazing secret!

How its own deep soul so wings its way unto the very soul that in mercy, awe, and love so highly magnifies and so deeply justifies the little earth.

Wilfrid Harris,
Adelaide.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, *and all private information should be accompanied by the name and address of the senders.*

THE WAR AND SOCIAL RECONSTRUCTION.

To the Editor of THE INQUIRER.

SIR,—It is not often that one member of a committee can venture to speak for all his fellows without consulting a single one of them, and yet I make bold to speak for every member of the Interdenominational Committee of Social Service Unions whose programme you review so appreciatively in your leading article to-day, and to assure you that not one of us—from the Jesuit Father to the Quaker, or the Right Rev. the Lord Bishop of Oxford to Mr. Jones—will be "brought up full stop by the warning words of Dr. Jacks." As for the fact of this audacity on our part I can answer for all. As for the explanation I will speak only for myself, though I have little doubt that we shall be unanimous in this also. We are, I believe, all united in blankly refusing to admit that and serious effort for the kingdom of God upon earth can be properly placed in such a light that it appears to be "gambling with Destiny."

What the future of Europe may be, after the awful strife in which it is now plunged is over, no one knows. Dr. Jacks tells us it is "contingent on an event the issue of which rests with the men on the sea or in the trenches, and perhaps with the gods." Might not the editor of a journal the purpose of which is "the spread of Christianity in its most simple and intelligible form" have ventured to leave out "perhaps" and to write "with God"?

The war goes on, it is true, but after all it is impossible for all the people in Europe to spend all their time in making high explosives and killing one another. We must plant potatoes, even though there be a possibility that the Germans may dig them. We must sow wheat in the hope—without the certainty—of reaping. Even the men at the front have some time in which they can and do think of the future and of the things for which they are slaying and being slain. And if they know that some of us at home are devoting a little of our time and thought to clearing our minds as to what England is really fighting for, and preparing for the great efforts that will be required, after the war is over, to make the country they have saved worth the saving, they will see that this is not "gambling with Destiny," but is an act of faith in God.—Yours, &c.,

FRANCIS HY. JONES.

April 15, 1917.

RUTHLESS ZEAL.

To the Editor of THE INQUIRER.

SIR,—On numberless occasions you have championed the dumb creatures' cause in your pages, so I hope you will give this letter space. A few days ago I read in our daily papers that "School children in Cheshire are offered by the Council 2*s.* per 100 for sparrows' heads or eggs." Surely this is putting a premium on cruelty, and will undo much of the work that has been done by the League of Pity, Band of Mercy, S.P.C.A., Boy Scouts, and other societies whose aim is to teach kindness to all dumb creatures. If the members of the Cheshire Council would read Longfellow's poem 'The Birds of Killingworth' they would learn that a pest of worms, insects, caterpillars, &c., followed when the people of Killingworth decreed the birds must be killed. If winning the war in the least depends on the grain saved by thus brutalising our children, then indeed England is in a parlous condition! I trust all who have an opportunity in our Sunday schools will do their utmost to check any such cruel tendencies, or we may one day find *our* children willing to sing Hymns of Hate.—Yours, &c.,

JENNIE R. WORTHINGTON.

Torquay.

April 14, 1917.

PAGANISM AND CHRISTIANITY.

To the Editor of THE INQUIRER.

SIR,—In the article 'Christ is Risen' appearing in your issue of last week, the writer ventures on a most suggestive thought. He says: "Russia seems to me to be the one country in Europe where Easter is Easter indeed. Perhaps it is because there paganism and Christianity are blended in a wholesome manner." I have been very much interested lately in speculation in this direction. I cannot but think that, sooner or later, there will stand revealed a sound reconciliation, on philosophical grounds, between Greek mythology (paganism at its best) and Christianity. Is it too daring to suggest that Christianity will be thereby materially enriched, since all religions, even the most remote and depraved, are but tributaries to the one great major stream which we know as Christianity? Of all these tributary religions, the religions of Greece (combined generally under the term "Greek mythology") afford the richest contributions, certainly those most fundamentally human in conception. Pater calls the Greek religion "a religion of pure ideas." He claims rights for it in the modern mind, because the conceptions therein "arose naturally out of the spirit of man, and embodied, in adequate symbols, his deepest thoughts concerning the conditions of his physical and spiritual life." And those symbols in Greek mythology, are they not, in fact, forecasts of what actually became historical fact in Christianity, or, in other words, man's anticipation in imagination of the working out of God's ideas (to use the Platonic terminology)? For instance, to take but one or two of the merely "surface" correspondences, does not Demeter adumbrate our "Lady of Sorrows"? And as the cry of Persephone, rising up from the underworld, pierces the mother-heart of Demeter, do we not instinctively think of another bitter cry, "even to death," stabbing its way, for all eternity, into the heart of our own *mater dolorosa?* And from that startlingly bold metaphysical flight of St. John when he declares that God is "Love" does not our mind hark back to the Greek intuition that Eros, though frailest, was the most potent of the gods? Even the historical facts of the sacred story, are they not prefigured in some vague, illusive manner in the legends of Dionysus? Perhaps the correspondences are most markedly shown by Euripides in the 'Bacchanals,' where the disguised god meets such harsh persecution at the hands of Pentheus the king.

The foregoing are, of course, merely physical correspondences. Were the relationship confined to this, however interesting, it would not be valuable. But I am convinced that the primary ideas or conceptions underlying the Greek religions and the Christian have even more in common, and that could the correspondences be established it would add a still deeper element of humanism to Christianity, and prove the Christian faith to be founded on the ultimate convictions of the human mind.—Yours, &c.,

T. W. COLE.

44 *Rose Hill Road, Wandsworth.*

LAWRENCE HOUSE HOSTEL FOR SOLDIERS AND SAILORS.

To the Editor of THE INQUIRER.

SIR,—May I say through your columns that the Hostel Committee are anxious that the next Message sent to our men on active service should equally reach all the girls and women from our Churches, homes, and Sunday schools now living *away from home*, owing to their being engaged on war work. This term is to be understood in its wide significance as work, not only for the army, munitions, hospitals, canteens, &c., but also on the land, and in the many civilian occupations in which women are helping to "carry on" while the men are away. We would send a word of greeting and cheer to our girls as well as to our boys. The Women's League, especially the Fellowship Section, are helping us, and I would beg all ministers, Sunday school workers, parents, and friends of such girls to send their names and addresses to the Secretary, Lawrence House, Essex Hall, Essex Street, Strand, W.C.2. A post card will suffice in the case of one name, and the church or school with which the woman is connected should be indicated.—Yours, &c.,

M. EDITH MARTINEAU.
(Mrs. Sydney Martineau.)

Streatham Grove, Norwood, S.E.,
April 18, 1917.

PUBLICATIONS RECEIVED.

MESSRS. CASSELL & CO. LTD. — Psychical Investigations: J. Arthur Hill. 6*s.* net.

MESSRS T. FISHER UNWIN, LTD.—The German Chancellor and the Outbreak of War: J. W. Headlam, M.A. 3*s.* 6*d.* net. Woman and the Church: Canon Streeter and Edith Picton-Turberville. 3*s.* 6*d.* net.

MESSRS. MACMILLAN & CO.—A Diversity of Creatures: Rudyard Kipling.

BOOKS AND REVIEWS.

THE VALUE OF RESEARCH.

Science and the Nation. Essays by Cambridge Graduates, with an Introduction by the Right Hon. Lord Moulton, K.C.B., F.R.S., edited by A. C. Seward, F.R.S. Cambridge: University Press. 5*s.* net.

This is a fascinating book, and it fulfils its purpose admirably of helping ordinary people to grasp the value of scientific research. A good deal of loose talk is current at the present time, as though the chief use of science in education were to train men in certain technical processes, which will add to our industrial wealth. It is the business of these essayists to emphasize the intellectual discipline and the experimental methods of the laboratory which must guide the activities of the practical man. As Lord Moulton says in his Introduction: "The publication of this collection of Essays has....been prompted by the fear lest in the eagerness to extend the application of scientific knowledge to Industrial developments after the war there should be a tendency even in the centres of education to cultivate the practical side alone"; and he proceeds to point out that it is only an intelligent appreciation of the value of scientific method which can save us in the industrial struggle for existence and give us the independence which we desire. The essays themselves are the clearest popular exposition with which we are acquainted of the achievements of modern science in the service of man. Underlying their quiet manner and their array of facts there is a suppressed intellectual excitement, which is communicated quickly to the mind of the reader. People who are beginning to dig plots for vegetables should read the essays dealing with agriculture and intensive cultivation. The account of the improvement which has been effected in our home-grown wheat by means of cross-fertilisation is like a fairy tale. After describing the varieties which have been produced already, Prof. Biffen concludes: "Several other possibilities of improving the crop still remain, and one can now look forward to carrying the work through with a fair degree of certainty, for we have measured the possibilities of using Mendel's principles from the economic standpoint, and know that once there is proof of the independent inheritance of any character, then it can be worked up into any combination one requires." A less pleasant subject is dealt with in the essay by Dr. Graham-Smith on 'Flies and Disease,' but in no department has scientific ingenuity won more astonishing results. Here too we see the moral qualities of the investigator at their best. We are familiar with his unflagging patience, but in many cases his quiet heroism is even more remarkable. The American doctors, who carried on the experiments which led to the stamping out of yellow fever in the zone of the Panama Canal, accepted danger in the spirit with which a soldier goes into battle. They exposed themselves to odious forms of infection and even offered themselves for inoculation, because without voluntary sacrifice of this kind some link would be missing in the chain of evidence. It is a case where zeal for knowledge and self-less love of humanity were present in an equal degree. Science like patriotism has its heroes and its martyrs.

Europe Unbound. By Lisle March Phillipps. London: Duckworth & Co. 6*s.* net.

Mr. March Phillipps writes with so much beauty and verve and with such a noble passion for freedom, that he may almost be forgiven for the violence with which he makes history and art serve his theory. He has an artistic devotion to the Middle Ages, akin to that of Ruskin in its energy and one-sidedness, and he views the centuries from the dawn of the Renaissance to our own day as a period of decline in democratic freedom and real religion. This gives a note of partisanship to his book on the historical side, which is likely to weaken the force of his appeal for many readers. Referring to the influence of the Renaissance he writes: "Faith, the spiritual instinct, the contemplative mood, the monastic profession, the authority of the Guilds, the influence of religion in the daily affairs of life, declined together. And with these declined also liberty. Liberty, possessing no longer now as its ally the deep spiritual instinct which so easily penetrates all human hearts, was forced to rely on the support of the intellect. What was the consequence? Intellect serves but a few; it is the instrument of autocracies." Now all this ignores the deeper currents of the Reformation, and the contribution of Puritanism to popular freedom in England and Scotland. Men destroyed the mediæval Church because they desired a larger freedom in personal and national life than was compatible with its imperialism. It is only one aspect of mediæval life that is represented by the consummate popular art of Chartres and Rheims; on the other side is the repressive engine of the Inquisition. We have felt bound to state quite clearly our point of divergence, for this romantic mediævalism crops up again and again and colours the whole book. But fortunately it does not destroy its intrinsic value. When Mr. March Phillipps deals with the spiritual forces of the present struggle, or prophesies of the Europe that shall be if the Allies are faithful to their cause, he writes with eloquence and convincing power. He has a fervent belief in the future of democracy. Again and again he pleads with us to be worthy of our cause—"To rise intellectually to the level of our own cause, this is what is needful—this is what is lacking." He sees that our past history has laid upon us a mighty trust as custodians and torch-bearers of freedom, —"It is time England emerged out of the old insular order of ideas into one of greater intellectual grandeur and more universal concern for mankind. The world, I sometimes think, is waiting for her to take this step. Let her take it, and there will pass over the land a wave of consciousness, a realisation of our Imperial mission, which will not only fuse the British race into a solid unit in this quarrel, but will inspire and hearten every hesitating State groping after the same ideal, and enlist on our side the passionate sympathy of all neutral nations in which the principle of liberty is cherished." The foregoing passage will give the reader some idea of the element of political vision which blends with Mr. March Phillipps's gifts of artistic insight. He cares passionately for everything which ennobles the common life. For him Liberalism does not belong to a political party; it embraces the whole of life and finds its highest expression in religion. His aim is to help his countrymen in the struggle between Light and Darkness by revealing the power of liberty "to unite, to harmonise, to build up a consolidated Europe."

MEMORIAL NOTICE.

THE REV. H. W. HAWKES.

A large circle of relatives and friends mourn the departure of one who by his goodness of heart, his utter unselfishness of character, his largeness of soul, and sincerity of conviction had endeared himself to many, not in this neighbourhood only but in all parts of the kingdom. The Rev. Henry Warburton Hawkes was born in October, 1843, at Kendal, where his father, the Rev. Edward Hawkes M.A., was for more than thirty years minister of the Market Place Chapel. A brother of Mr. Edward Hawkes, the Rev. Henry Hawkes, B.A., F.L.S., was for thirty-nine years minister of the High Street Chapel, Portsmouth. Mr. H. W. Hawkes at the age of 16 came to Liverpool and commenced a business career, but his deeply religious nature inclined him to take up missionary work among the poor and neglected, and he became the first minister of the Domestic Mission in Bond Street, Scotland Road. With remarkable energy and zeal he devoted himself whole-heartedly to the needs of the neighbourhood in which his lot was cast, and was soon privileged to see the good results of his labours. There and elsewhere he was friend, companion, adviser to young and old who found in his ministrations a sincere delight and constant help. His health was never robust, and after some years of hard work at Bond Street he accepted an invitation to co-operate for a time with an American Unitarian Mission in Japan. He always spoke in after years with warm appreciation of the Japanese people with whom he was associated, and told in very interesting lectures his pleasant experiences in the Far East. In 1890, mainly through his advocacy and energy, a Unitarian congregation was started at Bootle, of which again he was the first minister; it met at first in the Bootle Town Hall, and in 1895 occupied its own chapel in Stanley Road. There for ten years he continued his devoted labours, and succeeded in attaching to himself a large number of persons who loved him for his own sake and for the Christian message of life and truth which he uttered. He retired from Bootle in 1900 believing that his life work was finished; but after a few years

of comparative rest he placed his services at the disposal of the Liverpool District Missionary Association and formed a Unitarian church in West Kirby, of which he became the first minister in 1906. During his pastorate and under his direction the meeting room in Grange Road was built. In 1913 he returned to Bootle and became Pastor Emeritus of the congregation he had founded there. When two years ago the present minister, the Rev. Walter Short, joined an Officers' Training Corps in preparation for active service, Mr. Hawkes resumed the oversight of the church, and rendered most valuable service in the time of need. His death at this juncture will prove to be a sad and irreparable loss, since he was acquainted with every individual member, and was in touch with all the subsidiary institutions. He died early in the morning of Easter Day at the age of 73 years.

Mr. Hawkes was not only an excellent missionary and effective preacher, but a poet of considerable sweetness and power. His hymns have found a place in many hymnals; his Scriptural dramas are favourites with the young people in the Sunday schools. Four years ago he published in one volume his literary productions under the title 'Gathered Fragments from Many Years.' His sacred poems entitled 'The Man of Nazareth' and 'The Coming of Christ' deserve to be more widely known than they are in every Christian circle. Very tender and pathetic are some of his minor poems, but all are animated by a deep, joyous religious faith. All who have known him will value the memory of one who was a strenuous helper in every good work, an ardent advocate of every movement that could uplift and bless mankind.

J. C. O.

A PERSONAL TRIBUTE

By the Rev. J. L. Haigh.

He often said: "The best years of my life were spent in the North-End Domestic Mission." Looking back, the heart aglow with many memories, bright, beautiful, clear, one sees focussed in those sixteen years, suffused with that light which never was on sea or land, not only the longings, the dreams, the visions, the idealisations of a soul thrilled with the very ecstasy of a strong, tender passion for humanity, no matter how rough or uncouth it may appear in outward form, but also something of the spiritual success which is only known to God himself in all its fulness. The inflowing of his spirit came with cleansing power; a stream from the mountain heights of a quickening, living faith in the eternal realities. The courts and alleys of the dreariest district in "a City of Dreadful Night" began to sing for joy. It was marvellous in our eyes; it becomes more marvellous as the years roll on. Cool reason demands to know the why and wherefore of this force that made for righteousness, and the moulding of this channel of God's grace. Family history counts for much: his father and uncle were both ministers of the gospel, and both were honoured and revered by that son and nephew, who felt the all-compelling call to follow in their train. But the impulse at the critical moment was the life, character, labour of John Hamilton Thom and Charles Beard. Renshaw Street Chapel sent many saints into the labyrinths of city life in its day, men endowed with the desire to make straight the highway of our God. Among its number of merchants and business men Dr. Beard found his young friend, Henry Hawkes, already dedicating most of his leisure time to night school teaching in one of our Domestic Missions. His sympathy was already set towards his life's vocation; and when the invitation came in the form of a fatherly mandate from Dr. Beard: "I want you to do this," his young friend accepted gladly. There was no reception party. He came and took possession of his own by the power of compassion, human brotherhood and strong goodwill. Strangers visiting the Mission have often said: "Why, it looks like an old warehouse from the outside." And in 1871 the inside was not much better. Whitewash and black varnish, the wash not very different from the varnish in many places, formed the favourite scheme of colour. Gradually the young and artistic enthusiast changed all that. Life, music, colour, joy began to express themselves, until towards the end visitors were delighted with the beauty and harmony of that chapel—the top storey of the old warehouse. That is typical and takes us to the secret of his genius. Love of music, love of beauty, brightened and made melodious his love of truth. His character was charming through his happy spontaneity. He believed in sudden inspiration, and in what he called possession by sympathy. He did not dogmatise about it; but he often referred to it in a half serious, half humorous fashion that kept it beyond the reach of cold criticism. In this way: "Do you know that I almost felt that Robert Collyer was speaking through me last night? I had his phrases; I heard the tones of his voice." Naturally a pagan said "Imagination!" but he always replied: "Perhaps—but——" These tea-table confidences as they return are a veritable treasure-trove of delight and holy tenderness. Never can a man forget a revelation such as this: "Yes, I believe in prayer, and in the immediate answer to prayer. I remember one morning, when I was in business, being faced with a great pile of work. I was weak and ill. In my very weakness I knelt down in the office and prayed to God for strength. And I was able to work all through the day and late into the night." Now, there is no contradiction in the following contrast: He delighted at times in the sheer, mad, irritating, innocent wantonness of making puns. The practice is out of fashion now. You said something very seriously. He seized the one word that could be played with, and all your thought was a skittle-alley. The only thing you could do was to laugh with your mouth like an inverted half-moon. Next day he would demand pardon: "A spirit of mischief must have had me in his possession." This sprite helped him wonderfully when we acted charades and impromptu sketches together; and generally speaking his dramatic instinct prompted him to touch the appropriate and decisive in all his speech and action. Concerts, magic lanterns (the good old-fashioned magic lanterns, when you took half a day to make your own gas, and half of it was gone before the time came to show the pictures), these and social gatherings were, under his leadership, something to remember. The unexpected always happened, and he had his own way in everything: a new rhyme, a new ditty, a new story, made a dinge in the items that you thought were fixed and stereotyped. His freshness and his life made all his contributions a success. If you said: "You want to do everything yourself; there is no need for me," he would become seriously silent, as though the sting of the playful rebuke had made him dumb. For at heart he was one of the most unselfish men; but practically his very desire to give helped him to forget his nearest friends.

Now, take a personality such as this, spiritual, poetic, musical, with a passion for fellowship, and give him the privilege and blessing of entering the poor man's home, and what happens? A change must take place: transformation, conversion, rebirth—something must happen. The strong, determined, happy warrior must win. He won all along the line. Church people, Presbyterians, Roman Catholics, Atheists (we had a few who called themselves that in those days), Spiritualists, all felt the charm of his character. Courts, cellars, attics gave him welcome as he came with his offerings of flowers or fruit. His imagination, moved by love, was not only used for his Mission people and his intimate ones; it was fully and beautifully exercised in every instance. He made a new programme every day. The divine autocacy of the lover belonged to him: "Ye are my friends....Ye did not choose me, I chose you." And the democracy always responds to the lover. Bring this winsome daily experience with you into the Sunday school, the religious service, the funeral service, the baptism, and what is the result? Power that comes through certainty and sincerity; the beauty of holiness, and the holiness of beauty. At times he dearly loved a theological argument, and he always felt that he was victorious. His wit was quick to find the ready word, that word which made his slow-moving antagonist twice confounded in the confusion which seeks for a door of escape. Illustrations sprang to the forefront of his mind like daisies in the grass on a sunny day. The popular things of the hour were seized, touched, and lifted into another atmosphere. Take Sankey's songs and hymns for instance. The beauty of a sweeter, saner theology and religion marked the altered phrase or verse, and in many cases fitted the music better than the original rhythm. Recognition and appreciation came to him in life. Every Annual Meeting was like a new consecration, which made him very humble for the time, and yet gave him fresh strength to go on his way rejoicing. And hundreds of his boys and girls, all of whom he called by their Christian names, now men and women with family responsibilities and cares, can look back and say, as one said on Sunday last: "Thank God! the happiest days of my life were spent in the old North-End Domestic Mission."

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is registered by the London County Council, under the provisions of Section I. of the War Charities Act, 1916.

The objects of the Fund are: (1) *To aid the Belgian hospitals and convalescent depots in France, and the Belgian military doctors at the Front in Belgium;* (2) *To maintain a Civil Hospice at Calais;* (3) *To aid the Belgian School Colonies in France.*

118th List of Subscriptions

	£	s.	d.
Already acknowledged	16,674	18	1
Dr. W. B. Drummond (third donation)	2	2	0
Mr. F. Maddison (twenty-fifth donation)	0	10	0
K. L. (eighth donation) ..	5	0	0
Mr. and Miss Barnes (eighth donation)	1	0	0
Mr. W. N. Martin (fifteenth donation)	0	12	0
Mrs. Wm. Mitchell (second donation)	2	0	0
Henry Thew (fifth donation)	0	1	1
American Unitarian Association (second donation) ..	28	5	0
First Icelandic Unitarian Church, Winnipeg.. ..	8	6	11
Mrs. Dendy (fifth donation)..	2	0	0
X. (twenty-sixth donation) ..	1	0	0
Miss S. S. Dowson (ninth donation)	5	0	0
Miss Ada Fricker, Trinidad (fourteenth donation) ..	2	0	0
Mr. Arthur Taylor (fifth donation)	0	10	0
	£16,733	5	1

Parcels have been received from: Bank Street, War Workers' Circle (per Miss Vera Flower); The Misses Orr; Mr. Richard Dickins, Ullet Road Church Sewing Circle (per Mrs. Odgers); Mrs. Tudor Jones; The Old Meeting Church, Birmingham (per Mrs. Lloyd Thomas); Liscard Memorial Church War Sewing Party (per Mrs. Hamilton); Miss G. Sharpe; Mrs. Harrison; The Misses Worsley; Mrs. Perrot; The Finchley Branch of the Women's League (per Mrs. Odgers); Mrs. Grundy; Miss Robertson; M. C.; Miss Gorrett; Miss Nettlefold; Rosslyn Hill Sewing Society (per Mrs. Thomas Cobb); The Redlynch House Work Depot (per Mrs. Robinson); Mrs. Collier's Working Party, Trinidad.

SPECIAL WANTS.

Unbleached calico bags, 14 by 24 in. with a string run in the neck.
Helpless shirts of flannelette or flannel (*not* calico).
Pyjamas (*urgent*).
Shirts, socks, slippers, handkerchiefs.
Pants, vests.
Towels of all sorts.

For the Maternity Home at Calais:—

Layettes, on Belgian methods (patterns to be obtained here).
Chemises for women.
Warm shawls for babies.

The name and address of sender and list of contents should be enclosed in each parcel.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N W. 3.

MANCHESTER DISTRICT SUNDAY SCHOOL ASSOCIATION.

ANNUAL MEETING.

Instead of the usual Good Friday gathering this year the Annual Meeting of the Manchester District Sunday School Association was held on Saturday evening last, April 14, at the Memorial Hall, Manchester. The business meeting took place at 5.30, the reports and accounts being adopted on the motion of the President (Mr. Albert Slater), seconded by Mr. H. J. Broadbent. The officers and committee were thanked for their services during the past year, and the officers and committee for 1917-18 were appointed, the President being re-elected, also the Treasurer (Mr. J. W. Barlow of Bury), and the Secretary, the Rev. H. Bodell Smith, Mr. T. Fletcher Robinson proposing and the Rev. W. G. Cadman seconding. The President expressed best wishes to kindred associations; greetings were read from the London Sunday School Society, the Liverpool Sunday School Society, and the Midland Sunday School Association, and the President welcomed the Rev. A. W. Fox, M.A., who was present as representative of the Sunday School Association, Essex Hall, of which he is President. Mr. Fox responded.

The following resolution, moved by the President, seconded by the Rev. Herbert Barnes, and supported by Mr. G. H. Leigh, was carried unanimously: "That this Association of Sunday Schools strongly favours all endeavours to make future wars between the nations impossible; and in the interests of young people, and for the promotion of permanent peace, it desires to impress upon all Sunday Schools the great importance of systematic instruction in the methods and principles of conduct necessary for the realisation of universal brotherhood."

Thanks to the Bank Street Sunday School, Bolton, for inviting the Association to hold its next Annual Meetings there on Good Friday, 1918, provided that the war be then at an end, were moved by Mr. H. J. Broadbent, seconded by the Rev. H. E. Perry, and cordially agreed to. There were about fifty persons present during this routine business, which concluded at 6.30.

After a short interval, when from eighty to ninety persons had assembled, the usual Public Meeting commenced with hymn and prayer. The President, in a short address, expressed thanks for the honour of his re-election, and referred to the various activities included in the work of the Association. He then moved the following resolution: "That this Annual Meeting of the friends of the Manchester District Sunday School Association, sends warmest congratulations to the Rev. H. E. Dowson, B.A., and to Mrs. Dowson, on the attainment of fifty years' connection with Hyde Chapel and Sunday School, Gee Cross, gratefully acknowledging their many services to the Association as active members of its Committee during the whole of that period, and gives them cordial greeting with best wishes that they may continue many years in the enjoyment of health and fellowship amongst us."

This was seconded by Mr. J. Chadwick, and carried with hearty acclamation, the President announcing that, along with a copy of the resolution, a specially bound presentation music volume of the 'Hymns and Choral Songs,' with engrossed inscription inserted, would be sent as a memento to Mr. and Mrs. Dowson.

Following this, the President moved a similar resolution concerning another former active worker for the Association: "That this Annual Meeting of the friends of the Manchester District Sunday School Association sends hearty congratulations to Mr. and Mrs. John Reynolds on having passed the fiftieth anniversary of their marriage, their Golden Wedding Day, and gratefully acknowledges the many valuable official services rendered to this Association by Mr. Reynolds, with much advantage to the best interests of the affiliated schools; and also wishes them every happiness in the coming years."

This was seconded by Mr. J. Wigley, J.P., and heartily agreed to, the President intimating that a presentation volume of 'Hymns and Choral Songs,' with engrossed inscription inserted, would also be sent to Mr. and Mrs. Reynolds.

Then came a hymn, and a collection in aid of the Association funds, after which the Rev. A. W. Fox addressed the meeting on Sunday School matters, urging more home discipline, more visiting the homes of scholars by their teachers, more appeal to the emotional side in teaching, the influence of the teacher's example in making religion attractive, and the importance of making scholars feel that they are children of God.

Miss Johnstone of Bury was the next speaker, her topic being 'Subjects for our Elder Scholars.' Introduce them to books of good stories, she said, and especially books that inculcate kindness rather than cruelty. Discuss the cinema with them. Help them to find delight in the purely clean and really funny. Assist them to understand religious terminology. There should be lessons explaining the meaning of our sacraments—the Christening Service, the Communion, the Marriage Service. Our Church history should be made familiar to them. There should also be lessons on citizenship, common ownership, partnership in public property, and the duty of giving in return for receiving. Clean sex morality should be taught with the aid of physiology, hygiene, and botany. She considered that temperance and self-control, and such principles as those represented in 'The Strength of Britain' Movement, should receive due attention; that wholesome recreation of both sexes should be provided for and the cultivation of *esprit de corps* in games and play.

After another hymn the audience listened to an address from the Rev. John Ellis (Stalybridge), in which he described some of his experiences with the Y.M.C.A. near the front in France. Applying as a Unitarian minister, and with the consent of his church, the

Y.M.C.A. accepted the offer of his services. He was put in charge of a hut, with a staff of helpers, responsible as the head for the management and carrying out of the various activities, including food catering, provision of amusements and entertainments, and for soldiers' letter-writing, and the conducting of religious services and morning prayers. Mr. Ellis said he was profoundly thankful that his congregation had spared him for the opportunity of these four months' rich experiences, which he felt sure would be of exceptional and permanent value in the work that lay before him.

A vote of thanks to the speakers and to the trustees of the Memorial Hall was briefly moved by the Rev. H. Bodell Smith, seconded by Mr. J. W. Barlow (Treasurer), and passed. The meeting concluded with hymn and benediction. The hymns and hymn-papers used were those of the new issue of 'Hymns and Choral Songs,' copies being sold at the door. Mr. Oliver H. Heys assisted as leader of the singing, which was without instrumental accompaniment, and Mr. J. Chadwick, assisted by Miss Fletcher and Miss A. Ashworth, managed the bookstall department.

Compared with the usual Good Friday attendances this Annual Meeting may seem to have shown up meagrely, yet considering the increased restrictions and cost of railway travel, the inclement weather, and other difficulties and disadvantages, the meeting was by no means disappointing. The spirit and tone throughout were good. There was a warmth and earnestness in speakers and listeners that made all feel that it was well to be there, and an evident conviction throughout that this work must be kept going, though so many workers have been called away.

GREETINGS TO AMERICA.

Dr. J. Estlin Carpenter, President of the British and Foreign Unitarian Association, has sent the following letter in reply to the telegram received from Dr. Samuel A. Eliot, President of the American Unitarian Association :—

My dear Dr. Eliot,—The Committee of the British and Foreign Unitarian Association were much moved by your gracious telegram, and desire me to express on their behalf their warm appreciation of your fraternal words of salutation on entering the conflict in which our country has so long been engaged.

Pledged by our own traditions to associate the practice of our worship with political freedom, we have for generations cherished the sentiment of "Civil and religious liberty all the world over." The great address of President Wilson and its reception by Congress have now brought this ideal of the right of each nation to determine its own method of life into the forefront of the struggle. It was for this cause in the case of Belgium that we entered the war; and this, with ever widening application, has been our highest and ultimate aim.

By placing this in the forefront of the purposes to which your country now dedicates her magnificent resources, President Wilson has opened a new era in the world's history. No great nation can in the future evade its share in the common burden of securing the interests of humanity at large, when any autocratic power, in violation of its own pledged word, tears up its treaties and covenants, and spreads ruin and destruction over land and sea. The elimination of such power from the fellowship of the world's sovereign States is indeed one of your immediate objects. How far it may be possible to secure that result by force of arms, only time can show. We do not disguise from ourselves that grave dangers may yet beset us, and sacrifices, heavier than any that we have yet made, may be imposed upon us. But with your co-operation, in addition to the tried strength of the Allies, we are convinced that the victory of freedom is assured, and when America enters the council of peace, it will be to secure the permanence of international order and the sanctity of international law, to which this country dedicated its efforts from the first.

We welcome your co-operation therefore with heartfelt joy, with sympathy with you in the internal perils to which you may for a time be exposed, and with confident hope that the final issue of the struggle may be nothing less than such a reorganisation of the great democratic forces of the world under the administration of justice, as shall lead to the final abolition of war.

With warmest personal regards,

Always yours sincerely,

J. Estlin Carpenter,

President of the British and Foreign Unitarian Association.

MEN AND MOVEMENTS.

In consequence of the war, the anniversary meetings of the British and Foreign Unitarian Association in Whitweek will be curtailed in some ways. The President's Luncheon, which has proved such an attractive function, will very properly not be held this year. The Conversazione at Essex Hall on Thursday evening, May 31, will, however, afford the members and friends of the Association an opportunity for social intercourse. The difficulty and expense of travelling will probably prevent country ministers and laymen from attending in such large numbers as usual.

The religious service will be held at Essex Church, Kensington, on Tuesday evening, May 29. The devotional service will be conducted by the Rev. C. M. Wright, M.A., of Mansfield. The preacher of the Annual Sermon will be the Rev. W. H. Drummond, B.A. It will be remembered that the Rev. Dr. James Drummond was the preacher in 1906; and now his son has been selected to speak to our religious community in this period of stress and trial in the history of the world.

On Wednesday morning, May 30, under the presidency of Dr. Carpenter, the annual business meeting of the Association will be held at Essex Hall. We understand that Dr. Carpenter has been nominated for a second term of office as President. His reappointment will give widespread satisfaction.

The public meeting on the Wednesday evening is always an impressive and striking feature in the proceedings in Whit-week. The general topic for the speeches this year is 'The Need and the Opportunity for the Reorganisation of the Religious Life of the Country.' Dr. Carpenter will preside, and the speakers will be the Master of Balliol (A. L. Smith, Esq., M.A.), Miss Caroline Spurgeon (Bedford College), the Rev. Neander Anderton, B.A. (Monton), and the Rev. R. F. Rattray, M.A., Ph.D. (Hindley).

The programme of the week will, of course, include the meetings of the Sunday School Association, under the presidency of the Rev. Arthur W. Fox, M.A., when Mr. T. M. Chalmers, M.A., will give an address on "Child Religion and the Future Sunday School." The Lay Preachers Union, the Women's League, the Central Postal Mission, the Historical Society, the Temperance Association, and the Ministers will all have something to say about their work during the past year; and doubtless will also have prophetic messages respecting bigger and greater things which they mean to do when the war is over.

We are glad to hear that Dr. Jacks has accepted an invitation to speak at the Unitarian Ministers' Meeting in Whitweek. His subject will be 'What ought We, as Ministers, to do after the War?'

We hear with deep concern that Dr. John Hunter is seriously ill. On inquiry at his house on Thursday morning we learned that his condition is very grave.

The Rev. W. H. Drummond expects to be away for about four weeks in France on a round of visits to the Belgian Hospitals. He will also lecture for the Y.M.C.A. in several places.

NEWS OF THE CHURCHES.

Burnley.—Mr. Harry Taylor, who since last May has acted as Lay worker at Trafalgar Street Unitarian Church, has taken up National Service, and terminated his ministry on Sunday last.

Coseley.—The 255th Anniversary of the founding of the Old Meeting congregation was held on April 1, the preachers being the Rev. Lawrence Clare, of the Church of the Messiah, Birmingham, and the Rev. W. G. Topping, minister. Solos were rendered by Mr. Fred Badham, of Birmingham, and anthems by the choir. Mr. R. A. Clarke, of Birmingham, presided at the organ at the evening service. On Easter Sunday evening the cantata, 'The Lord is Risen' (Maxfield) was given by the choir, the minister giving an address on the subject of the Resurrection. Mr. H. Millington was organist, and two members of other choirs in the district gave much appreciated assistance. The Minister is now engaged on National Service work during the week-days, and

preaching every Sunday, and is being heartily supported by the Committee and congregation.

Dundee.—The series of Sunday Evening Conferences on 'After the War Problems' at the Foresters' Hall in connection with the Free Religious Movement is proving very successful. The first took place on April 1, when Miss Husband, a member of the Dundee School Board, gave an address on 'Education.' On April 8, 'The Ethical Aspects of the Socialist Movement' were dealt with by Mr. James Reid, a local Labour leader. On April 15, a paper was submitted by Dr. W. B. Drummond, of Baldovan Institution, on 'Froebel and Child Welfare.' It was a fine address, laying great stress on the importance of caring for the child between two and five years of age, a period when it is too much neglected, and on the need of a system of education capable of drawing out the social and religious instincts, and developing the child's faculties in a natural manner, religion being conceived in Froebel's words "not as an emotion or a dogma but as service." It was suggested that Dundee millowners should establish the Kindergarten system in their own town, and Dr. Drummond instanced the splendid work done by five kindergarten schools in Edinburgh, where children born in the most squalid districts were trained naturally and brought up under the most satisfactory conditions and environment—the chief aim being to develop the young folks' capacities through voluntary activity, and fit them for the Board School when they reached the requisite age. Freedom and opportunity were the watchwords of the kindergarten. Not only did this idea provide the child with a social training, but it also established a moral and religious outlook. In the discussion which followed, Dr. Drummond said that there was a great difference between the children trained by the Kindergarten system and those trained at home before they underwent the Board School training. The former were more active, interested, and anxious to do things. A different kind of teaching would have to be introduced if the Kindergarten children were to get the full advantage of their original training. On Sunday, April 22, the Rev. H. Dawtrey will speak on 'The Spirit of the Reformers.'

Nelson.—At a recent congregational meeting, the Rev. H. Bodell Smith intimated to the members of the Unitarian Church that he proposed to terminate his ministry at Nelson at the end of May. At the same time he said that he had accepted a unanimous invitation to return to Mottram in Cheshire, where he was formerly minister for over seven years. He thanked the Nelson Unitarians for the way in which they had worked, and praised them very highly for the very good feeling which animated them throughout and for the united and harmonious spirit which had characterised them. Mr. Smith was pressed to reconsider his resignation with a view to its withdrawal, but as he was unable to do that, his resignation was accepted with regret.

NOTES AND JOTTINGS.

Sir Rabindranath Tagore at Yale.

During his recent visit to the United States Sir Rabindranath Tagore was presented with the Yale Bicentenary Medal by the President of the University, who in the course of a most appreciative address referred to the great debt which the West owes to the East. We are reminded by an Indian contemporary that the University was founded two centuries ago by Governor Yale of Fort St. George, who acquired the wealth which enabled him to render so signal a service to education, "perhaps not too scrupulously," in the Indian Peninsula. It is a matter of encouragement and gratification to his countrymen that the great gifts of the Hindu seer and poet, and his services to the common cause of humanity, have been so ungrudgingly acknowledged by English-speaking people both in Great Britain and America, and that the good relations between India and her sister nations of the West have been materially strengthened thereby. The President of Yale, who welcomed Tagore as one of the Brotherhood of seekers after Light and Truth to whom it had been given to help millions in their spiritual quest, gave the interesting information that for three-quarters of a century the great classics of India have been taught in the halls of his University.

The Centenary of 'Blackwood's.'

Blackwood's Magazine has, says *The Times*, always been unremitting in its search for high adventures, and although it is suggested in the Centenary Number that it has always stood for "honest, downright, unblenching Toryism," and cherished the motto "down with the intellectuals," its career has been far from dull, and its contributors by no means uninspired. Such men as Lockhart and Wilson (Christopher North), who helped to frame its destinies from the editorial chair, were too vigorous and energetic not to attract young writers of like power and individuality, and many were the famous men who, in times past, found scope in its pages for their imaginative powers and exuberant wit. Scott was a contributor, so were De Quincey and Coleridge. In succeeding generations Alison and Samuel Warren (the author of 'Ten Thousand a Year'), Mrs. Oliphant and Laurence Oliphant, Charles Reade, Bulwer Lytton, Anthony Trollope, Landor, Sir Edward Hamley, Sir George Chesney (of 'The Battle of Dorking' fame), and William Maginn of Trinity College, Dublin, all wrote for *Blackwood's*.

Industry and Motherhood.

A much-needed inquiry into occupations and conditions of occupation which are likely to be injurious to motherhood is being conducted under the auspices of the Women's Industrial Council. The investigators have in mind two classes of injuries which may be involved—those affecting the mother herself, and those affecting the health of the child, either before or after birth. One of the trades has now been thoroughly investigated, and the health of the women engaged in it and their children compared with that of women and their children living under identical conditions excepting that the mother does not go out to work at all, and the facts, when they are published, should be particularly useful to welfare workers. Miss Clementina Black is conducting the inquiry, assisted by Miss Agnes Kelly, and a band of voluntary helpers, including Mrs. Stanton Coit—wife of Dr. Stanton Coit, of the Ethical Church, Bayswater—who has spent much time in visiting the workers in their homes.

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BRITISH & FOREIGN UNITARIAN ASSOCIATION.

WHIT-WEEK MEETINGS, 1917.

President: Rev. Dr. CARPENTER.

Tuesday Evening, May 29.

RELIGIOUS SERVICE.

Essex Church, Notting Hill Gate, 7.30.
Devotional Service:
Rev. C. M. Wright, M.A.
Preacher: Rev. W. H. Drummond, B.A.

Collection for Funds of the Association.

Wednesday Morning, May 30.

ANNUAL BUSINESS MEETING.

Essex Hall, Essex Street, Strand, 11 A.M.
The Report; Election of Officers and Committee; Resolutions and other Business.
The President, Dr. Carpenter, in the Chair.

Wednesday Evening, May 30.

PUBLIC MEETING.

Essex Hall, Essex Street, Strand, 7 P.M.
Addresses on
'The Need and the Opportunity for the Reorganization of the Religious Life of the Country.'
Rev. Dr. Carpenter in the Chair.

Speakers: The Master of Balliol (A. L Smith, Esq., M.A.), Prof. Caroline Spurgeon, Doc. Univ. Paris (Bedford College, University of London), Rev. Neander Anderton, B.A. (Monton), Rev. R. F. Rattray, M.A., Ph.D. (Hindley).

Thursday Evening, May 31.

CONVERSAZIONE.

Essex Hall, Essex Street, Strand, 8 P.M.
The President will receive from 8 to 8.30.
Tea and Coffee, Small Hall, from 8.30.
Tickets 1/- each, may be had at the Book Room.

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Chairman: **Mr. Charles Martineau. Dr. Philip Wicksteed, Mrs. Wallace Bruce, Mrs. Sydney Martineau,** the **Rev. H. Gow,** and **Mr. Philip Roscoe** will address the Meeting.

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Tea and Coffee at 7.30.

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Morning, at 11.15.

April.

29. Rev. FRANK K. FREESTON.

May.

6. Rev. FREDERICK HANKINSON, of Kentish Town.
13. Rev. A. W. FOX, M.A., of Todmorden.
20. Rev. HAROLD RYLETT, of Tenterden.

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F. C. CREAK, *Hon. Treasurer.*

Audited and found correct,
(*Signed*) T. B. TAYLOR.
December 11, 1916.

THE LIBERAL CHRISTIAN.

The April Number contains Aricles by **Revs. Dr. J. Drummond, Dr. A. G. Duff, W. G. Tarrant, B.A., G. T. Sadler, M.A., LL.B.**; Notes and Comments, &c. Price **2d.** post free.

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SUNDAY, 6th MAY, 1917.

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DR. S. H. MELLONE, M.A.,
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Afternoon, 2.45.

Rev. JOHN S. BURGESS
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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to *The Publisher*, 13 Bream's Buildings, E.C.4, not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted unless instructions are received to the contrary by Thursday midday.

SUNDAY, April 29.

LONDON.

Acton, Creffield Road, 11.15, Rev. H. C. Horsley, M.A.

Bermondsey, Fort Road, 6.30, Mr. S. P. Penwarden.

Blackfriars Mission and Stamford Street Chapel, 11, Miss M. A. Francis; 6.30, Mr. A. A. Taylor.

Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. H. W. Stephenson.

Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. W. Chynoweth Pope.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. Weatherall, M.A.

Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. D. Basil Martin, M.A.

Forest Gate, Upton Lane, 11, Mr. J. P. Rosling; 6.30, Rev. Dr. Chas. Hargrove.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Mr. A. Stephen Noel.

Hampstead, Rosslyn Hill Chapel, 11 and 6.30, Rev. Henry Gow, B.A.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. Charlesworth.

Ilford, High Road, 11 and 6.30, Rev. T. P. Spedding.

Islington, Unity Church, Upper Street, 11, Rev. J. Vint Laughland; 7, Rev. Edgar Daplyn.

Kentish Town, Clarence Road, N.W. No Morning Service; 6.30, Rev. F. Hankinson.

Kilburn, Quex Road, 11 and 6.30, Rev. R. T. Herford, B.A.

Leytonstone, Haydn House, 63 Fairlop Road, 6.30, Rev. J. Arthur Pearson.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. Gordon Cooper, M.A.

Peckham, Avondale Road, 11 and 6.30, Rev. D. Davis.

South Norwood, League House, 141 Portland Road, 7, Mr. A. J. Howard Hulme.

Stoke Newington Green, 11.15 and 7, Dr. Lionel Tayler.

Stratford Unitarian Church, 11, Mr. J. Begg; 6.30, Mr. J. P. Rosling.

University Hall, Gordon Square, W.C., 11.15, Rev. Frank K. Freeston.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. Tarrant, B.A.

West Hampstead, All Souls, Weech Road, Finchley Road, 11.15, Rev. Edgar Daplyn.

Wood Green, Unity Church, 11 and 6.30, Rev. G. Coverdale Sharpe.

Woolwich, Lecture Hall (Co-operative Stores), Herbert Road, Plumstead, 6.30, Rev. D. Delta Evans.

Aberystwyth, New Street Meeting House, 11. Supply.

Bath, Trim Street Chapel, 11 and 6.30, Rev. A. C. Fox, B.A.

Birmingham, Old Meeting Church, Bristol Street, 11 and 3.30, Rev. J. M. Lloyd Thomas.

Birmingham, Church of the Messiah, Broad Street, 11 and 6.30, Rev. C. M. Wright, M.A.

Blackburn, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. Hall.

Bournemouth, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. Davis, B.A.

Brighton, Free Christian Church, New Road, 11 and 6.30.

Bristol, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. Tudor Jones.

Buxton, Hartington Road Church, 11 and 6.30, Rev. G. Street.

Cambridge, Assembly Hall, Downing Street, 11.30, H. G. Chancellor, Esq., M.P.

Chatham, Unitarian Church, Hamond Hill, 11 and 6.30, Mr. F. Cottier,

Chester, Matthew Henry's Chapel, 11 and 6.30, Rev. D. J. Evans.

Clifton, Oakfield Road Church, 11 and 6.30, Dr. G. F. Beckh.

Dean Row, 10.45 and 3.0, Rev. E. A. Voysey, M.A.

Dover, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. Ginever, B.A.

Dublin, Stephen's Green West, 12 and 7, Rev. E. Savell Hicks, M.A.

Dudley, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. Glyn Evans.

Exeter, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. Bloor, B.A.

Gee Cross, Hyde Chapel, 11 and 6.30.

Hastings, South Terrace, Queen's Road, 11 and 6.30, Rev. E. Lockett.

Hindley, Nr. Wigan, Market Street, 10.30 and 6.30.

Horsham, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. Jones.

Hull, Park Street Church (Unitarian), 10.45 and 6.30. Rev. T. M. Falconer, B.Litt.

Leeds, Mill Hill, 10.45 and 6.30, Lieut.-Col. C. Seymour Bullock.

Leicester, The Great Meeting, 11 and 6, Rev. R. F. Rattray, M.A., Ph.D.

Lewes, Westgate Chapel, 11 and 6.30, Rev. J. M. Connell.

Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Rev. W. L. Schroeder.

Liverpool, Bootle Free Church, 11, Mr. W. Newall; 6.30, Rev. C. Roper, B.A.

Liverpool, Hope Street Church, 11 and 6.30, Rev. Dr. Mellor.

Liverpool, Ullet Road, Sefton Park, 11 and 6.30, Rev. J. C. Odgers, B.A.

Maidstone, Unitarian Church, Earl Street, 11 and 6.30, Rev. Alexander Farquharson.

Manchester, Cross Street Chapel, 10.45 and 6.30, Rev. Douglas Walmsley, B.A.

Manchester, Platt Chapel, 11 and 6.30, Rev. W. Whitaker, B.A.

Manchester, Sale, 11 and 6.30, Rev. W. S. McLauchlan, M.A.

Nantwich, Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. Park Davies, B.A., B.D.

Newcastle-on-Tyne, near Free Library, 10.45 and 6.30, Rev. Alfred Hall, M.A.

Newport, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. Ruddle.

Oxford, Manchester College, 11.30, Rev. Dr. Jacks.

Portsmouth, High Street Chapel, 11 and 6.45, Rev. G. W. Thompson.

Portsmouth, St. Thomas Street, 6.45, Rev. T. Bond.

Sheffield Upper Chapel, 11 and 6.30, Rev. J. Morley Mills.

Sidmouth, Old Meeting, High Street, 11 and 6.30, Rev. T. Bowen Evans, M.A.

Southampton, Church of the Saviour, London Road, 6.30, Rev. Victor Moody.

Southend, Darnley Road Church, 11.

Southport, Portland Street Church, 11 and 6.30.

Torquay, Unity Church, Montpellier Road, 11 and 6.30, Rev. Joseph Worthington, B.A.

Tunbridge Wells, Free Christian Church, Dudley Road Institute (side entrance), 11.15 and 6.30, Rev. S. Burrows.

Wallasey, Memorial Church, Manor Road, 11 and 6.30, Rev. A. Ernest Parry.

Warwick, High Street Chapel, 11.15 and 6.30, Rev. Gardner Preston.

West Kirby, Meeting Room, Grange Road, 11 and 6.30.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. Ramsden Balmforth.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. Wilfred Harris, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. Wyndham Heathcote, B.A.

Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. Sinclaire, M.A.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, corner of Fernwood Road and Fisgard Street, 11.

WINNIPEG, CANADA.

All Souls Church, 7, Rev. Horace Westwood, D.D. Sunday School, 3.

MARRIAGE.

Mildred-MacNay.—On the 24th instant, at Christ Church, Middlesborough, by the Rev. Alfred Hall, M.A., of Newcastle-on-Tyne, Frank, second son of the late Mr. and Mrs. Henry Mildred, Warley, Essex, to Florence, eldest daughter of Mr. and Mrs. T. W. MacNay, The Lindens, Grove Hill, Middlesborough. At home, The Mount, Sedgley, Staffs, June 12 and 13.

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THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** *All letters and manuscripts for the Editor should be sent to 23 Cannon Place, Hampstead, N.W 3. They must reach the Editor not later than Wednesday evening for publication the same week.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

THE dispatch of influential British and French representatives to confer with American authorities at Washington is everywhere hailed as most wise and practical. That Mr. Balfour in particular will worthily play his part we can have no doubt; he and the other able visitors will convey and receive much valuable assistance in bringing together the available forces on our side of the great struggle. We are assured that while much is done to secure co-operation with the material resources, there will also be effective intercourse on ideals and future policy; indeed, it is said that already the closer fellowship into which the several Powers are now drawn has justified a quite new and fruitful freedom of counsel on political matters which are of concern, not to the domestic life of individual nations merely, but to the general civilised world. No doubt, our spokesmen will be able to remove some not unnatural prejudice existing in the States against old-world ways and institutions; in return, we trust, they will gain a freshening breath of the democratic life which in a century and a half has made of the New World of the West a potentiality so great.

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THE solemnity at St. Paul's last week fitly consecrated the adhesion of the United States to the cause of the Allies, and if bright sunshine can be taken as an omen the day was one of reassuring promise. Bishop Brent, who delivered the sermon before the great concourse assembled at the Cathedral, said well:—

> This is not merely the beginning of a new era, but of a new epoch....The Allies have been fighting a battle not merely for their own laws, their own religion, their own homes, their own social order, but also for the great commonwealth of mankind. They have been championing Right....A quarrel is sometimes euphemistically termed a "misunderstanding." Our quarrel with Germany is not a misunderstanding, but an understanding. We know the principle which that nation has espoused as its guiding star, and it is one that contradicts the principle by which men live.

They were there, he concluded, to seal the pledge of life, fortune, and all they possessed to the cause of God and humanity.

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IT is of interest to note that Dr. Brent, who is Bishop of the Philippine Islands, has been remarkably successful in drawing into accord, not to say alliance, a very large number of members of different religious bodies in the States. But, imbued as he is with generous and far-reaching sympathies, he dares to believe that Christian people throughout the world are ready for closer fellowship; he even cherishes a hope that he may succeed in winning support from the Pope himself. If the Pope were not the head of a vast secular organisation, as well as of a religious communion, we might share the good Bishop's hope. But how effectually the moral and spiritual influence of Rome can be paralysed by political considerations has been only too well illustrated in its shameful impotence even to protest against the wrongs and outrages inflicted upon Catholic Belgium. As to the chances of any relinquishment of the Romish claims to sole authority in the world of Christendom, who but an incorrigible enthusiast can dream of them!

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IN a letter written to Mr. Bowie the President of the American Unitarian Association, Dr. Samuel A. Eliot, nobly expresses the feelings of our friends across the ocean on the entry of their country into the war. "We Americans," he says, "are instinctively and traditionally peace-lovers. We are drawn into the great conflict with no selfish ambitions, no desire of conquest or of vengeance. We shall take our place in the battle-line because the ideals which our democracy represents are imperilled." He goes on:—

> What thrilling revelations of unsuspected capacity for heroism and idealism have come to us in these last three years. First, the sight of little Belgium throwing herself undauntedly across the path of the unscrupulous invader and losing all but her unconquerable soul. Then the revelation of the amazing spirit and tenacity and endurance of the French people—a people we had thought given primarily to frivolity and almost incapable of spiritual passion. Then the birth of a new England, a great people awakened from self-complacency, prosperity, and absorption in material concerns, and throwing all that they have and are in defence of the principle of good faith among the nations and of the right of little countries to their own life and liberty. Then the disclosure of the deep sentiment that binds together the scattered units of the British Empire, and the eager response of Canada and Australasia, South Africa and India, to the call of the mother of free men. Then the tremendous apocalypse in Russia; the uprising and the triumph of the long subdued powers of democracy and the overthrow of despotism. We have lived, in these three tumultuous years, through the march of centuries, and the end is not yet. I can but hope that we may yet see the last citadels of absolutism falling before the assaults not of the free nations alone, but of a people awakened from the rigid discipline of

subserviency, from delusive dreams and mad ambitions.

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Dr. Eliot, whose journeys far and wide through the States enable him to gauge well the mind of his countrymen, has the utmost praise for the skill with which President Wilson has drawn their reluctant wills together for this great departure. What the more ardent spirits, including we know well many of our brethren in the faith, regarded as the President's "almost intolerable patience," has had its reward; and his final and convincing word "has gone far to reconcile even our peace-at-any-price people to the inevitable issue." We may also quote a word which, though not by now much needed, we hope, among us on this side, is still and always worth remembering: "This war is going to be won not merely by the preponderance of material forces, but also by the tenacity with which our people cling to certain spiritual ideas. I feel that this is a great opportunity for our Free Churches. I want to see our ministers laying hold of that opportunity, and interpreting the spiritual values of the great wave of patriotic feeling which is just now sweeping through the country." That Dr. Eliot's mind is bent on certain definite pieces of work to be undertaken by our brethren is just as we should expect; and in passing we may gratefully note a second handsome contribution sent (but not yet actually to hand) for the Lawrence House hostel.

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Mr. Herbert Fisher's speech last week on the new educational policy elicited much notice and considerable commendation in the House of Commons and beyond. Its main points are discussed elsewhere; here we emphasise it as illustrating a settled mood which, we hope, is shared by all in our churches. While the majority of us are intensely interested in such fields of activity as are open to us in the one immediate effort of winning the war, there are things to be done—now, as far as possible, but with freer energies hereafter—which are of permanent and far-reaching importance. The report of the meeting of the Union for Social Service held at Liverpool last week will surely be read attentively by many readers of *The Inquirer*. "Social Service," in the widest sense, is, and must ever be, a duty of the most pressing order. How pressing that duty is we see not only in regard to education, but also in regard to the quite elementary virtues of thrift and temperance—witness the difficulty of persuading large numbers of people even now to economise in food and money—and in respect to child welfare, and what is called the "social evil."

Dealing with the latter, it was stated by an officer in Parliament this week that "the inroads of this disease in the army were such, as regards men in this country, as to represent the equivalent of a division permanently out of action. That did not take into account the large number that passed through the hospitals in France, or the colonial troops." It is poor comfort to be assured by the Secretary to the Local Government Board that certain evidence showed five times as much of this disease among recruits in Germany, while the percentage among the German civil population was also very much higher than in ours. The whole matter is horrible to the last degree, and bodes ill for the nation, body and soul alike. On the other hand, let us bear in mind that a million children in the elementary schools suffer from ailments which good care in infancy would have prevented. Yes, there is need enough and to spare, for all the wise and energetic work of religious-minded patriots; and nothing but the highest possible faith, courage, and devotion can hope to win in this campaign.

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For the third time in the war spring is coming round us and our soldiers in France—long looked-for, it is coming, as that other consummation will come, though long delayed. "This afternoon," writes one of the lads, "we had to reconnoitre a large wood close by. It was gloriously sunny, with blue sky and bursting buds; and I'm glad to say my mind refused to confine itself entirely to military matters. There were anemones and violets in profusion; I enclose just one of the former. The primroses were not yet out. In the wood there had been some fighting in the early days of the war; the shallow trenches were filled in and covered with opening flowers. How quickly Nature sets things right again, and plants flowers on top. Strangely enough, we have a nightingale that sings in the Château grounds; very strange its full-throated music sounds above the resounding thuds of the 'evening strafe.'"

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One of Nature's lovers, Edward Thomas, fell in the Easter advance. His prolific pen was the servant of an observant eye and a much-meditating heart. The title he chose for his first book 'Horæ Solitariæ,' published in 1902, was prophetically true to his genius. In many ways he went apart from the crowd; reserved in manner; as a writer devoted to a prose music of his own and sometimes beyond the popular ear; in habit prone to the by-path and hills and streams remote. An early disciple of Richard Jefferies, he also found himself as he followed in Borrow's tracks. Among the tributes to his memory given by brothers of the craft perhaps the most fitting was the earliest, communicated to *The Times*, April 14: "With him," said the writer, "has died a personality rare and enigmatic.... He has died on the brink of an expressiveness finer and more complete than his books have anywhere revealed.... Beyond almost any modern English writer since Cobbett he has apprehended the immanent spirit of England, in fields and trees and roads, in flowers and grass, and communicated it pure from egotistic strain." Quite recently he had published some fine poems, characteristically hiding himself behind the name "Edward Eastaway." It is one more drop of bitterness in the cup we drink that so gifted a writer should be lost to this country at the early age of 39. An officer in the Garrison Artillery, he died at his observation post. Our little folk (who still find something, we hope, to interest them in our pages) may like to know that Edward Thomas's first appearance in print was in *Young Days*, and that he was once a boy in our Wandsworth Sunday School. To his father, Mr. Philip Thomas, minister of the Church of Humanity, and to his widow, a daughter of the late James Ashcroft Noble—also well known to some at Wandsworth—we tender respectful sympathy.

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We are asked sometimes whether we have found our Belgian friends really grateful for the help which they have received from our Belgian Hospital Fund. Our columns have borne overwhelming testimony to their gratitude. Once again let us quote a typical passage from a letter just received from a doctor in charge of one of the hospitals:—"How can I express my thanks better than by reiterating to you the sincerity and the sympathy with which we, Belgians, admire with pride our great and powerful Ally—your nation and people—the gratitude which animates us all when we think of the untold assistance given to our poor Belgium for two and a half years, and of the frank and friendly hospitality enjoyed by thousands of our compatriots who have had to leave their homes?"

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Our readers will be interested to learn that the Editor crossed the Channel safely last week, and is now for a time at Rouen, visiting hospitals and delivering lectures at the Y.M.C.A. huts. He has a tour arranged for between three and four weeks, and we may fully expect him to bring back much that will make clearer to us the conditions and work nearer "the Front."

EDUCATIONAL REFORM.

The speech of Mr. Fisher on the Education Estimates for 1917-18 is the most important and encouraging deliverance made in Parliament on National Education since the introduction of the measure known as the "Board School Bill" in 1870. It was Mr. Fisher's maiden speech in the House of Commons, and curiously enough the first maiden speech of any length ever delivered from the Treasury Bench. Also, it was noticeable as one of the very rare instances of a speech by the head of a great department of State who is an acknowledged expert in his subject. Mr. Fisher amply justified the expectations that had been raised by his presence at the Education Office. In a noble and enthusiastic statement, lasting more than two hours, Mr. Fisher outlined a broad and comprehensive programme dealing with various phases of the adequate training of the young. It was an encouraging and vitalising speech, leading up to new advances and adventures in national education. Many changes are indicated, some of them already long-delayed; but of more importance than the particular measures proposed is the large and generous way in which the whole position from elementary schools to the Universities is regarded. The moment for bold action has arrived. The way has been partly prepared by the efforts of Lord Haldane, Lord Bryce, and many others, calling attention to the crying need of the nation for some progressive action. The war itself has done much to convince the public of the supreme value of trained and disciplined intelligence. Something of the success of our armies at the front is due to the fact that our millions of new recruits have nearly all passed through our elementary schools. When we remember the speed with which these recruits learned their business, so that in the short time of six months they acquired all the skill that it took our old-time recruits to acquire in three years, we see the point of the amusing remark made by an officer and quoted by Mr. Fisher as to that "sudden and brilliant improvisation of an army" which has so surprised the enemy: "There is something in your d——d School Board education after all." The courage of our recruits was never in doubt; it was their quick intelligence which astonished the authorities. It is along the line of quickened intelligence the nation must meet the future with all its complexities and difficulties. This applies not only to elementary education but education all round. For while the rank and file of the army have been adequate to their responsibility, the same can hardly be said of those in the higher positions. The mistakes and disappointments which have from time to time marred our fighting and delayed success have been nearly always in the upper branches of the service. A lack of intellectual vigour and seriousness, a lack of thoroughness, a lack of imagination, the presence of a certain intellectual slip-sloppiness marked many of the failures or comparative failures in the early parts of the war. Experience has taught the leaders many valuable lessons, and, thank Heaven! we are not to-day quite what we were two years ago. But a more adequate intellectual equipment among our officials, both military and political, would have saved the country much disappointment. Mr. Fisher is alive to the fact that the so-called upper classes need a higher standard of education than has hitherto satisfied them, and proposes to stimulate secondary schools and the Universities with the ambition of making themselves more efficient. The war has made apparent on all sides the weaknesses of our intellectual position, and, in Mr. Fisher's language, "has invited us to take stock of all available agencies for their improvement." It is a good sign that both Labour and Capital are now demanding educational reform. At the same time it is more clearly seen than ever that the first thing to be aimed at is not economic and industrial efficiency, whereby profits may be greater and wages higher, but that mental and moral efficiency which shall give us better and more enlightened citizens, happier households, and finer, broader conceptions of what it is to live as men among men. "Though we are an extremely clever nation when we choose to use our brains, we are only just beginning to realise that the capital of the country is in the brains and bodies of the people." Mr. Fisher is evidently a student of Ruskin, who startled the world sixty years ago by saying: "It may yet be discerned that the true veins of wealth are not in Rock but in Flesh—even, that the final outcome and consummation of all wealth is in the producing as many as possible full-breathed, bright-eyed, and happy-hearted human creatures." To secure that desired end something more than economic efficiency, with its tendency to turn human beings into mere labour machines, is required. We do not remember any previous education minister pointing with regret to the low standards of taste in the amusements of the people, and to the starvation of the æsthetic side of human life. We are reminded of a time when music and other arts were as widespread here as in other countries. Truly if our principal manufacture, to quote Ruskin again, "is that of souls of a good quality," the schools must labour to uplift our tastes, refine our amusements, and at least lead us to the threshold of pleasure in art.

Mr. Fisher asks in the first place for an addition to the education estimates of £3,829,048. Not that this will cover the cost of the changes contemplated, but only of such as can be brought into operation in the current year. The chief of these are: (1) Raising the age of school exemption for all children alike to 14; (2) abolishment of the half-timer; (3) establishment of Day Continuation Schools for children above 14; (4) establishment of Nursery Schools for children under 5; (5) establishment of an inexpensive Secondary School in every area; (6) establishment of Post-Graduate Studies in Universities; (7) introduction of some form of Leaving Certificate in Secondary Schools to take the place of the now numerous entrance examinations required by various professions; (8) increase of grants to Secondary Schools—more especially of maintenance grants to pupils from elementary schools; (9) increase of teachers' salaries; (10) grants to increase automatically as the local expenditure on education increases; (11) the poorest areas to benefit most; (12) Local Authorities to have greater freedom of control.

All this is a great programme, and while it does not cover the whole ground it is a good beginning. Only a portion of

it can be at once put into action; other portions will require separate legislation, while others must be left for realisation until after the war. At the same time we heartily thank Mr. Fisher for his quite noble first effort, marking as it does the preliminary steps in a long-looked-for advance on the whole front. Of course if we should not win the war and the Germans should successfully invade these islands all this business will come to dust as surely as the towers of Louvain. In that sense our new education proposals may, we suppose, be called in Dr. Jack's striking and effective phrase, "a gamble with Destiny." Yet there is such a thing as a legitimate gamble even with Destiny, or else the writer of Ecclesiastics did not know what he was about when he uttered his parable: "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap."

Good Thoughts for Evil Times.

Yet there are some to whom a strength is given—
A look, a self-constraining energy—
A Faith, which feeds upon no earthly hope,
Which never thinks of victory—but content
In its own consummation, combating
Because it ought to combat,
And conscious that to find in martyrdom
The stamp and signet of most perfect life,
Is all the science that mankind can reach—
Rejoicing fights and still rejoicing falls.
It may be that to spirits high toned as these
A revelation of the end of time
Is also granted.

Houghton.

It is the great marvel of the Christian character, that the completest self-sacrifice gives the completest self-possession; that only the captive soul, which has flung her rights away, has all her powers free; and that simply to serve under the instant orders of the living God is the highest qualification for command. This is the meaning of the great saying of Cromwell's, "One never mounts so high as when one knows not whither one is going"; a saying which "the wise and prudent" scorned, as a confession of blindness, but which reveals to simpler minds the deepest truth.

James Martineau.

O THOU to whom we may come in all our needs, help us in this time of trial to enter more perfectly into the true spirit of discipleship, as followers of Jesus Christ. May our hearts be open to that great appeal of his endurance of the Cross, his faithfulness unto death, and of that love with which he gave his life for his friends. Let this come to us as the call of divinest life, with rejoicing in the remembrance of his victory, the triumph of the spirit, not subject to the law of sin or of death; and not in him alone, but with great thankfulness that the faithful of every generation, who have learnt the secret of the Cross, are bound together in the fellowship of earth and heaven. Let the light of their victory and their gladness be on our path, to consecrate our sorrows, to give us strength and joy in the service of our lives, to unite us with them in the same faithful spirit. Amen.

THE CHURCH AND THE WORLD.

I.

One need not be a pessimist to take a very serious view of the situation of the Church in the modern world. There is no desire on my part to revive discussion on the rather barren question with which we were made familiar earlier on in the war "Has the Church failed?" The very putting of the question seems to me to be a failure to grasp the central problem in its cogent reality and relevancy. There is no answer to such a seeming question, for in reality there is no question until the terms made use of are particularised. Like all human institutions the Church has a record of mingled failure and success. If you look in one direction only and decline to acknowledge that there is another at all, it may appear that the Church is a complete failure and should be eliminated. But if you are a person who can only look in one direction, and who proceeds to promulgate that judgment, all you really demonstrate is your own failure as an observer and a critic. The question becomes intelligible, and even useful, when put thus: Has the Church really done its best to make the most of its opportunities? But even this question, as retrospective, is likely rather to turn on the gas tap than to light the jet; and while burning gas gives light and warmth, escaping gas poisons and suffocates. The only value of a discussion on this question as to what has been is to bring sympathetic judgment to bear upon the present and future in relation to the experience of the past. To call our spiritual forefathers, and the forefathers of the various branches of the Church, fools and failures because they enterta ned different ideas from ourselves, and set themselves to rather different ends, is an ignorant, not to mention uncharitable, use, or abuse of breath. We may wish that they had entertained ideas as to the function of the Church and the meaning of re'igion other than they always did; but it is not improbable that our descendants will pay us the same compliment.

I propose to make a broad generalisation for the sake of leading up to what is, as I see it, the vital part of the problem for us, and in passing I draw attention to the fact that it is only a rough generalisation, not intended to be ruthlessly applied. I should say, then, that the Church has developed two fairly distinct ideas, and evolved the appropriate organisation as to its relation to and function in regard to the world. The one is social, corporate, catholic, priestly; the other is individual, personal, salvationist, prophetic. Both ideas and both organisations have produced a great deal of good, and, we must admit, not a little evil. The one is imperialistic and extensiv e: it aims at nothing less than conquering the world. The other is parochial and intensive, and aims at withdrawal from the world. The ideas, however, overflow organisations. Nothing is more misleading than to say that the Catholic Church represents spiritual imperialism only, and that the Protestant Church represents spiritual parochialism merely. There are prophetic and personal movements in the Catholic Church, and there are priestly and imperialistic tendencies in the Protestant. To make the leading divisions of Christendom identical with definite ideas is to introduce a false and misleading simplicity into a very complex phenomenon. Vital problems are always something more than problems of classification. It looks attractive and scientific to identify Catholicism with Petrine Christianity, and Protestantism with Pauline, as Bernard Shaw seems to do, but that gives no real account of the intermingled forces and tendencies and ideas of either branch of the Church.

Now, these two leading ideas of the Church, if the general validity of my analysis be admitted, have provided us with two extremely valuable and important concrete conceptions, namely, the Holy Catholic Church and the eternal value of the human soul. That each of them has so far failed in full measure to give complete expression to these potent concepts in the world is not so wonderful as that they have done so much towards establishing and realising them. For the world is not merely a slow pupil, but, on the whole, a very unwilling, cantankerous, and naughty pupil. And one must sorrowfully admit that the attendant dangers of these two views have not been avoided by the Church. The Holy Catholic idea has largely been conquered by the world which it set out to conquer; while the eternal value of the human soul idea has tended to degenerate either into

a revivalism whose only root in reality is an abnormal stimulation of the emotional side of human nature, or into an edification of the saints which leads nowhere, and causes a good deal of unproductive and unnecessary cerebration in countless ministerial studies.

Meanwhile the world is much larger than the Church, and the world is growing larger, while the Church is gradually dwindling. The world has on the whole got the better of religious imperialism. It made the Church adapt itself to the world's conditions; it imposed its ancient superstitions, festivals, and forms upon the Church, so that there was left scarcely a single original symbol or festival to the militant Church that set out to conquer the world. Its man god, his virgin mother, his death and resurrection, and all the elements of dramatic ritual, were in the main a restatement of the world's myths and superstitions, drawn chiefly from the exigencies of agriculture. The essentially new and original element, namely, the vividness and electrical force of the teaching of Jesus and its application in his relationships with fellow human beings, was deliberately withdrawn from circulation. The Jews and the Romans put Jesus to death. The Church and the world very nearly went one better: they almost succeeded in destroying his teaching and personality. And, in my opinion, to-day the result is that a very large part of what is politely called the Church is not the Church at all, but is simply the world, covering its naked limbs in the gaudy finery of resurrected superstitions and transformed agricultural and nature dramas and rituals which in their original form have long been discredited and abandoned, but have won a new lease of life through union with ecclesiasticism. And what about religious parochialism? On the whole, I do not see that it has been much more successful in its contest with the world. It has snatched its brands from the burning, but has very largely been unable to quench the smouldering fire in the brands themselves, with the result that you often hear it said that you need to be very careful in any business transactions with Nonconformists. They fulfil the commandment about God and Mammon by an arrangement whereby six days are devoted to Mammon and one day to God.

Meantime in all the Churches you find, if you are not blind or demented, as some critics seem to be, a great body of faith and piety: of noble living and high aspiration. Every Church has its saints, dead and living, its achievements of moral and spiritual usefulness; and dark as the world is to-day, it would have been ten times as dark but for the flickering and unsteady light which has bravely been held up by the much abused and admittedly imperfect Church of Christ.

Now the supreme question, for the sake of which I have undertaken the rather distasteful task of adversely criticising the venerable institution of which I am a product and a member, and to which I owe in every direction far more than I can hope to repay, is this: Can we upon whom has fallen the duty of being in our measure the custodians, or at least the guides and leaders, of the Church, do anything to trim the lamp, to steady and increase the illumination, in the present uncertain flicker of which the world has to read, if it is to read at all, the Word and the laws of God?

What of the two chief ideas evolved in the history of the Church, but so far so imperfectly applied—the Extensive and the Intensive? Must we choose one or the other, or seek a synthesis of both, or discard them both and discover some other principle for the successful application of the mission of the Church to the world? I was talking over this problem recently with a Wesleyan minister, in charge of a large Wesleyan central mission which has two big halls, fitted up with all the appurtenances of Wesleyan home missionary work. He admitted to me that he wondered to what extent the idea this represented was either successful, or even good if successful. The result was, he said, very largely to destroy the home as a centre of religious life, for the faithful were, evening after evening, gathered together in one or other room of the mission. He further went on to compare the imperialism of the Wesleyan Church with the parochialism of the Friends, and to estimate them in the light of the history of Jesus and the first days of the Church. He wondered, he said, if the whole extensive idea (he did not use this term) of the Church were not a departure from the very heart and soul of Christianity, and whether a movement despised and rejected, maybe, by the world, and essentially not "of the world," would not be the only way in the end of saving the world. This represents a return to what I have called the parochial and intensive view—it is, of course, not a new principle at all. For my part in that discussion I developed the extensive idea, and propose to set out the main line of my contention then, in order that I may criticise both my friend and myself.

I contended, then, that the Church had gradually surrendered, voluntarily or involuntarily, the very instruments whereby it ought to have moulded the world into the Holy Catholic Church. First the drama. It was the Church that revived drama, in its miracle and morality plays, and in having taken over and sanctified various season and nature dramas bequeathed to it from old-time superstition. But the Church did not retain the drama. It never built a theatre, and never trained first-class actors as part of its work. It dropped its miracle and morality plays, retaining only its pompous dramas of ritual, and watched the stage arise as an independent and even opposed influence. With the outbreak of Puritanism the ritual dramas were damned, and the stage was damned, and the prevailing attitude of the Church became one of violent opposition to one of the most effective instruments for influencing, for good or evil, the world. To allow the stage to slip into the control of people who meant to make money by it, and to whom the idea of benefiting or uplifting people by means of it was secondary if it was there at all, seemed to me one of the most tragic of blunders. Very much the same may be said regarding the history of the Public House. The Church frowned, rather than smiled, upon social intercourse for any other purpose than prayer or worship. The beer and spirit people very soon appreciated the situation, with the result that the beer house is the public house, and the Church is practically marooned in the ocean of the week upon the little island of Sunday. Take education, in its broad aspect. The Church was the first educator, and did great public service in that direction: but smitten with the curse of denominationalism made such an exhibition of itself that most of us pray now for secular education. But even with the passing of the education of the children from Church to State, was not there a vast field for activity in instruction in sciences and arts which are of fundamental importance to body and soul? In art and literature there has been the same story of failure to make any full use of these instruments of extension. Where "art" is tolerated it is in the main an imitative sort devoted to the interests of creed, tradition and superstition: while in literature the best brains and pens of the Church have been devoted to such problems as the accommodation on the point of a needle for angels, or whether woman was a human being, or whether God was a self-contradiction. Or if you prefer another example you have it in many of the publications of the Religious Tract Society. Consider political life, and the immense opportunities of helping forward the Kingdom of God through legislation and the creation of a healthy public opinion through the scientific (not partisan) study of and instruction in politics, and see how the Church, though it boasts of what it did in the remote past in regard to slavery, and improving the position of women (very debatable questions so far as the Church's initiative is concerned) is nearly always behindhand in its teaching, generally having made friends somewhere with the mammon of unrighteousness. It has neglected very largely to instruct its own teachers and ministers in regard to sociology, politics, and economics, with the result that when you do get a "political parson" he is generally a windbag, and rightly shunned by the most intensely religious people. And finally it has allowed the world to encroach upon its own special ground in such matters as that of personal immortality, the hidden forces and nature of the soul and personality: with the result that the people read 'Raymond' and take very little notice of the Church's teaching as to the immortality of the soul; for in the main the Church has inherited a dogma it calls "faith" and has forgotten that people do not live by the bread of ancient faiths and traditions alone, but by every word that proceedeth out of the mouth of God. The world provides the explorers even into the country of the spirit and of human personality, matters of fundamentally vital importance to the Church, while the Church looks on in astonishment and searches for texts to see whether such explorations are not infidelity to the doctrine of justification by faith.

Now had the Church been efficient and, in its best sense, businesslike in seizing all these opportunities, might it not have equipped itself with instruments wherewith it could have conquered the world?

In thinking over the discussion which I have thus summarised I am by no means confident that either of us said anything very enlightening, even if much that both of us said was true. It seems to us, looking backward over the centuries, as if the Church were really strongest, morally and spiritually, when it was despised and rejected, and before its association with the State. But was it? How do we estimate its moral and spiritual strength? By the type of life that it cultivated among the few, or by its restraining and uplifting influence upon the many? The persecution of the Church created enthusiasm and fostered magnificent loyalty, which made it possible eventually for the Church to become an immensely powerful institution, exercising sway not only over the spiritual life of men and women, but over policies and governments. In that very success its inner spring of power was defiled and to a large extent destroyed: yet is not the fact that it achieved the questionable success which led to this spiritual weakening the very criterion we apply to its vigour and utility in the time of its persecution?

Had it remained a mere handful of loyalists and enthusiasts, a perpetual thorn in the side of the world, for ever being plucked out and burned, but for ever growing into a pricking thorn again, would it ever have been possible to rank the Church as one of the great human institutions to be seriously reckoned with in world affairs? And I contend that with all its weaknesses and imperfections it is still to-day an institution which counts. Is it not inevitable that a movement inspired by the faith and ideals of the Christian Church must seek expansion: that to attempt to choose the rôle of a peculiar and despised minority would lead to complete self-frustration? On the other hand, I see quite clearly that, human nature being what it is, success and prosperity, honour and prestige, at once weaken and threaten to engulf the spiritual independence and vehemence of any revolutionary movement. All this leads me to the tentative conclusion that there is something wanting in both the ideas—extension and conquest, and intension and separation. The problem is now so vast, so intricate and so complex that it cannot be solved by the application of distinct and definite ideas, however successful they may have been in an earlier age. We all go back in the study of sociology to Greek thought and practice, and we discover there the organic theory of society, and we hope to bring a solvent to our multifarious problems in the modern world from this study. But in application the simple ideas, which represented actual facts, in a small social group like the city state of the Greeks, are utterly inadequate when you come to nations, federations and empires.

To think you can solve the social problems by uttering the magic words "organically related," when as a matter of fact the only relation oftentimes is one of repulsion and fission, is as hopeless as is the ostrich's attempt to hide itself in the desert by covering its head in the sand. So I think in regard to the immense and complicated problem of the Church and the world. What was historically a principle of success for Jesus and his first disciples is not necessarily, nor even probably, a principle of success to-day. The forces of their disposition and organisation are so different. And in passing I would suggest that this line of thought has its bearing upon the question of pacifism and resistance to evil.

I am quite prepared to believe that Jesus in his day would have refused to bear arms for any cause, and would have refused under any circumstances to kill his man (though I do not know how it is possible to prove that it was so). But much as I revere the man, and still more his teaching, I must refuse as an intelligent being to believe that Jesus's analysis of his own particular time, people and task can be universalised and applied without modification in a universe so infinitely altered in essential respects as ours to-day is.

So far the discussion has been rather theoretical and critical, and at this stage a more practical and concrete question inevitably presses forward and demands consideration. An examination and critique of principles is helpful only as a preparation for grappling with the problem of defining aims and objects. The question, then, without an answer to which no solution of the difficulties so far raised can be attempted, is this: For the sake of *what* the Church should, or does, seek either extension or intension. An attempt to answer this question and to bring the inquiry to a concrete issue, will be made in a Second Part to follow next week.

John Cyril Flower.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. Letters cannot be inserted without the writer's name, *and all private information should be accompanied by the name and address of the senders.*

REPRISALS IN WAR.

To the Editor of The Inquirer.

Sir,—It is good to read the reference to "reprisals" in last week's Inquirer, which has never failed to represent the highest and best thought throughout the war, and we may hope will now take a part in protesting against any British imitation of German methods of warfare. A strong and influential stand in Parliament against this new policy would probably be best and most effective, but the outside public can also do much, and silence on this grave matter might seem to imply acquiescence. The Fight for Right Movement has nobly sustained the highest ideals, and given inspiration through these years of serious danger—danger not only material but moral—and perhaps its leaders would be among those most likely to inaugurate or support a public protest against the lowering of British traditions and the degradation of British warfare by any futile and cruel imitation of Prussian methods, which the righteousness of our cause should be sufficient to prohibit.—Yours, &c.,

Agatha Russell.

Rozeldene, Hindhead, Surrey.
April 25, 1917.

To the Editor of The Inquirer.

Sir,—May I be allowed to thank you for your note in last week's Inquirer condemning the policy of reprisals instituted by the Government? Reprisals against Germany are useless as well as wrong. Their only possible justification would be their success, and how the killing of some civilians in Freiburg is likely to induce the Germans to alter or to curb their criminal intentions is difficult to see.

Dr. Estlin Carpenter uttered a warning note a few months ago against our forgetting the high ideals with which we entered the war, and even so "unsentimental" a person as Mr. Arnold Bennett condemns reprisals as being "a quack remedy for savagery" (see *Daily News*, 25th inst.). No, reprisals are wrong and useless.—Yours, &c.,

R. Maurice Rands.

30 *Auckland Road,*
Upper Norwood, S.E.
April 25, 1917.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is registered by the London County Council, under the provisions of Section I. of the War Charities Act, 1916.

The objects of the Fund are: (1) *To aid the Belgian hospitals and convalescent depots in France, and the Belgian military doctors at the Front in Belgium;* (2) *To maintain a Civil Hospice at Calais;* (3) *To aid the Belgian School Colonies in France.*

119th List of Subscriptions.

	£	s.	d.
Already acknowledged	16,733	5	1
J. G. F. (fifth donation) ..	1	0	0
All Souls' Church, Belfast, per the Rev. E. H. Pickering (sixteenth donation) ..	2	8	0
Bootle Free Church War Relief Committee, per Mrs. E. A. Yates (twenty-third donation)	1	8	0
Mrs. J. du Vallon (twelfth donation)	4	0	0
Mr. Geo. Banks (twenty-seventh monthly donation)	1	0	0
Nurse Copeman (eleventh donation)	0	10	0
A. J. A., Deal (twenty-sixth donation)	0	5	0
Miss Ada Fricker, Trinidad (fifteenth donation) ..	2	0	0
Mr. and Mrs. Lawrence Hall (monthly donation) ..	2	0	0
Mr. and Mrs. Harold Coventry (sixth donation)	1	0	0
Mr. J. J. Rawsthorn (seventh donation)	5	0	0
	£16,753	16	1

Parcels have been received from: J. S.; Mrs. Wm. Tangye; Miss Shaen; The Misses Thomas; Mrs. A. J. Gimson; Old Meeting Church, Birmingham (per Mrs. Lloyd Thomas); Miss Short; Miss E. M. Greg; The High Pavement Church

Sewing Society (per Miss M. Guilford); Maidstone Branch of the Women's League (per Miss G. B. Blackett); West Grove, Cardiff, Branch of the Women's League (per Mrs. Fox); Miss Evelegh; Platt Chapel Dorcas Society (per Miss Fryer).

WEEKLY NOTES.

Our readers will be glad to learn that Mrs. Bernard Allen, who was in Calais on the 20th, was uninjured by the bombardment to which the town was subjected on that night by German destroyers. During her visit she has been settling various matters in connection with the Hut, and has also been developing work in other directions. This week she expects to be in the neighbourhood of Paris, where she will help the First Aid Nursing Yeomanry in organising the new French hospital at Port-à-Binson, to which reference was made in The Inquirer of March 10.

SPECIAL WANTS.

Unbleached calico bags, 14 by 24 in. with a string run in the neck.
Helpless shirts of flannelette or flannel (*not* calico).
Pyjamas (*urgent*).
Shirts, socks, slippers, handkerchiefs.
Pants, vests.
Towels of all sorts.

For the Maternity Home at Calais :—
Layettes, on Belgian methods (patterns to be obtained here).
Chemises for women.
Warm shawls for babies.

The name and address of sender and list of contents should be enclosed in each parcel.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W. 3.

UNION FOR SOCIAL SERVICE.

ANNUAL MEETING AT LIVERPOOL.

Those who took part in the Meetings at Liverpool of the National Conference Union for Social Service (now known as the Union for Social Service of Members of Unitarian, Free Christian, and Kindred Churches), on Wednesday, April 18, under the auspices of the local District Association, could not have returned from them without a feeling of deep thankfulness that the Union had been maintained throughout this time of national stress, and afforded such high promise of well-grounded and effective service in the future. It is hoped to arrange for similar meetings under the auspices of our District Associations throughout the country, and if efforts are as well repaid in other instances as they have been in this one, they will be worth the most devoted energy. Some forty members and friends attended the Business Meeting in the beautiful library of Ullet Road Church, and a more eagerly alert and intensely interested gathering it has never been our lot to be present at. This was due in the main to the fact that there were tabled before the meeting for its consideration two documents, one of which we believe is destined to prove historic—the 'Scheme of Christian Social Reconstruction' drawn up by the Inter-Denominational Conference of Social Service Unions, so appreciatively reviewed in The Inquirer on the 14th inst., and the Union's 'Course on Social Questions,' which, we believe, and trust, will prove of real usefulness in our churches. In connection with the abundant correspondence which has reached the Union's Secretary as a result of the article referred to, it is interesting and suggestive to record that several men in training write for a copy of the Scheme, one or two evidencing in what they write how much it means to them that the Christian churches are thus co-operating together, and what new hope and encouragement it gives them to "strive on to finish the work they are in." To quote from the article in The Inquirer: "These are the splendid tasks of justice and chivalry which await us at the end of the war." Surely a scheme which can kindle such enthusiasm, and can so open out the vistas of the future, is not without relation even to the effective prosecution of this war! And those who are ministering at this time to the soul of the nation, sustaining its faith and courage and hope and charity, though they "stand and wait," are not its least faithful servants nor its least victorious warriors! We rejoice to say that this scheme was unanimously adopted in its entirety by the Annual Meeting—we trust it will be also adopted by all the Denominational Social Service Unions—thus supplying the Union with a body of fundamental principles upon which to base its work and outlining a number of urgent immediate measures of social reform to which it should bend its energies. Another matter which interested the meeting deeply was the account of the work of the Evesham Inter-Denominational Social Service Union. The Secretary of the Union was asked to write a brief account of this, to be published as a leaflet, so that action may be encouraged in other localities, and to call attention at the same time to the similar work now being done in Birmingham, Manchester, and Oxford.

The usual business was transacted, the Annual Report and Balance Sheet were adopted, and officers and committee were appointed. The Rev. W. G. Tarrant is the new President, and the retiring President, Miss Catherine Gittins, now a Vice-President, was heartily thanked for her great services, not only as President for the past two years, but for her devotion and energy in the cause from its inception. The Rev. F. H. Jones was re-elected Hon. Treasurer, and the following, in addition to the officers, were appointed an Executive Committee: Miss L. Brooks (Wilmslow), Miss Clephan (Leicester), the Rev. H. Enfield Dowson (Hyde), Miss C. Gittins (Leicester), Miss H. M. Johnson (Liverpool), the Rev. Dr. S. H. Mellone (Manchester), the Rev. Dr. S. A. Mellor (Liverpool), Mr. E. A. Smith (Oxford), and the Rev. J. M. Lloyd Thomas (Birmingham). The name of the Union has been changed: it is henceforward to be known as the Union for Social Service of Members of Unitarian, Free Christian and Kindred Churches. It is long, but it has at least the virtue of explicitness, and we do know now where we are!

In presiding over the Annual Meeting, Miss C. Gittins called attention to a change coming over the thought of the world which is of extreme importance to our work; the change from a belief that man is moulded entirely by external circumstances, and that "reason" is a sufficient motive-power for the business of life—in a word, that "external reality is the only reality"—to a faith in spiritual values, and a conviction of the supreme importance of the "internal reality." It was this "modern sense of values" which all the movements they were connected with were striving to express. The Council for Christian Witness, which had its origin in a Sunday evening meeting at Swanwick, declared in its latest manifesto that the main root of industrial unrest is not material but spiritual, viz.: the non-recognition of the personality of the worker. The same thing was insisted upon in the 'Scheme of Christian Social Reconstruction,' and it was also emphasised in the 'Course on Social Questions' just issued by the Union. It was this growing recognition of the spiritual nature of man which people meant when they talked of the revival of religion, and it was a fact full of hope for the future, for it took them back to the central principle of the Christian Gospel. This faith was the "dynamic" they needed for the work they had in hand.

The Public Meeting at night in Hope Street Church Hall, presided over by the Rev. Dr. Mellor, in the unavoidable absence of Mr. R. D. Holt, M.P., was crowded, a number having to stand. Dr. Mellor opened by giving a brief and simple account of the aim and work of the Union and of the Inter-Denominational Conference. The existence of such Unions in all the denominations of the Christian Church showed that the Christian Church as such was not altogether blind to the social problems which demanded consideration, nor altogether deaf to the social appeal. The Christian Churches were moving, and had been moving with a certain rapidity during the last few years. He called attention to the 'Scheme of Christian Social Reconstruction' as representing a minimum, if not a maximum, of agreement in all the larger denominations of Christians as to desirable and necessary reforms in our social life, and, more important still, as to the underlying principles upon which, and by the inspiration of which, all such reforms should be undertaken. It had been said that to talk of and work for social reconstruction at this time, and to hold up the banner of social idealism, was to "gamble with destiny." On the contrary, the speaker thought that there was no time like the present, and that far from being a "gamble with destiny" they should regard such action as an act of faith in God. Much of the disaster, chaos, and trouble which had descended upon modern civilisation had its roots in social conditions, false social ideals, and false social valuations. Religion was the dynamic of all real social work, and it was that for which the Union stood. He believed in the eternal value of human souls and persons, in their immortality and in their final destiny. Souls were to be valued above everything else in the world. They had to revolutionise the social order so that it should approximate more and more nearly to the Kingdom of God.

The Rev. Dr. Mellone emphasised the importance of National Service as the vital need of the country not only in time of war but also in time of peace. We should have to rebuild the social life of England as London had to be rebuilt after the Great Fire. A great opportunity had then been lost because an enlightened public opinion had not grappled with a vast town-planning problem, but had left it to an ignorant and selfish private enterprise; only Wren's churches of that period remained as an enduring possession. The speaker pointed out how utterly unprepared we had been for war. He urged that we should not be unprepared for peace. What did it mean to be prepared for peace? It was to answer that question that they had met together that evening. Their failure to prepare for peace would prove their ultimate damnation. National Service in its wider conception now included things which were not directly ministrant to the organisation of military operations, but which ministered to the general life and welfare of the people. He pleaded for a further widening of the idea of National Service until every branch of the social life of the people was directed to that one end. He pointed out some of the awful ravages in the social life which the war had made, and urged the application to our social problems of the eternal Gospel, the ideals of Christ. The infinite worth of every single human soul was now no longer mere revelation; it was a scientific fact, and should be at the heart of all our plans. National Service, in the sense in which he understood it, should be the inspiration of every task from the humblest to the greatest. The child-life of the nation represented the lines of communication between the England of to-day and the England that was to be. All that communications meant to the armies in the field, and infinitely more, that young life meant to the England that was to be. Other empires had been buried in the sands, and ours, too, would be unless we built it on the enduring realities.

The Rev. Dr. Philip H. Wicksteed inquired what was the relation between the essential life of a church and the social problems churches should seek to solve, the social sores they should seek to heal. He defined a church as being essentially a communion, a fellowship for the expression, discipline, and enlightening of the sense of spiritual values: for praise, prayer, and edification. What had the essential and eternal idea of a church to do with social service? He called special attention to the stated object of the Union: "To inspire social service with the religious spirit, and to direct the religious spirit toward social service," describing it as an admirable and wonderful statement. It was obvious that the primary business of the churches as such was with the individual character, ideals, aspirations, self-discipline, and self-realisation. It was from that end that they must approach all questions of the organisation of the social life. But the churches, he thought, had been forced by a clearer perception of the realities of life to understand that if they were to look after the expression and the discipline and enlightening of the spiritual lives and of the sense of spiritual values of their own members, they must also strive to get themselves into some intelligible relation with the great impersonal forces which dominated so much of life. We were all members not only of churches but of industrial, civic, national, and international associations primarily concerned with external and institutional relations and organisations. These two aspects of life thus distinguished should not, however, be really separated, and the various Christian Social Service Unions were an expression of a growing sense of their inter-relation. This was but an expression of a marked tendency in contemporary thought and feeling as contrasted with that of, say, fifty years ago, the growing sense that lines which we once thought could be sharply drawn seemed now to present themselves rather as related tissues of an organism, or as colours that passed into each other in a pattern. The churches had awakened to the sense of collective wrongs for which no individual was responsible, and there was a growing sense that there were things they could not bring home the responsibility for to any one person, because they arose incidentally, not directly, from people being intent on other things and not heeding or caring sufficiently about these. But it was all of them who had to heed them, and, with deliberate attempt, to deal with them. The conscience of churches had been formerly directed to defined institutions, relations or actions, such as slavery, oppression of native races, or the infamous opium traffic. A new awakening was demanded to the more penetrating and less deliberately committed wrongs of the internal industrial organisation on which our civilisation rests. It was extremely important to understand aright the machinery we criticised and wished to improve. The influence of the churches was needed in renovating personal ideals and in watching and supplementing industrial organisations. One thing, at least, the war had taught us. Was it possible that we should ever hear again that some great and vastly important purpose could not be achieved because we could not afford it? If they cared enough about anything that was of real social value, money enough could be obtained for it. The first thing to do was to care enough; to care enough, *e.g.*, as they now cared for maintaining their national existence and all it stood for. If the Christian Churches could inspire 1 per cent of the zeal for social demand which had been felt for the waging of the war, there would be no lack of money and no unemployment. The Church in the large sense was not only one of the sources but the only source of the inspiration and aspiration which would furnish the driving-force if their intelligence could perceive aright the direction in which that force should drive.

H. H. J.

(Copies of the Annual Report, Scheme of Christian Social Reconstruction and Course on Social Questions will be sent free on receipt of a post card by the Rev. H. H. Johnson, Secretary of the Union for Social Service, The Orchards, Croft Road, Evesham.)

THE ANTI-SLAVERY SOCIETY.

The Annual Meeting of the Anti-Slavery and Aborigines Protection Society was held on Tuesday, April 24, at the Conference Room, 9 Tothill Street, Westminster, Sir Victor Buxton, President, in the chair. The meeting was of special interest as it is evident that not only have the activities of the society during the past year been carried on with admirable zeal and some excellent results, but great opportunities and some very hard work undoubtedly lie before it when the time for considering peace terms is reached. The future of the native races will be vitally involved in the international agreements then formulated, and there are also grave possibilities affecting their welfare arising out of the proposals for the development of the resources of the Empire which are being brought prominently before the public at the present time. The society has asked the Government that within a definite period after peace has been declared an International Congress shall be called to consider the problems affecting the native races, and to initiate international action for the protection of their rights and welfare, and although Viscount Grey (then Secretary of State) did not think it possible to receive a deputation on the subject at the time, he promised careful consideration to any memorandum submitted. Accordingly a memorial was drawn up which was signed on behalf of the newly established committees in Scotland, as well as by the Society's officers, and an assurance of general sympathy in the proposals outlined has been received from the Anti-Slavery Societies of France and Italy, the latter society promising to co-operate in the endeavour to secure the calling of an International Conference at the proper time.

The Report deals with the action of the society in regard to the conclusions of the Commission appointed by the South African Natives Land Act of 1913, the committee having passed a resolution expressing general approval of the fundamental principle of a separation of areas for the acquisition of exclusive interests in land by natives and Europeans respectively, while resolving to press for such amendments as might remove the apprehensions of the natives and mitigate their hardships; the momentous announcement of the Government that the system of indentured labour from India to the Colonies is to be abolished within a period of five years; the measures taken for ensuring the comfort and well-being of the native labourers from Africa working in France behind the lines; the memorial addressed by the society to the Neutral Powers of Europe and to the United States on the subject of the German deportations from Belgium and Northern France; and the grave menace to native interests throughout the British Dominions and Dependencies arising from the expressed aims of the Empire Resources Development Committee.

The President, in moving the adoption of the Report, reviewed the past year's work, and gave the satisfactory information that the society had been well supported, and that they were nearer than they had ever been before to realising the ideal of making the regular

income balance expenditure. Among other causes for satisfaction he mentioned that the memorial presented to the Neutral Powers on the subject of the deportations in Belgium and France had been well received, and was not unwelcome to the Government. It had had a very wide circulation among the neutral countries, and they might hope that it had not been without effect even on the public opinion of Germany.

Lord Henry Bentinck, Chairman of Committee, expressed strong opposition to the policy of the Empire Resources Development Committee, which, in the opinion of the society, contains "every one of the vicious principles of the old Congo régime—State exploitation, monopoly of vegetable products, and the diversion of revenue from the colony, which, if carried out, cannot fail to reduce the native to servitude." In his opinion the question which stood out above all other questions was the possibility of establishing a perpetual peace of the world after the war on the basis of a free federation of communities, but that, he thought, was not possible with a ring fence round the British Empire. Were the natives of South Africa, he asked, to be treated as producers or wage-earners? Were they to be confirmed in their rights and privileges, encouraged to become industrious citizens by education and by instruction in all those arts of civilisation which would tend to increase their wants and so make them industrious members of their community, or were they to be dispossessed of their property and regarded as mere labourers? There was, he was sorry to say, a movement on foot in this country to take away from the natives the rights which had been conferred upon them, and to depart from the honourable principles upon which the British Empire was founded, namely, that the Government should exist for the good of the governed.

Mr. J. H. Harris pointed out that the President of the Rhodesian Chartered Company, which claimed the whole of the land of Rhodesia as the property of the shareholders of that Company, and the Chairman of the Empire Resources Development Committee were one and the same, and that the main principles of the Rhodesian Chartered Company were found in the programme of the committee.

Mr. E. D. Morel read some extracts from the literature published by the Committee, which bore out his statement that the society is faced with the biggest task it has ever tackled in opposing the principles therein laid down. The State was to be in partnership with a financial corporation for the exploitation of the native races, and the profits derived from this huge undertaking were to help to pay the cost of the war and to enrich investors of capital. All the past Colonial tragedies of the world had their root in that system, and if it was carried out, backed as it was by the most powerful interests, and making an insidious appeal to the working classes as a means of paying for the war, it would involve the repudiation of hundreds of agreements and treaties and their conversion into "scraps of paper."

Sir Herbert Sloley, a well-known South African administrator, who has lately visited the native labour camps in France, gave a most satisfactory account of the conditions prevailing there, and his words had all the more weight as he was formerly, on his own statement, opposed to the introduction of native labour into Europe. In spite of the exceptionally severe winter, the health of these men from warm climates has been remarkably good, and the hospitals attached to the camps are nearly empty. The labourers have good clothing, a plentiful food supply, and comfortable sleeping accommodation, and the officers, all of whom are South Africans with a thorough knowledge of native character, are on the best of terms with their men. Evening schools have been started, new schemes are being organised with a view to providing occupations and amusements for the long, light evenings, and facilities are given to chaplains, and others interested in the social, moral, and religious well-being of the battalions for their important work.

MEN AND MOVEMENTS.

The Rev. Henry Gow has in the press twelve sermons selected from those preached by him during the last year or two at Rosslyn Hill Chapel, Hampstead, or Manchester College, Oxford. The book will be published by the Lindsey Press under the title of 'Out of the Heart of the Storm, and Other Sermons.' It is hoped that the volume will be ready before Whitsuntide.

The *Transactions* of the Unitarian Historical Society will be published in the course of a week or two. Mr. Ronald P. Jones, M.A., has designed a special cover for the *Transactions*. The editor, the Rev. W. H. Burgess, contributes an informing introductory article on 'Work in the Field of Unitarian History.'

With the exception of the Chairman, Dr. Carpenter, the speakers at the Public Meeting on Wednesday evening, May 30, are all new to the Essex Hall platform. Our own younger ministers will this year be represented by Mr. Anderton and Dr. Rattray. The Master of Balliol takes a large and active interest in public affairs, and an address by him on the 'Reorganisation of the Religious Life of the Country' is sure to prove a helpful and inspiring utterance.

The excellent and wholesome practice of inviting a woman to speak at the most largely attended meeting of the week will again be followed. This year the speaker will be Prof. Caroline Spurgeon, who holds the Doctor's Degree of the University of Paris; she is Professor of English Literature, University of London—Bedford College, where she lectures, being a constituent part of the University. Miss Spurgeon is an attractive and interesting speaker; and in dealing with the 'Reorganisation of the Religious Life of the Country' she will speak from an independent and personal point of view.

NEWS OF THE CHURCHES.

Birmingham. — The Rev. Arnold H. Lewis, of Pendleton, has accepted the pastorate of Waverley Road Church, Small Heath, and expects to begin his ministry there after Whitsuntide.

Blackpool: South Shore.—The congregation has suffered a grievous loss in the sudden and unexpected death of Mrs. Lucy Bowles, wife of Mr. J. J. Bowles. The Rev. B. C. Constable officiated at the funeral on April 18, and paid a high tribute to her memory. She was a most useful and helpful member of the church, and won the esteem and affection of all by her gentle ways, and her kindliness to everybody. Her loss will be irreparable.

Bolton and District Sunday School Union.—The spring conference of the Bolton and District Unitarian Sunday School Union was held at Hindley on Saturday, April 21. At the evening meeting Mr. Walter Redfern, of Atherton, occupied the chair, and an address was given by the Rev. J. Jeremy, of St. Paul's Congregational Church, Hindley, on his experiences whilst ministering to the troops last summer on the Somme front. He related many details showing how the Y.M.C.A. and other huts close behind the fighting line supply the various bodily and intellectual needs of the men, and how even a cup of tea has a spiritual value to weary men. He pointed out that in the great majority of cases the effect upon the men's mind when first entering the danger zone, where they might meet death any moment, was to bring a vision of home and all that home meant, and the fear of death was secondary. He spoke with pride of the fine congregations it was possible to obtain for religious worship up the line, and what a revelation it was to see men at their devotions and to hear their thoughtful, reverent, and splendid singing. At the base it was most difficult to get men to attend service. His conclusions as to the effect of this work upon the soldiers may be summarised according to the various types of men. The men who previously attended churches have had their experience deepened, and their religious belief is a nobler thing. They will come back with new ideas about religion, and they will want us to apply our Christianity more than we have done before, and to show that we really believe the religious truths we profess to possess. They will require us to show a daring and heroic spirit in our religion, and to carry the principles into the various spheres of life. Many of the men who were out of touch with the Church and critical of all savouring of Christianity will become less critical, and whilst their entry into the Church may be delayed, they have received another ideal. A very great number will be just as indifferent to religion as before the war, the latter having done nothing to better their religious thoughts or outlook. He regretted to say that a great number would come back in a worse form, having succumbed to the many temptations of a military and Continental life. He described as sheer humbug the statement of Mr. Arthur Henderson that men would meet no new temptations in joining the Army. There was very little real drunkenness, but men had come into touch with the worldly side of life such as they had never seen at home, and great numbers had succumbed. Although he saw nothing like a revival or new movement towards religion, the thought of great hope lay with the men who had gone from our churches and schools.

London Sunday School Society.—The twenty-second Annual Musical Festival was held at Essex Hall on Saturday, April 21, presided over by the President, Mr. Harold Titford. There were com-

petitions among four junior choirs and six senior choirs, the former for the possession of the Society's shield and the latter for the banner. In the junior section, the competitors were Ilford, Mansford Street (Bethnal Green), Newington Green, and Bell Street. The adjudicator, Mr. W. Seemer Betts, chose as a test piece 'Baby's Asleep,' and each choir also sang a piece of its own selection. The competition was very keen, and there was a difference of only one or two marks between the various choirs when arranged in order of merit. The shield was awarded to Newington Green (Conductress, Miss L. Whitbread) with 149 marks, and the second place to Bell Street (Conductress, Miss E. Harris), with 140 marks. This latter choir was last year's winner. In the senior section, the selected piece was 'The Song of the Summer Wind,' and each choir again selected its own piece. The choirs competing were Newington Green, Mansford Street, Highgate, Stratford, Dingley Place, and Ilford. There was again keen competition, and out of a total of 200 marks there was a difference of 40 between the first and the last choir. Highgate (Conductress, Miss V. G. Withall) was awarded first place and the banner, with 186 marks, and Stratford (Conductress, Miss Williams) second place with 169 marks. A concert, consisting of items contributed from various schools, was held during the evening.

North Cheshire Unitarian Sunday School Union.—The Annual Conversazione was held at Oldham on Saturday last, and, taking into consideration the present difficulties of travelling, was very well attended, about 130 persons being present at tea from the various schools of the Union. A meeting of the Committee for the transaction of business was held in the afternoon, the President, the Rev. A. Thornhill, taking the chair at this and at the evening meeting. At the latter, the President in his address dealt with the Elder Scholar problem, urging that steps should be taken to foster an earlier entry into Church fellowship. The following resolution was enthusiastically passed on the motion of the President, seconded by Mr. A. Slater (hon. secretary), and supported by Mr. R. Firth: "The members of the North Cheshire Unitarian Sunday School Union, meeting on the 50th Anniversary of his first sermon as minister of Hyde Chapel, Gee Cross, by the Rev. H. E. Dowson, B.A., desire to heartily congratulate him and Mrs. Dowson on the recent celebration of their Golden Wedding, and the completion of fifty years devoted service as minister of Hyde Chapel and Sunday school. They gratefully recall the intense and unfailing interest always taken by Mr. and Mrs. Dowson in the Sunday schools of the Union, of which Mr. Dowson acted as President for twenty-five years, and of which Mrs. Dowson has also been President. They sincerely hope that for many years the members of the Union may have the pleasure of welcoming them at the meetings of the Union, at so many of which they have been a source of inspiration and power." The President offered a hearty welcome to Mrs. Atack, who was present as representative of the Manchester District Sunday School Association, and who delivered an interesting address, speaking more particularly to the young women and girls in our schools. During the evening a programme of songs and recitations was given by the Oldham friends, and at the close hearty votes of thanks were given to the Oldham friends, to Mrs. Atack, and the chairman.

NOTES AND JOTTINGS

President Wilson's Historic Speech to Congress.

President Wilson's speech to Congress, declaring war on Germany, has been reprinted, in response to numerous requests, in red and black letter, with a facsimile of the President's signature and his portrait on the cover, and it is being sold on behalf of the British Committee for the Celebration of the Centenary of Peace between Great Britain and the United States of America. The organisation is allied with several committees in the United States and Canada, and the inauguration of memorials under its auspices will be carried out after the war. Orders should be sent to the Secretary of the British Committee, 1 Central Buildings, Tothill Street, Westminster, S.W.1.

The Author of Esperanto.

Dr. Ludwig Zamenhof, the inventor of Esperanto, who has just died at Warsaw at the comparatively early age of 58, was a Russian, an oculist by profession, and the son of a schoolmaster of Jewish race, who began life at Bialystok—a place where Russian Polish, German, and Yiddish are everyday languages. It is said that he could read and write well at the age of 4, and during his schooldays at Warsaw social problems, especially those concerned with race and nationality, greatly interested him. The unfriendliness between the men of different nationalities which he so often witnessed made a great impression upon him, and he came to believe that the adoption of a language common to them all might be one of the most effectual means of breaking down the barriers between them. At first he thought it might be Yiddish, or a revival of Latin or Greek, but finally he evolved eclectically the auxiliary language now known as Esperanto, and in spite of the adverse counsels of his friends, who gave the sort of advice with which all "impractical idealists" are familiar, he managed to publish his first textbook in 1887, when he was still quite a young man. He took the pseudonym "Dr. Esperanto"—"esperanto" meaning "one who hopes," and that is how the name which is now so well known came to be given to the new international language. The story of the progress of the Esperanto movement is very interesting, and it is satisfactory to know that Dr. Zamenhof reaped the fruit of his labours, and was the recipient, during the later years of his life, of many favours and distinctions at the hands of royalty, municipalities, and educationalists. The little Russian doctor was a singularly modest man with charming manners, and his industry was prodigious.

The Growth of Prohibition.

During the past three months some remarkable victories for Prohibition have been secured, which are recorded in the current *International Record*. The Government of Denmark, after prohibiting the use of Danish corn and potatoes in the manufacture of alcoholic liquors, have now prohibited the liquor traffic throughout the whole country in order to preserve the food of the people In France and Norway the manufacture and sale of all spirits are now prohibited, and the manufacture of other intoxicants has been greatly reduced. Similar action is reported from Germany, Austria, and other countries. The United States is forging ahead. Congress has passed a number of most important measures against the liquor traffic, one of which enacts prohibition for the District of Columbia, including the Capital city of Washington. Measures have also been taken to protect Prohibition States from the shipment of liquor from Licence States, and from the entry, through the U.S. mails, of all liquor advertising matter, in newspapers, circulars, &c. Utah, Indiana, and Wyoming have adopted Statutory Prohibition, thus making twenty-six Prohibition States, and six or eight other States have decided to take a referendum at the next election on State-wide Prohibition. In addition to this, the members of both Houses of the new Congress are stated to be largely in favour of submitting the question of a National Prohibition Amendment to the several States.

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BRITISH & FOREIGN UNITARIAN ASSOCIATION.

WHIT-WEEK MEETINGS, 1917.

President: Rev. Dr. CARPENTER.

Tuesday Evening, May 29.

RELIGIOUS SERVICE.

Essex Church, Notting Hill Gate, 7.30.
Devotional Service:
Rev. C. M. Wright, M.A.
Preacher: Rev. W. H. Drummond, B.A.

Collection for Funds of the Association.

Wednesday Morning, May 30.

ANNUAL BUSINESS MEETING.

Essex Hall, Essex Street, Strand, 11 A.M.
The Report; Election of Officers and Committee; Resolutions and other Business.
The President, Dr. Carpenter, in the Chair.

Wednesday Evening, May 30.

PUBLIC MEETING.

Essex Hall, Essex Street, Strand, 7 P.M.
Addresses on
'The Need and the Opportunity for the Reorganization of the Religious Life of the Country.'
Rev. Dr. Carpenter in the Chair.
Speakers: The Master of Balliol (A. L. Smith, Esq., M.A.), Prof. Caroline Spurgeon, Doc. Univ. Paris (Bedford College, University of London), Rev. Neander Anderton, B.A. (Monton), Rev. R. F. Rattray, M.A., Ph.D. (Hindley).

Thursday Evening, May 31.

CONVERSAZIONE.

Essex Hall, Essex Street, Strand, 8 P.M.
The President will receive from 8 to 8.30.
Tea and Coffee, Small Hall, from 8.30.
Tickets 1/- each, may be had at the Book Room.

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May.

6. Rev. FREDERICK HANKINSON, of Kentish Town.
13. Rev. A. W. FOX, M.A., of Todmorden.
20. Rev. HAROLD RYLETT, of Tenterden.

LONDON DOMESTIC MISSION SOCIETY.

THE EIGHTY-SECOND ANNUAL MEETING will be held at LINDSEY HALL, THE MALL, KENSINGTON (nearest station Notting Hill Gate), on TUESDAY, MAY 8, at 8 o'clock.

Chairman: **Mr. Charles Martineau. Dr. Philip Wicksteed, Mrs. Wallace Bruce, Mrs. Sydney Martineau,** the **Rev. H. Gow,** and **Mr. Philip Roscoe** will address the Meeting.

FRANK K. FREESTON,
Hon Sec.

Tea and Coffee at 7.30.

LONDON DISTRICT UNITARIAN SOCIETY.

ANNUAL MEETING at ESSEX HALL, Essex Street, Strand, on MONDAY, MAY 14, 1917. Speakers: The President, Dr. C. HERBERT-SMITH, Mrs. SYDNEY MARTINEAU, Mr. H. G. CHANCELLOR, M.P., Rev. A. A. CHARLESWORTH, Rev. J. ARTHUR PEARSON, Rev. R. TRAVERS HERFORD, and others.

Your presence and support is cordially invited.

7 p.m. Tea. 7.30 Meeting.

ALAN FORBES, *Acting Secretary.*

SAMUEL JONES' FUND.

The MANAGERS meet annually in October for the purpose of making grants. APPLICATIONS must, however, be in hand NOT LATER than MONDAY, JUNE 4, and must be on a form to be obtained from the Secretary, CHAS. E. MARSHALL, 38 Barton Arcade, Manchester.

GRESHAM COLLEGE, Basinghall Street, E.C.—LECTURES IN RHETORIC will be delivered by Prof. FOSTER WATSON, D.Lit., M.A. Subject, 'Colonial Literature.'

Tues., May 8. Earliest Colonial Literature.
Wed., May 9. Growth of Colonial Literature.
Thurs., May 10. Colonial Character-Study.
Fri., May 11. Colonial and Imperial Literature.

The Lectures are free, and begin at 6 P.M.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to *The Publisher*, 13 Bream's Buildings, E.C.4, not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted unless instructions are received to the contrary by Thursday midday.

SUNDAY, May 6.

LONDON.

Acton, Creffield Road, 11.15, Rev. H. C. Horsley, M.A.

Bermondsey, Fort Road, 6.30, Mr. S. P. Penwarden.

Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. W. J. Piggott.

Brixton, Unitarian Christian Church, Effra Road, 11, Rev. W. Copeland Bowie; 7, Rev. H. C. Horsley, M.A.

Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. W. Chynoweth Pope.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. Weatherall, M.A.

Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. D. Basil Martin, M.A.

Forest Gate, Upton Lane, 11 and 6.30, Mr. J. Begg.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. B. Lister, M.A.

Hampstead, Rosslyn Hill Chapel, 11 and 6.30, Rev. Joseph Wood.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. Charlesworth.

Ilford, High Road, 11 and 6.30, Rev. A. H. Biggs, M.A., LL.M.

Islington, Unity Church, Upper Street, 11, Rev. D. Delta Evans; 7, Rev. J. Vint Laughland.

Kentish Town, Clarence Road, N.W. No Morning Service; 6.30, Rev. F. Hankinson.

Kilburn, Quex Road, 11 and 6.30, Rev. J. Arthur Pearson.

Leytonstone, Haydn House, 63 Fairlop Road, 6.30, Miss Maud M. Burtt.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. Gordon Cooper, M.A.

Peckham, Avondale Road, 11 and 6.30, Rev. R. T. Herford, B.A.

South Norwood, League House, 141 Portland Road, 7, Mr. Frank G. Fincham.

Stoke Newington Green, 11.15 and 7, Dr. Lionel Tayler.

Stratford Unitarian Church, 11, Mr. J. P. Rosling; 6.30, Miss Theodora Wilson Wilson.

University Hall, Gordon Square, W.C., 11.15, Rev. Frederick Hankinson.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. Tarrant, B.A.

West Hampstead, All Souls, Weech Road, Finchley Road, 11.15, Rev. Edgar Daplyn.

Wood Green, Unity Church, 11 and 6.30, Rev. G. Coverdale Sharpe.

Woolwich, Lecture Hall (Co-operative Stores), Herbert Road, Plumstead, 6.30, Rev. D. Delta Evans.

Aberystwyth, New Street Meeting House, 11. Supply.

Bath, Trim Street Chapel, 11 and 6.30, Rev. A. C. Fox, B.A.

Birmingham, Old Meeting Church, Bristol Street, 11 and 3.30, Rev. J. M. Lloyd Thomas.

Birmingham, Church of the Messiah, Broad Street, 11 and 6.30, Rev. Lawrence Clare.

Blackburn, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. Hall.

Bournemouth, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. Davis, B.A.

Brighton, Free Christian Church, New Road, 11 and 6.30.

Bristol, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. Tudor Jones.

Buxton, Hartington Road Church, 11 and 6.30, Rev. G. Street.

Cambridge, Assembly Hall, Downing Street, 11.30.

Chatham, Unitarian Church, Hamond Hill, 11 and 6.30, Mr. F. Cottier,

Chester, Matthew Henry's Chapel, 11 and 6.30, Rev. D. J. Evans.

Clifton, Oakfield Road Church, 11 and 6.30, Dr. G. F. Beckh.

Dean Row, 10.45, Rev. Dendy Agate, B.A.

Dover, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. Ginever, B.A.

Dublin, Stephen's Green West, 12 and 7, Rev. E. Savell Hicks, M.A.

Dudley, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. Glyn Evans.

Exeter, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. Bloor, B.A.

Gee Cross, Hyde Chapel, 11 and 6.30.

Hastings, South Terrace, Queen's Road, 11 and 6.30, Rev. E. Lockett.

Hindley, Nr. Wigan, Market Street, 10.30 and 6.30.

Horsham, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. Jones.

Hull, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. Falconer, B.Litt.

Leeds, Mill Hill, 10.45 and 6.30, Lieut.-Col. C. Seymour Bullock.

Leicester, The Great Meeting, 11 and 6.30, Rev. J. W. Lee.

Lewes, Westgate Chapel, 11 and 6.30, Rev. J. M. Connell.

Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Rev. F. K. Freeston.

Liverpool, Bootle Free Church, 11 and 6.30, Rev. W. Stephens.

Liverpool, Hope Street Church, 11 and 6.30, Rev. Dr. Mellor.

Liverpool, Ullet Road, Sefton Park, 11 and 6.30, Rev. J. C. Odgers, B.A.

Maidstone, Unitarian Church, Earl Street, 11 and 6.30, Rev. Alexander Farquharson.

Manchester, Cross Street Chapel, 10.45 and 6.30, Rev. Douglas Walmsley, B.A.

Manchester, Platt Chapel, 11 and 6.30, Rev. W. Whitaker, B.A.

Manchester, Sale, 11 and 6.30, Rev. W. S. McLauchlan, M.A.

Nantwich, Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. Park Davies, B.A., B.D.

Newcastle-on-Tyne, near Free Library, 10.45 and 6.30, Rev. W. H. Lambelle.

Newport, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. Ruddle.

Oxford, Manchester College, 11.30, Rev. H. Gow.

Portsmouth, High Street Chapel, 11 and 6.45, Rev. G. W. Thompson.

Portsmouth, St. Thomas Street, 6.45, Rev. T. Bond.

Sheffield Upper Chapel, 11 and 6.30, Rev. C. J. Street, M.A., LL.B.

Sidmouth, Old Meeting, High Street, 11 and 6.30, Rev. T. Bowen Evans, M.A.

Southampton, Church of the Saviour, London Road, 6.30, Rev. Victor Moody.

Southend, Darnley Road Church, 11, Miss L. G. Ackroyd.

Southport, Portland Street Church, 11 and 6.30, Rev. R. F. Rattray, M.A., Ph.D.

Torquay, Unity Church, Montpellier Road, 11 and 6.30, Rev. Joseph Worthington, B.A.

Tunbridge Wells, Free Christian Church, Dudley Road Institute (side entrance), 11.15 and 6.30, Rev. S. Burrows.

Wallasey, Memorial Church, Manor Road, 11 and 6.30, Rev. A. Ernest Parry.

Warwick, High Street Chapel, 11.15 and 6.30, Rev. Gardner Preston.

West Kirby, Meeting Room, Grange Road, 11 and 6.30.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. Ramsden Balmforth.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. Wilfred Harris, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. Wyndham Heathcote, B.A.

Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. Sinclaire, M.A.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, corner of Fernwood Road and Fisgard Street, 11.

WINNIPEG, CANADA.

All Souls Church, 7, Rev. Horace Westwood, D.D. Sunday School, 3.

DEATHS.

Hirsch.—On April 24, killed in action, Captain D. Philip Hirsch, Yorkshire Regiment, elder son of Harry and Edith Hirsch, of The Grove, Westwood, Leeds.

Isaacs.—On April 26, at Rosemount, Branksome Park, Bournemouth, Charles Isaacs, J.P., aged 74 years.

CHANGE OF ADDRESS.—Rev. J. W. BISHOP, late of Manchester and Preston, to OAK BANK, BEACH ROAD, OLD COLWYN. Will be open for occasional Pulpit supply.

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THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** *All letters and manuscripts for the Editor should be sent to* 23 *Cannon Place, Hampstead, N.W.*3. *They must reach the Editor not later than Wednesday evening for publication the same week.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

DR. HELFERICH, addressing the Reichstag, has declared that these are "the decisive weeks" of the war. Of course he put a good face on it, but we know enough by this time to discount all boastings on one side or the other. The vital point is whether we have now really approached the supreme crisis of this struggle. By all the signs that we can discern, it would appear so. The extreme violence of the fighting on the Western front, the feverish energy thrown into the submarine attack on our commerce, and the repeated urgency of the appeals to their people by German leaders to hold out but a little while longer, for all will soon be over and victory secured, combine with many other tokens, less obvious but no less significant, to indicate that the hour is probably close upon us when the fate, not of empires only, but of mankind's future, will be decided. We do well to brace all our powers to meet such an hour as becomes a manly people. When the soldiers line up on a mined ship, steadfast, even cheery, we praise them as heroes. Something of heroism is now called for, in our daily life and bearing. Above and through all our work and civil arrangements and tireless invention, a valorous mood becomes us all, the mood that makes of effort, however strenuous, a welcome thing, that accepts privation as but a small price to pay compared with the aim in view, and that bears bravely and submissively, if still with sorrow unspeakable, the sacrificial blows that fall upon the heart.

* * *

MEANWHILE, as a refreshing example of a confidence that advancing years have, happily, no power to quench, we may quote here Lord Channing's note to the newspapers this week:—

> The motto of all patriots of all parties to-day should be: Unity, toleration, an open mind, unshakable faith, unhesitating loyalty, devotion, endurance. We now have all America, North and South, united from Pole to Pole, whole-heartedly resolved that the world shall win this world-war for liberty and civilisation. That should dispel fretful doubts here and everywhere. We shall win through on submarines. We shall win through on food. We shall win through on Ireland. This is no time for disintegrating criticism. It is a time for every brain and will to help.

* * *

WORDS also from Dr. William Ellery Channing, great-uncle of Lord Channing, come to mind; we have little doubt they have already been recalled by our American brethren; they are well worth recalling by us all:—

> If, however, after long, forbearing, and unavailing applications to justice and humanity, the friends of freedom should be summoned, by the voice of God within, and by His providence abroad, to vindicate their rights with other arms, to do a sterner work, to repel despotic force by force, may they not forget, even in this hour of provocation, the spirit which their high calling demands. Let them take the sword with awe, as those on whom a holy function is devolved. Let them regard themselves as ministers and delegates of Him whose dearest attribute is mercy. Let them not stain their sacred cause by one cruel deed, by the infliction of one needless pang, by shedding without cause one drop of human blood.

* * *

HIS MAJESTY THE KING has issued an appeal, stately, but urgent, calling upon all faithful and loving subjects to restrict themselves voluntarily in the amount of their daily grain food; and we are assured on the highest authority that, in this matter, King George is already practising personally the restriction for which he asks. By way of reaching the attention of the widest possible number of his subjects he has taken the step, unprecedented we believe, of directing that this royal proclamation be read in all churches and chapels in his kingdom on the four ensuing Sundays. The effect of such iteration may perhaps be a little trying—to those who attend service every Sunday; but, seeing that apparently there still exists a vast amount of ignorance as to the gravity of the situation and the need for rigid self-control, we cannot doubt there will be a ready compliance with this unusual royal request, and a diligent diffusion after the services of this part, at least, of what has been said at them.

* * *

THERE were sure to be mistakes in the attempts made to organise the supply and distribution of food in this country; it is certainly no use fretting about them. Most of us, we suppose, could relate experiences and observations illustrative of the odd results of some of these efforts. Unfortunately, the comic element is far from the only one. Our various controllers should really be sufficiently educated by now in regard to the main factors in the problem which has elicited such various experiments, and all decent citizens should be willing to comply with duly considered regulations made in the national interest. A good many of us,

evidently, are largely incapable of thinking out the matter for ourselves, or we have not the facts ; the least we can do is to abstain from hindering progress by a spirit of foolish levity. Perhaps some of our readers have heard more than enough on "food economy" to last them to the end of the war, however distant it may be ; but it is certain that a large proportion of our people have much to learn on the subject, and it is the duty of those who know to enlighten those who are ignorant.

* * *

As a step, belated enough some of us think, toward a sane use of our resources, the Government has just ruled out race meetings, and put the race-horses on rations. Of course, there are people who will suffer by the change ; and one may regret the fate of Newmarket without repressing a feeling of satisfaction that raucous hosts of betting men will no longer invade the railway stations, or flaunt defiance of the petrol restrictions, on their way to the sports by which alone, it is said, the breed and stamina of the noble animal can be secured in this country. Oats being thus dealt with, what about barley ? Will brewers and distillers manage still to hold their entrenched position against the arguments, not of mere fanatics and faddists, but of the matter-of-fact economists ? It is, no doubt, a somewhat puerile and mischievous thing to say, as we hear now and again : "When the Government stop the waste on beer and whisky, I shall believe there is reason to economise ; till then I shall have everything I can get as usual." Silly as we may deem that sort of thing, is not the silliness of a "control" that still permits so much perversion of food material vastly greater ?

* * *

In this connection, we have been asked to call special attention to the "London Rally" in support of the "Strength of Britain Movement," the immediate object of which is to demand war-time prohibition of alcoholic drinks. A series of meetings, beginning May 3 and ending May 19, has been arranged to be held in different parts of the metropolis, the concluding meeting to be at the Albert Hall, when speakers so diverse as the Bishop of London and Mr. Harry Lauder will support the appeal for this measure of national self-defence. Full particulars as to dates and places of meeting may be obtained from the Secretary, Room 27A, 15 and 16 Farringdon Street, E.C. 4, where also tickets, in any numbers, can be had for the Albert Hall meeting. We heartily commend this agitation to the support of all who are convinced that the adoption of a policy which has been so beneficial and honourable to our ally, Russia, is overdue at home. Those who are not yet convinced, even at this crisis in the food problem, had better send to the office indicated for its leaflet, 'The Greatest of the Three.'

* * *

The visit of Dr. A. C. Benson to the City Temple was a notable incident in the enterprising and broad-minded interim programme arranged for the congregation until the arrival (for Whit Sunday) of the minister-elect, the Rev. Dr. Joseph Fort Newton. *The Christian Commonwealth* states that people had to be turned away for want of room last Sunday morning. Those who are familiar with Dr. Benson's books—and who is not ?—will hardly need to be told that his theme was the strengthening of the inner life and its persistence under many forms, or that, in his own quiet way, he spoke comfortably to disturbed souls. He declared his conviction that, far from the war having demonstrated the weakness of religion, it had proved what an immense amount of religion there is among us—duty, self-sacrifice, kindness—only that we do not recognise it as religion.

* * *

On the one hand, said Dr. Benson, we have men mournfully clinging to old elaborate forms of faith, and saying sadly that the life seems to have departed from them, and that they are little regarded ; on the other hand we have men acting and living eagerly by what is true Christian principle, and yet disclaiming the name of Christians, or only claiming it shamefacedly. "Yet what matters is the thing and not the name ; and the great movement of English hearts, here and across the sea, is to resist unrighteousness, and to sacrifice everything, comfort, health, and life itself, in that one cause. If that is not Christianity, I do not know where it is to be found."

* * *

India, South Africa, and Newfoundland were ceremonially received by London in the persons of distinguished representatives on Tuesday, when the freedom of the City was conferred upon them. Gratifying and reassuring as it may be to hear from such representatives expressions of cordial adhesion to the Mother Country in her present great struggle, the important thing is always to recognise and enforce the principles by which, and by which alone, such loyalty has been won and is to be retained. The Maharajah of Bikanir in an eloquent speech, after referring to the common dangers, efforts, and sacrifices shared in the war by India and Great Britain, repudiated the view, once generally expressed, that India was "held by the sword." "We should all be sorry to hold that view," he said. "No ; British rule in India rests on much firmer foundations than force. It is based on principles of justice and equity, humanity and fair play."

* * *

Lieut.-General Smuts, the celebrated South African officer, for whom, it is said, a high military post is now waiting in the very thick of the conflict, referred to the progress already made in South Africa under General Botha towards building up a new nation in that land, freed from the difficulties and antagonisms of the past. He said no doubt the enemy, in forming his plans, calculated on the aversion of the great daughter nations of the Empire to be mixed up with the feuds and disputes of ancient Europe. But they had without hesitation come forward, not simply to help the Mother Country, but to defend the cause of liberty throughout the world. He had perfect confidence in the victory of that cause, though weeks and months of difficulty and anxiety might yet be before us. Even Germany herself, he believed, would "have to be redeemed in this great struggle....He had seen freedom go under, but he had also seen it rise again. He had seen a small and beaten people like his own rise and fight for the same freedom again ; but no longer for themselves alone, but for the whole of the races of the world. He hoped freedom would be the ruling light which would guide us to victory ahead."

* * *

At the meeting of Convocation this week, the Archbishop of Canterbury said the number of clergy who had been sent to do service of a moral and religious kind in the forces and other national services was over five thousand. Many had volunteered also for various industrial posts, thus liberating men for the army. With regard to the question of "reprisals," the House set aside the plea of the Bishop of Exeter, who, while disapproving of reprisals on non-combatants —"they were a horrible and detestable remedy"—was "loth to hamper the Government in the matter." After a brief discussion it was decided, on the motion of the Bishop of Ely, to reaffirm solemnly the resolution passed over a year ago, expressing the conviction that the adoption of reprisals as a mode of retaliation, even for barbarous outrages, would permanently lower the standard of honourable conduct between nation and nation. Good !—but, indeed, what other could decent men say ?

WOMAN AND THE CHURCH.

It is surely an amazing thing that at the very moment when women were giving incontestable proof of their capacity for full citizenship and for an equal share in the realm of Government as well as in the realm of the home, the women members of the Church of England should have received a decided rebuff from our ecclesiastical authorities. The "National Mission of Repentance and Hope," started with a good deal of parade and much advertising, seemed a movement in which women might exercise considerable influence. Services and meetings addressed by men for men only were plentifully arranged. But there are many subjects which specially touch the life of women demanding the most serious attention. It was therefore arranged that there should be services and meetings addressed by women and for women only. But not in church—not in a consecrated building! Yet on all hands it is confessed that women are the backbone of the Church, its most loyal disciples, its most active workers, its most generous supporters. And the remarkable gifts of speech and organisation which women in recent years have developed pointed them out as eminently fitted to take a leading part in a religious crusade. Still, not in church, not in a consecrated building. At the mere suggestion an outcry and hubbub of angry protest filled the air. Women speak in church! How unscriptural, how disorderly, how unheard of! St. Paul was brought in by a section of the clergy to rout the poor bishops who had already given their sanction to the proposals. The bishops meekly succumbed to the clamour and offered a compromise. Yes, women might speak to women even in the parish church, but not from the pulpit, nor the lectern, nor the chancel, nor the chancel steps! In some dark corner of one of the transepts, or away near the door, a woman might be allowed to address her sisters, but the specially sacred places of the church must be preserved for man. Needless to say, many women fully qualified for this service regarded the offer as an insult. When one thinks of Mrs. Creighton, or Mrs. Humphrey Ward, or Miss Maude Royden, or Miss Underhill, and many other equally cultured women, excluded from places where raw young curates unblushingly exhibit their rawness every Sunday, one can understand the smile of derision on the outsider's face, and the feeling of pain and dismay in the heart of many a well-wisher, both within and without her borders.

Moved by some such feeling Canon Streeter and Miss Picton-Turbervill have joined in the publication of a little book of essays entitled 'Woman and the Church,'* in which they plead for a reconsideration of the position of women in the Church, and especially for their admission to a recognised and active share in its preaching and pastoral work. The book consists of four essays, two by each writer, and is an ably conducted argument and plea for a much needed enlargement of the ministerial office. The writers are extremely moderate in their proposals. For the present, at any rate, they exclude any idea of admitting women to the priesthood. They do not even ask that women should be ordained as deacons. The chancel is still

> A little garden walled around
> Chosen and peculiar ground.

It is the pulpit alone which is to be opened to women—and then only to women duly licensed to preach by a bishop. The Church is asked, in a Foreword by the Bishop of Durham, to give this modest claim "respectful attention." Episcopal caution could scarcely go farther. Yet when we give a glance backward it would seem that this is not such a strange innovation as at first appears. The Church has had its distinguished abbesses, like St. Hilda of Whitby and St. Juliana of Norwich; its distinguished revivalists and statesmen, like St. Teresa and Catherine of Sienna. In England, two of our religious societies have enriched to no small extent the spiritual life of the whole community by the preaching of women. In the Society of Friends women have from the first taken an equal share with men in religious exhortation. The Salvation Army owes its birth very largely to the spiritual fervour and gifts of speech of a remarkable woman, Catherine Booth; its ministry has been all along very largely that of women. At this time of day he would be a bold man who held that the spirit of God is given according to the sex of the recipient. This is not a question of women's "rights." Men and women do not preach the Gospel to vindicate their personal rights. "It is rather," writes Canon Streeter, "whether the fullness and many-sidedness of the Christian message is ever likely to be adequately presented to the world by a Church in which women are excluded from pastoral and preaching activity." It is an unfortunate sign of the times that women with gifts of service which might be devoted to realising great ideals find no place for the exercise of their gifts within the Church. Our educated young women are drifting away from the Church even as their brothers left it. They are drawn away from the Church not only for reasons which they share with their brothers, but by a further reason, *i.e.*, that the exclusion of women from the higher offices of the Church implies that the personality of woman is a thing of inferior value to that of man. The younger women of gifts and education are not content to be the hewers of wood and drawers of water for the clergy as were their grandmothers. Some of them feel the fire in their bones, and if their gift is one of speech they will leave a Church which denies them a sphere. The Church cannot afford to silence any who have the gift of persuasive speech. Were an order of women preachers established the pulpit would certainly be strengthened. Many of the men who occupy it now are quite destitute of the necessary gift for preaching. They may be priests; they are certainly not prophets. The feebleness of the pulpit is not only a byword, it is often beneath contempt. A man is not ordained because he has for one of his qualifications preaching power. But in a distinct "preaching order," as advocated by Canon Streeter, preaching power will be an absolute essential. So the plea for opening the pulpit to women is really for the sake of the Church and what the Church is losing of genius, power, inspiration, by woman's exclusion, since the Church needs her for the fullness of its message.

How far all this applies to our own little fellowship of churches we need not now discuss. There is certainly a good

* 'Woman and the Church.' T. Fisher Unwin, 3*s.* 6*d.*

deal of prejudice among us on this matter, although we have never closed the pulpit door against women. But when on two or three occasions we have ventured to say "Come in," it has been with a certain reluctance and hesitation. It has been felt, rightly or wrongly, that a woman as the minister of a given church is placed in a difficult position, a position requiring gifts of quite a different order from that of preaching. What would seem desirable is a "preaching order" for women, somewhat on the lines suggested by Canon Streeter, who should not be planted down as ministers of churches but should be set apart by the whole community of churches wherever their special gifts can best be of service. The ministry of men alone has not been so conspicuously successful as to claim no need of reinforcement. Nor as Free Churches are we so wedded to past practices and methods as to turn a deaf ear to the new opportunities and the new gifts of service of a new time. We are free to make experiments, and it would be difficult to conceive a more hopeful experiment than the founding of a "preaching order" for women.

Good Thoughts for Evil Times.

Though Christ a thousand times in Bethlehem be born,
If He's not born in thee, thy heart is still forlorn.

The cross on Golgotha will never save thy soul:
The cross in thine own heart alone can make thee whole.

Angelus Silesius.

The germs of an immortal growth are within us now, and will spring up, not by the bruising and crushing of our nature, but by its glorious opening out. We are here to try and train our faculties for great achievements and harmonious residence within the will of God. Nor is the theatre unworthy of our best endeavours. Only let us not, in action or in suffering, sink down upon the present moment, as if that were all. Amid the strife and sorrow that await us, let us remember that the ills of life are not here on their own account, but are the divine challenge and godlike wrestling in the night with our too reluctant wills; and since, thus regarded, they are truly evil no more, let us embrace the conflict manfully, and fear no defeat to any faithful will.

James Martineau.

O LORD most High, who hast thy faithful servants in all generations, and savest some memories of the just for everlasting remembrance, we give thee fervent thanks for all thy saints departed, and for the hope of union with them in a life of higher and securer sanctity. We thank thee for all faithful men who have suffered and died at the post of duty, for the fearless and the compassionate, men and women together, who have given their lives in willing service and self-forgetting love. Through all the storm and horror of this time we thank thee for the ultimate peace which yet remains, thy peace, which is over all, into which they have now entered. May it touch our hearts already with a deeper trust in this time of trial, and with new hope, that with patience and steadfast courage we may do our part, and finally in thy heavenly presence be united with the spirits of the just made perfect.

Amen.

THE CHURCH AND THE WORLD.

II.

The result of the inquiry into the general principles of Church organisation and its attitude to the world has led to the conclusion that there is something wanting in the merely formal ideas of Extension and Intension. It is no good for a movement to merely aim at extension, or at intension, without a clear vision of something—a teaching, a type of life—which it seeks to cultivate, and for the sake of which it exists and works. The object is, after all, more vital than the method. The most scientific and correct method in the world can never establish or make useful a barren hypothesis. A Church equipped with the most thoroughgoing psychological and social insight cannot do anything for the world unless it has something to communicate or do over and above displaying its machinery and practising its method. It will be widely admitted as one of the root weaknesses of the Church to-day that it is tending to overlook the objective of its efforts while concentrating on its various methods and machinery. It was Lotze who very aptly said, in regard to the problem of ontology, that the constant whetting of a knife was tedious if it was not intended to cut anything; that the tuning up of an orchestra was more than trying if there was no concert to follow. If I may apply these figures, I should say that the many knives of the Church are in danger of being ground away in the process of sharpening them one upon another; that the discords of the tuning up of the various instruments is beginning so to affect the nerves of the audience who came to hear a concert that they are rapidly leaving the concert hall in despair of ever hearing music. In the process of whetting the knife the fact that it exists to cut things with is being lost sight of; in the jangling noise of various instruments tuning up, the piece to be played is not very clearly remembered by the performers. The questions whether the Church ought to aim at world conquest or whether they should aim at intense individual spirituality are after all of little importance compared with the question: what definite object or objects are the churches equipped for, and do they intend, to achieve?

I should imagine that Jesus was a man peculiarly free from formalism and abstract ideas. I speak thus tentatively because I stand as one amazed before the legion of incompatible Christs which Christianity, Secularism, and independent theorisers have discovered or created. There is, indeed, diversity in the presentations of Jesus in the New Testament, and from these germs what a wonderful growth there has been! I wonder if Jesus had any of this luxuriant growth of rediscoveries of himself in mind when he talked about false Christs! In such a jungle of interpretations, demonstrations, contentions, theories, rehabilitations and hypotheses I have come to the humble conclusion that God helps him who helps himself, and so, even as others, I reserve to myself the right of believing that Jesus was the person whose life and teaching, mixed up with some error and confusion inevitable from the character and prejudices of his biographers, are recorded with a high degree of credibility in the gospels. In the light of that inspiration I have made the rediscovery that Jesus was responsible for one of the most remarkable and penetrating bodies of teaching that has ever been gathered into a synthesis by one teacher, or expressed with such full-blooded human vigour in social relationships as by this man: and I have begun to suspect that the teaching and its application as delivered by him was of so profound, revolutionary and scientific a nature that the early disciples themselves hardly understood much of it, and that it is one of the most authentic miracles in connection with him that so much of it should have been intelligibly recorded. That much of it is unintelligible as reported by these narrators comes to me as a confirmation of my assurance. I seem to suspect further that the impulse of the early disciples directed the further stream of organised Christianity, and that the Church became interested in metaphysical speculations

about the person because they did not understand the explosive nature of the teaching. Vaguely conscious, if I may use a crude illustration, that a bomb had been placed in their hands, they did not realise that it was to be hurled upon the ramparts of superstition and the fortifications of selfishness; but they fell to discussing the source and nature of a potential energy which they knew not how to employ. Meanwhile, they placed the bomb in a glass case and used it as a talisman, excommunicating and damning any heretic who said a bomb should be thrown and not displayed in a glass case.

Consequently, my reply to the question as to the Church's business is that it should study and understand the teach- of Jesus: study with real independence and impartiality the conditions of the modern world, and then it should start throwing bombs. By throwing bombs I mean actually practising those precepts and principles of social and spiritual life which have a clear, obvious and vital application to present selfishness and confusion.

In saying this I am quite well aware that Jesus was not the only prophet, teacher, and seer. I regret as much as any one the mistaken efforts, as I deem them, to induce people to profess a sentimental loyalty to Jesus above all human beings, and especially above God. I am as little interested myself on the question as to whether in a list of prophets Jesus should be first, second, third, or fourth as I am in the question as to whether women should be allowed to touch the holy wafer with their naked hands or not. What I contend is that whether we place him first or fourth, or whether we do not even concern ourselves to place him in a list at all, we should overcome all our own prejudices and put aside all personal stunts and hobbies, and make the discovery that in the four gospels there is, partly distorted, much confused, but extraordinarily vivid and vital, a body of scientific spiritual and moral truths the faithful application of which would transform the individual in his own life, and lead directly to a tremendous destruction and reconstruction of our social, national and international life. These truths are fortified and our appreciation is intensified by showing how other prophets in other times and places have also proclaimed many, if not all, of them; but to argue about who was first, and which prophet is greatest, and whether we should call ourselves Christians is simply holding up a great concert for the sake of tuning up an insignificant instrument which introduces jarring discords, when the concert might have gone on unimpaired without it.

Consequently, the more I ponder over this question the more convinced I become that the most urgent need is to remember that a policy or a method is not an end, but a means to an end: and that absorption in a policy is a sure way of missing the mark. As it is a general fact that he is happy who does not devote his energies to seeking happiness, but to the achievement of objects, so it is the truth that the Church can only be successful when it does not aim primarily at success, whether expansive or intensive, but when it aims at a target. As I understand it the target is the health and happiness of human beings, spiritually and physically: the development of manhood and womanhood and childhood in their full and harmonious proportions. I understand the teaching of Jesus as being directed entirely to this. To leave children wallowing in the gutters and rejoicing in physical filfth; men and women destroying their souls in brothels and beer houses, and the community becoming enslaved by a vicious greed politely called commercialism; while the Church sends out missionaries to argue with Hindus that Christ is greater than Vishnu, or the Holy Ghost of more importance than Brahma,—with Buddhists that Gotama was a fraud or a pagan and Jesus a man-god—in the belief that in that way the Church is conquering the world and the Kingdom of God being extended, seems to me to be a monstrous perversion of the Church's function and a failure to grasp its opportunity. Why it upsets us to think of healthy savages living a life of natural simplicity, combined withal with some superstitions and practices which are distasteful to us, largely because they are different from our own superstitious practices, while we can refrain from seizing a whip with which to castigate and drive out from the temple of our national and local life the vampires who reap huge profits from prostituting public morals in beer houses, music halls, cinema theatres, brothels, and the like, I do not know. Why it matters more whether an Indian should worship God under the name of Allah or Brahma, or under a multitude of names and forms, than that a vast number of people in our midst should be worshippers of mammon, Beelzebub, and all the devils of human lust, greed, selfishness and iniquity, and be ignorant of or indifferent to God under any name at all, again I do not know. I do know, or believe I know, that it concerned Jesus more that the Scribes and Pharisees were killing the soul of religion in the Jews, that injustice, cruelty, and sin were rampant among his own people, than that Persians might be worshippers of fire, and his mission was to light the fire of religion where he was, and trust to its spreading in God's good time and way.

We need hardly remind ourselves that habits and customs, as well as essential social and national conditions, have changed since the time of Jesus, and accordingly activities which were then normal and appropriate, and above all effective, would not be so now. Itinerant preaching of the kind Jesus undertook, and the conscious and deliberate adoption of minor unconventionalities as to forms of service in Church and the like are almost inevitably artificial and ineffective, if not merely absurd. It is no time for imitation of bygone customs in an age in which they are neither understood nor wanted. If we have new wine, new bottles must be forthcoming. If we have no new wine it is unnecessary to store up either old bottles or new—we had better dispose of them to those who have something, wine or water, to put into them. In other words, if the Church has not the vitality and inspiration which will bring it into living and concrete relation with the world of to day, its machinery should de disposed of to others who would make use of it to some real effect.

Now a Church which is in vital relation to the world is not an abstract thing, but a concrete fellowship, with a definite building, organisation and membership. The Church in the abstract, the confraternity of churches, will be reborn in the rebirth or resurrection of the individual churches. Nothing will be done by the manipulations of union or association officials. In my opinion the Free Church union scheme will succeed only in proportion as the individual churches realise a new life, recognise a new solidarity with the other denominations and with the world: and because that is so largely lacking, being hindered by the many vested interests of the denominations, I doubt whether the scheme will effect anything of importance. An effective union will arise from within: when churches in Manchester, Oldham, Bolton are moved by a common spirit to co-operate and unite for concrete objects, and to do so ever more frequently and effectively, and when this spirit spreads from place to place, then will a really united Free Church of England begin to be possible. I record with profound thankfulness that in my own town there are unmistakable and increasing signs of such a spirit. We are becoming increasingly less interested in our particularisms, more and more concerned for specific objects of public moral and spiritual concern, and we are meeting, lion and lamb together, to take counsel and united action.

What I look forward to is the particular Church beginning to take a definite and intelligent interest in real life and those affairs which make for the health and happiness or disease and misery of men and women. As it is the special duty and privilege of the minister to proclaim and make clear the fundamental moral and spiritual truths upon which the integrity of the individual and the harmony of the social life is alone based, so I conceive it to be the duty of the members of the Church, with the help and leadership of the minister, so far as possible, to form themselves into active inquirers, explorers, and experimenters in regard to the conditions of personal and social life, health and happiness. I look forward to the establishment of vigorous circles of alert and eager men and women, not so much to read and study books, though this might be a subsidiary and supplementary part of their task, but to observe at first hand, investigate evidence, and obtain first hand experience of the working of various parts of personal and social life. There might be a social study circle—not to discuss endless theories and rub one another up the wrong way—but to undertake specific lines of inquiry into the actual workings of the present economic system in trades and industries which they know about, and to test their findings fearlessly and honestly in the light of the scientific spiritual teaching of Jesus. There might be the psychical study circle, to undertake so far as possible first hand work regarding the hidden forces of human personality, such as the sub-conscious, telepathy, and so forth. There might be a study circle engaged upon the problems of

sex and marriage and the rearing of children. I mention these as samples of the kind of activities and explorations which it seems to me ought to be undertaken and vigorously prosecuted by men and women in the light of the ideals of the Church and the teaching of Jesus. Their co-ordination one with another and with other similar circles in other churches is a matter which could easily be arranged, and indeed would inevitably follow from the vital enthusiasm and devotion of a Church in earnest about understanding and effectively dealing with the radical problems of human life and fellowship.

I am quite sure that what we do not want are any of those forms of spurious spontaneity such as one sometimes hears seriously discussed by parsons who are distressed at the smallness of their congregations and the apathy of the world. How any one can seriously expect to bring the Church into effective and uplifting relation to the world by an arrangement whereby the minister is to preach a sermon instead of announcing the opening hymn, or exhort his congregation to engage in silent prayer instead of reading a lesson according to the mood he happens to be in, I cannot conceive: yet I have listened to elaborate expositions of this method as a universal remedy for all the ills that the Church is heir to. What we do need is an intelligent and scientific directing of the energies of mind, heart, and soul of the members of churches so that they can be brought to bear upon real things. If the Church had a living programme it would have the right to make a much greater demand upon the loyalty and co-operation of its members. As it is the energies of religious people are drawn off by a variety of contending and inchoate activities of a semi-philanthropic kind, and they naturally say they have not much time for Church meetings and functions. They would have time if the Church engaged itself seriously and scientifically upon the realities of actual life instead of allowing itself to become a sort of spiritual hot house in which a few rare and beautiful blossoms flourish.

I do not think it is too late for the Church thus to recover the territory it has gradually lost. On the contrary I believe there is a supreme opportunity for it to make a great advance: and I am confident that it would be backed by a great following of men and women eager for a way out of the villanies and miseries, blunders and incompetencies of the present disorder which we euphemistically call a social order. At least I think it would be worth trying.

John Cyril Flower.

PUBLICATIONS RECEIVED.

Cambridge University Press.—The Psychology of Religion: George Albert Coe. 6*s.* net.

Messrs T. & T. Clark.—In the Day of the Ordeal: Sermons by W, P. Paterson, D.D. 4*s.* 6*d.* net.

Messrs. Constable & Co.—With the Turks in Palestine: Alexander Aaronsohn. 2*s.* net. Queed: Henry Sydnor Harrison. 1*s.* net.

Messrs. Headley Bros.—Ideals, True and False: Florence Edgar Hobson. 1*s.* net.

Messrs. Macmillan & Co.—Shantiniketan: The Bolpur School of Rabindranath Tagore: W. W. Pearson. 4*s.* 6*d.* net.

Oxford University Press.—Epictetus: The Discourses and Manual: P. E. Matheson. Vols. I. and II. 3*s.* 6*d.* net each.

PRACTICAL STUDIES FOR CHURCHES.*

More than forty years ago William Rathbone Greg wrote: "It may be said, with little exaggeration, that in this world a large part of the business of the wise is to counteract the efforts of the good." To judge by the incisive words of some vigorous writers to-day there is still a feeling that the "good" are a pottering lot; and, indeed, among the heartfelt utterances wrung from many leaders of the Churches since the war broke out have been confessions that the case has been too much so with them and their flocks. We need not bandy compliments with one another; let him who would be good try also to be wise, and let him who knows he is wise try his best, God helping him, to be good.

As a modest, yet very promising, offer of help to all in our churches, or in any other, or in none, who earnestly desire to give this huge world what Huxley called a "push" in the right direction, we have in the pamphlet named below a really remarkable bundle of practical suggestions. Twelve subjects are dealt with in as many well-ordered outlines, written anonymously—though no writer, assuredly, need be ashamed of any of the contributions. The scope of the syllabus will be best indicated by giving in full the heads of the sections: 'The Responsibility of Surviving,' 'The Principles of the New World,' 'The Meaning and Value of the State,' 'National Service,' 'Peace and War: International Relations,' 'Capital and Labour,' 'The Internationalising of Trade and Commerce,' 'Land and Housing,' 'Women's Part in the National Life,' 'Child-Life and the Future of Society,' 'Education,' 'The Use and Abuse of Leisure.' Each section is paragraphed in clearly articulated order, and though the space assigned to the writers evidently precluded the use of illustration, no serious perusal of these pages can possibly seem a dull business. The matters discussed are of such immediate and vital interest that teachers, preachers, and others who by duty or inclination are impelled to lessen, if possible, the sum of ignorance in the world, will readily feel the stir of mind that fructifies knowledge already possessed by a man, but too long lying dormant. By way of supplying a full equipment, however, there is appended to each section a list of books and other publications, which may especially serve the needs of younger and less developed minds.

Any alert observer, it is certain, will soon become aware, as he gets along with his unknown guides, that he is in no colourless stream of tendency, though the colours are somewhat various. If he is capable of alarm—in spite of the hardening we have all received in the rapid changes of these years of war—he may wonder whither exactly the prospective students of these subjects are to be led. We have known days when excellent people would have taken fright at the very sight of some of these pages. But neither the bogey of "Socialism," nor the fear of "Utopianism," can—or should—avail to deter religious people from resolutely facing these problems. It is not simply "no use" trying to avoid them It is quite that; for even now they knock at the door and will not leave without an answer. But, if we may assume the reader to be a religious person, is it not clear that to shrink from these studies, lest perchance they may lead us "too far," is to incur a guilt which is alike shameful in its cowardice and appalling in its results? The people are literally being "destroyed for lack of knowledge." We *are* our brother's keeper. The responsibility involved is real and pressing in the case of every mere citizen who has any share in the benefits of social order and any power to discern where that order is lacking. But upon the lover of mankind, the follower of Christ, the worshipper of God, the responsibility to arise and be at work is the most solemn that can come to a man.

Does it not strike us that henceforth, more than ever in the past, our lives are not our own? They have been secured for us by sacrifices of many a brave man, many a beloved son and brother. The whole land in which we live, its towns and villages, and the fair country-side—now almost breaking our hearts with the beauty that dear eyes we loved will never see again—all has become sacred, sacramental. What can *we* do for the freedom, the welfare, the true life of England? That is the question every band of earnest spirits should put again and again; and these pages cannot fail to suggest something to do. Used intelligently, they should make a difference in many a community. We can dispense with the question of the benefit realisable by the studying circles themselves.

W. G. Tarrant.

* The Churches and Social Problems. A Syllabus for use in Religious Addresses, Social Problem Circles, Adult Schools, Study Circles, Elder Scholars of Sunday Schools, &c. Issued by the National Conference Union for Social Service. To be had of the Secretary, the Rev. H. H. Johnson, B.A., The Orchards, Croft Road, Evesham; price 2d., 1s. 6d. per doz.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. Letters cannot be inserted without the writer's name, *and all private information should be accompanied by the name and address of the senders.*

THE LONDON DOMESTIC MISSION.

To the Editor of The Inquirer.

Sir,—Would you kindly grant the courtesy of your columns for a brief appeal to the members of our London churches on behalf of the London Domestic Mission Society, which holds its eighty-second Annual Meeting at Lindsey Hall next Tuesday (*vide* advertisement)?

The "Domestic" Mission founded by Dr. Tuckerman received from its inception the whole-hearted support and sympathy of our London ministry and laity. It holds an honoured tradition and has a truly Christian work to perform. But it cannot live on tradition alone, and a new generation has arisen to some of whom this Mission work may not seem equally urgent. To-day especially do the claims of countless war charities tend to draw away attention from a quiet

work in the homes of the poor, which is yet needed not less, but more, because of the war! It is absolutely necessary that the Society should receive increased financial support if our three Mission stations in City Road, Edgware Road, and Kentish Town are all to go on.

The Annual Meeting will afford an opportunity of considering definitely the best means of raising money. Increased subscriptions and donations from present members will be very acceptable, of course, but a long list of *new* subscribers from the younger members of our churches would widen the basis of interest and prove that the Missions still hold their confidence. Those who cannot possibly be present but would like a copy of the Report should write to me.—Yours, &c.,

FRANK K. FREESTON, *Hon. Sec.*
Headland Cottage, Limpsfield.

RUTHLESS ZEAL.

To the Editor of THE INQUIRER.

SIR,—Referring to the recent letter in THE INQUIRER headed 'Ruthless Zeal,' I am pleased to state that neither the Cheshire County Council nor its Education Committee has offered the school children in Cheshire any sum for sparrows' heads or eggs, and further that yesterday the Elementary Schools Committee declined to distribute to the schools in the county pamphlets advocating the formation of sparrow clubs.—Yours, &c.,

THOS. H. GORDON, C.A.
Tarporley, Cheshire.
April 24, 1917.

MISS L. GARDINER, Secretary of the Royal Society for the Protection of Birds, informs us that, in the interests of the country's food supplies, the Royal Society have issued a special leaflet, 'Birds, Insects, and Crops,' giving authoritative information as to the work and value of insect-eating birds. "Enormous numbers of our resident insectivorous birds have been killed by the long frost," Miss Gardiner points out, "the turning up of much new land will probably lead to an increase of insect pests; hand-labour is scarce, insecticides costly and unsatisfactory. We shall need the aid of every insect-eating bird, resident or migrant, to save the crops from disastrous plagues of caterpillar, grub, weevil, and fly. In face of these facts, it is startling to find that—while almost every other great nation bases its Bird Protection law on the inestimable value to agriculture of insectivorous and vermin-destroying birds—the people of Great Britain are ignorantly calling for the destruction of the very creatures upon which we depend to protect our precious food supplies. The formation of so-called 'Sparrow' clubs among untaught villagers, and the employment or encouragement of children to kill birds and nestlings and to take eggs, cannot be too greatly deprecated. In the name of common humanity children should be forbidden to kill and steal; while the results of their achievements in catapulting, stoning, crushing, and beheading small birds would be futile and mischievous for the purpose for which it is suggested, since children would ravage the hedges, *where house-sparrows do not nest.* Copies of the leaflet would be gladly sent gratis to any interested readers for distribution in schools or churches, or among agriculturists and allotment-holders, if they will write to the Secretary, Royal Society for the Protection of Birds, 23 Queen Anne's Gate, S.W. 1."

MEMORIAL NOTICES.

MR. CHARLES ISAACS, J.P.

THE congregation of the Bournemouth Unitarian Church has suffered a grievous loss in the death, on April 26, of Mr. Charles Isaacs, in his 74th year. His house was on the Dorset side of the border, in the borough of Poole, of which he was a magistrate, but since settling in Bournemouth some seventeen years ago he had been closely identified with the congregation in West Hill Road, and for the last twelve years served as its devoted Treasurer. He was a Vice-President of the Southern Unitarian Association. Interest in the welfare of our churches was with him constant from very early years. A native of Cheltenham, his business life was spent at Kidderminster in association with his elder brother, Mr. George Isaacs, now of Torquay, and he was for years Treasurer of the New Meeting congregation. Later, while living in Birmingham, he was connected with the Church of the Messiah, and took a deep interest also in the Fazeley Street Mission. Since his residence in Bournemouth he had been tried by a long and very painful illness, borne with characteristic courage and patience. Latterly his health had somewhat improved, and so far as strength allowed he fulfilled his duties as a magistrate with conscientious thoroughness, manifesting in this, as in all the other relations of his life, a true generosity of nature, quick sympathy for misfortune and suffering, great kindliness of heart, a shrewd wisdom and a wholesome humour, which made him a delightful companion and a much valued friend. After a few weeks of renewed illness the summons came for him with a merciful swiftness.

The funeral service on Tuesday at the Parkstone Cemetery, in radiant sunshine and the first glory of the spring, was conducted by the Rev. V. D. Davis. Among the friends who gathered with the family for that last office were the Revs. C. C. Coe and Henry Gow. In the course of the service, concluding a brief address, Mr. Davis said: "Our farewell is to a true man, a faithful friend, whose home was rich in pure affection and gracious kindliness, whose life was given to honourable service with unstained integrity, with deep and tender human sympathies, glad always to be helpful, with quiet, generous beneficence, a humble man of reverent heart, desiring always to be loyal to the truth, a good citizen, earnest in the cause of freedom, justice, and humanity. The memory of such a man is blessed. What God has given us in him cannot be taken away. It is our Father's will that is done, and we must give thanks that upon one whom we love and honour there now rests the Divine benediction of peace."

CAPT. COLIN TURNER YOUNG.

WE regret to announce that Capt. Colin Turner Young, second son of Mr. and Mrs. Howard Young of 52 Highbury Park, London, and a grandson of Mr. F. W. Turner, was killed in action on Wednesday, April 25, at the head of his company, when he was leading an attack upon an enemy position. His cousin, Second Lieut. H. W. Spurrell, another grandson of Mr. F. W. Turner's, was in the machine gun section protecting the attack. He says that his cousin's company advanced splendidly until they reached the last piece of barbed wire. HERE Capt. Young was stopped, and while he was trying to get through was killed instantaneously. He was born in January, 1891. He had passed all his examinations as a solicitor, having served his articles with his uncle (his father's partner in the firm of Young & Sons), Mr. T. Pallister Young. He was also LL.B. of the London University. When war broke out he had been six years in the Inns of Court Officers' Training Corps. He at once offered himself for active service, and was given a commission in the Duke of Wellington's (West Riding) Regiment. He went to the front in December, 1914, and became Bombing Officer of his battalion. He was severely wounded at Hill 60. After recovering, he became Bombing Instructor in the 41st Division, and volunteered to go to the front with that Division. He was then attached to the Welch Regiment, and given his captaincy. When the present great movement commenced he took charge of a company, and his cousin says that "the company got on splendidly under him and carried out their job in quite the best way possible. His men were very proud of him. They are all very cut up about it, and in any case it was a splendid end, right at the head of the whole lot." He is buried in a village cemetery some miles from the line of battle. His three brothers are now all in the army, one of them being at home after being wounded in the fighting on the Somme. Second Lieut. V. C. H. Young, of the Essex Regiment, another cousin and a son of Mr. Walter Young, LL.B., J.P., has been missing for some weeks.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is registered by the London County Council, under the provisions of Section I. of the War Charities Act, 1916.

The objects of the Fund are: (1) *To aid the Belgian hospitals and convalescent depots in France, and the Belgian military doctors at the Front in Belgium;* (2) *To maintain a Civil Hospice at Calais;* (3) *To aid the Belgian School Colonies in France.*

120TH LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	16,753	16	1
Mr. and Miss Hirst (seventeenth donation)	2	2	0

Mr. Henry Sharpe (twenty-eighth donation)	10	0	0
Miss K. E. Youngman (second donation)	1	0	0
Mr. J. Wigley	2	2	0
West Grove Women's League, Cardiff, per Mrs. Fox (twenty-second donation)	0	12	0
L. O. M. (sixteenth donation)	1	0	0
C. T. H.	1	10	0
Miss Rawson (twelfth donation)	2	2	0
Mr. Hyndford Rawlins (seventh donation)	1	0	0
Miss Blake (fifteenth donation)	2	0	0
	£16,777	4	1

Parcels have been received from: Mrs. Johnson; The Mill Hill Sewing League (per Miss E. M. Buckley); The Plymouth Branch of the Women's League (per Miss E. K. Bond); Mrs. A. W. Whitehead; Miss Olga Walters; Miss E. H. Leigh; Mrs. Helsby; Miss J. Whitfield; The Clapham Ladies' War Relief Committee (per Miss E. B. Cooper); Mrs. Long; Mrs. W. Tangye; The Ringwood Sewing Circle (per Mrs. Conway); The Old Meeting Church, Birmingham (per Mrs. Lloyd Thomas); Bank Street War Workers' Circle (per Mrs. Flower); G. P.

SPECIAL WANTS.

Unbleached calico bags, 14 by 24 in. with a string run in the neck.

Helpless shirts of flannelette or flannel (*not* calico).

Pyjamas (*urgent*).

Shirts, socks, slippers, handkerchiefs.

Pants, vests.

Towels of all sorts.

For the Maternity Home at Calais :—

Layettes, on Belgian methods (patterns to be obtained here).

Chemises for women.

Warm shawls for babies.

In reply to an inquiry that has been made, Mrs. Allen desires to say that she would be glad to receive a gift of soap, brown paper, or thick string. She would also be glad of articles of men's civilian clothing and of boots if they are in good enough condition for outdoor wear.

The name and address of sender and list of contents should be enclosed in each parcel.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W. 3.

EAST CHESHIRE CHRISTIAN UNION.

PRESENTATION TO THE REV. H. E. DOWSON.

On Thursday, April 26, the members of the East Cheshire Christian Union held their Quarterly Meeting at the Memorial Hall, Manchester. Prior to the meeting they were generously provided with tea and refreshments by the Memorial Hall Trustees. At the meeting subsequently (Mr. J. Hall Brooks in the chair) there were present the Rev. H. E. Dowson, Mrs. Dowson, and members of their family, Messrs. John Dendy, G. H. Leigh, Gilbert Beard, A. E. Steinthal, D. A. Little, G. W. R. Wood, G. Murray, Stanley Pearson, Egbert Steinthal, Chas. E. Marshall, and H. P. Greg (representing Trustees of the Memorial Hall), and a good attendance of the officers and committee of the Union.

The Chairman, in opening the proceedings, said they had met to do honour to the Rev. H. E. Dowson in appreciation of his fifty years of service as minister of Hyde Chapel, Gee Cross, and his generous labours for the welfare, during that period, of the churches of the East Cheshire Christian Union. They desired to present to Mr. Dowson an illuminated address which contained an expression of their loyalty and devotion, and to the Trustees of the Memorial Hall an enlarged portrait framed in oak.

The Rev. G. A. Payne, as Senior Minister next to Mr. Dowson, presented the address. As a committee, he said, they had always valued their dear friend's guidance in matters of policy, his rich experience, his business capacity, his persuasive powers, and other valued gifts which had been unsparingly devoted to the East Cheshire Christian Union. His influence in the constituent churches had been considerable, and the assistance he had been able to render had been most gratefully received from time to time throughout the years. And when they turned to himself, they remembered his cheery optimism, his gracious presence, his sympathetic voice, his emotional nature, his silver tongue. All these they had valued, and they made this small presentation the outward expression of the gratitude they felt. Fifty years was a long way to look back, and Mr. Dowson had lost many of his old friends and colleagues; but he still had large troops of friends everywhere, who were also well-wishers, who appreciated his worth and valued his friendship.

The address, bearing the signatures of the officers and committee of the East Cheshire Christian Union, contains the following passages :—

"We rejoice with you and your family that under Divine Providence you have been privileged by reason of your great vigour of body and your still greater vigour of mind to serve faithfully and uninterruptedly the churches of the East Cheshire Christian Union for the long period of fifty years, a service happily not yet closed, but destined, we hope and pray, to be prolonged for many years.

"To these churches you have given most abundantly of your time, of your counsel, and of your support both spiritual and material. If not in a strict ecclesiastical sense yet in a truly Christian sense, you have been to our churches a reverend Bishop, a kindly and fatherly overseer of our spiritual interests. In our hours of faintheartedness your virile optimism and buoyant faith have many a time opened for us a door of hope, your resplendent courage, your eloquence of speech, your impregnable strength of conviction, your tolerance of mind, and your catholic comprehensiveness of spirit, have ever been to the churches a prophecy and an evangel....

"The fruit of your exalted character and nobly sustained effort has especially to be observed in the growth and prosperity of the churches in our Union, which were established under your kindling inspiration and fostered by your loving care. And so at this hour we thank God for the wonderful gift of your personality to us, and we pray God that for many more years it may be permitted you as President of our Union of Churches in East Cheshire, an office you have adorned for so long a time, to continue your great and good work among us.

"Assured of our filial affection and ever-growing gratitude, you will go marching on 'ever a fighter' while health and strength are yours, cheered and fortified by the knowledge that the world of your influence holds a host of men and women and little children who in your face have seen reflected the tenderness and kindliness and love of their Father in Heaven."

The Rev. H. E. Perry then presented the beautifully finished portrait to the Trustees of the Memorial Hall, with a request that it should be hung on a wall of the room where the Quarterly Meetings of the Committee are usually held. He said they desired to express by that act how deeply they felt themselves to be indebted to Mr. Dowson for all he had done for the churches of the East Cheshire Christian Union, and for the body of the churches in general. They wanted to show to all who should come after and look upon that portrait that that was the man they loved, because he was great-souled and tender-hearted.

Mr. John Dendy, in receiving the portrait, offered regret and apologies for the absence, through illness, of their Chairman, Mr. Woolley, and read letters from Sir W. Talbot, Mr. H. Lupton, Mr. C. S. Jones, and other Trustees. He said the Trustees viewed it as a great honour to have handed to them that which would become one of their most cherished possessions. There would be none of the many portraits which adorned those walls more highly prized than that one. Mr. Dowson would be ever remembered as: (1) a lover of liberty and justice—ever broadminded, generous, and a supporter of all good causes; (2) for the services he has rendered to our churches and our colleges—his patient work, valued advice, and substantial help given in committee in countless ways; (3) as an ideal of kindliness and sympathy; and (4) for an abounding goodwill, which issues in the good life. The portrait would be a constant reminder to them that they were to be the possessors of goodwill and the kindly spirit. It was a great joy to them that Mr. Dowson was still with them, and he hoped he would be spared long to sit under his own portrait.

The Rev. H. E. Dowson, in acknowledging the gifts, said he had never been so overwhelmed as he had been during the last week with the kindness of troops of friends. He found it difficult to speak after the words that had fallen. He knew they meant it but could not recognise himself in the picture painted. He had a shock the other day when he received a letter from a neighbouring church saying that they regretted that increasing infirmities of age had prevented him visiting their church as in former years. He did not recognise himself in that letter. He still felt himself young when he thought of his reverend seniors: William Gaskell, Alfred Steinthal, Dr.

J. R. Beard, T. E. Poynting, and Dr. Charles Beard. After referring to the way in which Mrs. Dowson had helped him, Mr. Dowson said no man in the ministry had ever had a higher, more devoted admiration than he for the noble laity. Men like Thomas Ashton and Robert Shipman were those who greatly influenced his early career. He was in his young manhood enthusiastic for Church work on sectarian lines. Thomas Ashton said: "No. Go out in a great humanitarian spirit." His freemanship of Hyde was the result of carrying out Thomas Ashton's advice. He bore testimony to joy in the ministry of the Free Churches. He was Christian without limitation. He lived for Truth, Religion, Liberty. Never had he been interfered with by his people. He had gone into politics and never made an enemy, although a strong party man. He had always been good friends with opponents in politics and church. He had found it possible to go into politics because he remembered that he was first a Christian minister. He would dearly like his portrait to hang on the wall in company with that of Travers Madge, who was the inspirer of his youth.

NEWS OF THE CHURCHES

Astley.—The annual school sermons were preached to crowded congregations on Sunday by the Rev. Herbert Barnes, of Manchester. Special hymns and anthems were sung by the choir, assisted by members of the Chowbent choir, Mr. Bevan and Mrs. Baxter contributing solos. The collections and donations amount to £30, the highest for thirty-five years.

Bolton.—A successful Sale of Work was held last week at Halliwell Road, Free Church. On Wednesday, April 18, the Sale was opened by the Mayor, Alderman Knowles Edge, J.P., and Mr. J. Percy Taylor, J.P., occupied the chair. On Saturday, the 21st, the Sale was re-opened by Mr. J. B. Gass, J.P. (in the unavoidable absence of Mrs. Gass) and Mrs. Bradshaw, Greenmount, presided. The total receipts amount to upwards of £147.

Brisbane.—We regret to hear of the death, on December 16 last, of the Rev. Douglas Price, M.A., the much esteemed minister of the Modernist Movement, Brisbane. A man of genuine scholarship and fine mind, he had gathered together a promising company of liberals in religion, who, we fear, now left without any leader, will have great difficulty in continuing their organisation. Mr. Price was a graduate of Durham, and was in the Anglican ministry from 1898 till 1911, when he began work on independent lines.

Congleton.—The School Anniversary in connection with the Unitarian Church, was held on April 29. The afternoon service was conducted by the minister, and the evening service by the Rev. R. H. Quick (Primitive Methodist), who settled in the town last August. Since then he has been on the most friendly terms with the Unitarian congregation, and has pleaded that they should be invited into a Council of Anglicans and Nonconformists which was formed as a result of the National Mission. He was supported in his appeal by the Nonconformists and the Catholic priest, but the Anglicans took a solid stand against the proposal. Mr. Quick's visit to Congleton evoked general interest in the town, and a good congregation attended the service. On the previous Wednesday (Cromwell's birthday) he had delivered, in the schoolroom, a lecture on 'Cromwell and his Message to our Times.' The chair was taken by Ald. Maskery, a Congregationalist, who is well known in this part of Cheshire. There was a good attendance.

Dudley.—A large congregation assembled at the Old Meeting House, Dudley, last Sunday morning to honour the war declaration of our latest Ally, and to rejoice over the final reconciliation of the two great English-speaking peoples of the earth. Appropriate American hymns by Russell Lowell, Longfellow, and Whittier, were sung during the service. For the first lesson the 46th Psalm was read, which contains the special passage: "God is our refuge and strength, a very present help in trouble," with the kissing of which the President of the United States seals his oath of office before the Justices of the Supreme Court. As an illustration of America's great tradition of noble thought, the portions read of Emerson's Essay on the 'Fortunes of the Republic' made a most appropriate second lesson. Mrs. Glyn Evans sang with great feeling, as a soprano solo, the great Battle Hymn of the American Republic, written by Mrs. Julia Ward Howe during the American Civil War, which has superseded the better known 'John Brown's Body.' All the special music and voluntaries, so effectively rendered by the organist, Mr. F. J. C. Poole, were American. The sidesmen for the occasion were Lieutenants J. L. Swanson and T. Hanson, who are home on short leave from the front. The s rvice closed with the playing of the American National Anthem, 'The Star-Spangled Banner,' after which the congregation sang one verse of our own National Anthem. The service throughout was conducted by the Rev. E. Glyn Evans, and his special address was reported verbatim in the local press.

Exeter.—At the Annual Meeting of the congregation of George's Meeting held on Monday evening, April 30, a resolution was passed: "That this meeting of the congregation desires that Mr. Bloor be approached with a view of ascertaining if he can see his way to withdraw his resignation, and in the event of his doing so the congregation assure him of their continued and hearty support as their minister." Mr. Bloor has replied to this that, while he has quite made up his mind that it will be best for him to leave Exeter now, he is deeply touched by this evidence of the congregation's appreciation after a ministry of nearly ten years.

Gee Cross.—On Sunday, April 22, the Rev. H. Enfield Dowson preached his jubilee sermon in Hyde Chapel to a crowded congregation, among those attending being Lord Ashton of Hyde, and Miss Margaret Ashton, as well as many who have been intimately associated with the chapel for one or two generations. The service, which was conducted by Mr. Dowson and the Rev. F. H. Vaughan, included special hymns, and an anthem, 'God is a Spirit,' by the Chapel quartette, the soloist being Madame Stuart Cummins. Mr. Dowson's address was full of personal feeling, and the spirit of thankfulness characterised it from beginning to end. In the course of his remarks, he said: "My prayer this day, my gaze in spirit are directed on the future of this beloved chapel. I beseech you come up to worship here Sunday after Sunday, keep burning on the altar of your hearts the living sacrifice of your love to this house as the sanctuary of your lives. If there was ever a call for living churches in this devoted land it is to-day. It is said that the voice of the church is not heard amid the demoniac outburst of barbaric force and the wildness of devastation in the fairest homes of civilisation. It is in such a time that we who have a devoted affection for this beloved chapel, and those of us specially whose own evening of life is closing in, look on to its future with hearts aching with anxiety for it. With the great hymn of thanksgiving that arises from within as you gather round me at this blessed jubilee, mingles thought on the tremendous future calls upon this congregation and all the churches in the land; but my heart is here, and the most earnest of my prayers ascend to God that from here the light of pure and undefiled religion may shine on the darkness of the time, and that from these walls will go out from the hour of worship devout men and women, and that here will be reared children to become living stones of this church in future." Before the close of the service an album containing an illuminated address, beautifully bound, was presented to Mr. Dowson by Mr. Alfred H. Barlow, Chairman of the Jubilee Committee and Warden of the Chapel, as a tribute from the congregation and the Sunday school. The address was read by Councillor Percy Hibbert, secretary of the committee and of the Chapel, and in a brief response Mr. Dowson expressed the deep gratitude of himself and family in accepting the gift.

Kendal.—On Sunday afternoon, April 29, at 2.30 P.M., the Rev. Charles E. Mercer was inducted to the pastorate of the Unitarian Chapel. The service was opened by the Rev. Dendy Agate, and the welcome into the ministry was given by the Rev. Dr. Mellone, Principal of the Home Missionary College, Manchester, who in well chosen words defined the ideal relationship which ought to exist between a minister and his congregation. The Rev. H. Enfield Dowson, of Gee Cross, also addressed the meeting. After the ministers present had extended the right hand of fellowship to Mr. Mercer, he in responsel said that it would be his constant endeavour to preach the loving-kindness of God and the brotherhood of man. Special music was rendered by the choir. At both morning and evening service the Chapel was almost filled, and at the afternoon service there was a crowded cougregation. During the time Mr. Mercer has been at Kendal, the attendance both at Church and Sunday school has considerably improved, and several new members have joined.

Leeds.—The pulpit of Mill Hill Chapel was occupied at both services last Sunday by Lieut.-Col. Bullock. In the course of his morning sermon, the preacher suggested the adoption in this country of a custom which prevails in the United States. On May 30 every year—the date has been selected because the spring flowers are then at their best, and is known as National Decoration Day—the Veterans of the Civil War, accompanied by their children and grandchildren, visit all the graves of men who fell in the war, and are interred in the vicinity, placing flowers on them. To commemorate those who died at sea for their country, roses are thrown into the rivers, whose waters will eventually carry them to the ocean.

Lye : Stourbridge.—The Annual Sunday School services were held on Sunday, April 22, when sermons were preached in the afternoon and evening by the Rev. Thomas Graham, of Birmingham. There were good congregations, the chapel being crowded in the evening. The collections were larger than for many years past, amounting to £15 in all.

Pontypridd.—The church at Pontypridd mourns the loss of another of its members in the person of Mr. Dauncey of Pontllanfraith, who passed away with startling suddenness on Sunday, April 15, and was buried at Mynyddislwyn on the following Thursday. Mr. Dauncey was brought into contact with Unitarianism through the Postal Mission. He lived in places remote from any Unitarian Churches—Abertillery

and latterly Pontllanfraith—and was only able occasionally to attend a service. His last appearance was at a meeting of the South-East Wales Unitarian Society, when he supported the proposed effort to try a series of services at Abertillery. Some four years ago he was enrolled a member of the church at Pontypridd. The funeral, which was largely attended, testified to the respect in which Mr. Dauncey was held in the district. His former pastor, a Baptist minister, under whom he served as a deacon, officiated at the graveside, while the Rev. T. Eric Davies, minister of the Unitarian Church at Pontypridd, conducted a devotional service at the house.

South East Wales Unitarian Society.—The 27th Annual Meeting of the Society was held in the Unitarian Church, Merthyr Tydvil, on Monday, April 30. Notwithstanding the restricted train service and enhanced fares for travelling the splendid attendances at all the meetings justified the decision of the Executive to hold their meetings as in past years. Ministers and delegates from the following affiliated churches were present: Aberdare (Old Meeting House and Highland Place), Cardiff, Carmarthen, Cefn Coed, Dowlais, Merthyr, Mountain Ash, Nottage, Pontypridd, and Swansea. Mr. D. R. Llewellyn, M.E. (President of the Society) presided over the proceedings throughout the day. The Executive Committee met in the morning to consider the report to be presented to the meeting of subscribers which was held later in the day. Reference was made at the outset of the report to the loss sustained by our churches through the departure of so many of our young men to take up service for their country, and sympathy was offered to the relatives of those who had made the great sacrifice. Sympathy was also expressed to those who had been wounded, and to all who were serving the committee offered a tribute of gratitude and pride. The report showed that the Society had been able during the year to render considerable help to churches without settled ministers, by aiding them in finding pulpit supplies. Appreciative reference was also made to the very successful Autumnal Meetings of the British and Foreign Unitarian Association which were held in Swansea and Cardiganshire, and to the fact that the Society had been fortunate in securing three visits during the year from two of the Presidents of the British and Foreign Unitarian Association, viz., Mr. J. F. L. Brunner, M.P., and Dr. J. Estlin Carpenter, M.A. The Rev. T. P. Spedding had also visited the district during the year and delivered, in several of the churches, an interesting lecture on his work among our soldiers in Home Camps. Mention was made of the loss sustained by the Society through the death of Mrs. Edith Reid, Swansea, a former President of the Society, and for many years a faithful member of its executive. A pleasing feature of the report was the announcement that the Committee had been able to make arrangements whereby the chapel at Cwmbach, which has been closed for some time, would shortly be re-opened for fortnightly services. The Committee, too, is making arrangements by which a closer touch may be kept with the Pentre Church, which is still without a minister. Both these schemes will be made easier to carry out for some time by the help of Miss E. Rosalind Lee, of Birmingham, has who very kindly placed her services at the disposal of the Committee for preaching work during the greater part of the coming summer. The Annual Meeting of Subscribers was held in the afternoon, when the Committee's report was adopted. The Treasurer (Mr. Gomer L. Thomas) presented the financial statement, which was of an extremely satisfactory nature, he being able to report a considerable balance in hand at the end of the financial year. This is all the more satisfactory as it was not due to any unnecessary cutting down of expenditure, but to an increase in the amounts collected from subscribers. The report of the District Minister, which contained a record of much useful work, was also adopted, and the meeting expressed its gratitude for and appreciation of the excellent work done by the officers during the year. The President accorded a welcome to Miss E. R. Lee, who was present, and Miss Lee in responding spoke of the good work done by the Fellowship Branch of the Women's League, and urged upon all the Churches, which had not already done so, to foster this side of the League's work. Several of the churches reported on their year's work, and considering the exceptional circumstances of these difficult times, the reports were on the whole quite satisfactory. A religious service was held in the evening conducted by the Rev. A. Cunliffe Fox, of Bath, who delivered an impressive address, in the course of which he said the question was often asked to-day, "Is the Church worth preserving?" It was asked by outsiders, so many of whom regarded the Church with indifference, and its influence for good upon the world as practically negligible. For this the Church was partly to blame, for the reason that sometimes it had offered people stones while they clamoured for bread. Even in the Church itself there was a crying out for a new outpouring of the Spirit, and it was getting to be more and more realised that there must be a conversion within the Church before there could be any conversion without. The Church, if it was to justify its existence, and deepen its influence upon the life of the world, must adapt itself to the changing conditions of the age. Transitions were going on in every department of life, and all thinking people realised that the world to-day was not the same as it was when they were children. Transformations and revolutions marked its history; and there were more and greater to follow. It could not be thought possible that the churches alone would remain unaffected by the great upheavals which were going on all around to-day. Already there were signs of an opening door, leading to greater opportunities and vaster responsibilities; there were signs, too, of reaction against the materialistic views of life which had so long prevailed. The times were ripe for a mission of the spirit, and the day of the churches was still in front, and not behind. It was for each individually to realise that he could help on the Church's mission, by recognising the supreme fact that if we place ourselves along the tracks whence it proceedeth, the Holy Spirit will come to us to aid us in our work." The delegates and visitors were hospitably entertained to luncheon and tea by the Merthyr friends.

Warrington.—The Rev. Irvine Lister, minister of Cairo Street Chapel, has just been elected to the Warrington Board of Guardians, being the successor to the late Mr. A. J. Tolby, a well-known figure in social, philanthropic, and literary circles in the town. Mr. Lister is the indefatigable hon. secretary of the South Lancashire Regimental Care Committee. He is also a worker on one of the committees of the Guild of Help and holds a position on the Council of the Literary and Philosophical Society. It is only two and a half years since he went to Warrington, but his useful work in the town has made an impression on all with whom he has come into contact. His appointment to the vacancy on the Board of Guardians has met with general and wide approval, and great benefit to the Board is anticipated.

Cast-off Army Horses.

Mr. Sidney Trist, Hon. Secretary of the Animals' Guardian Guild, has been protesting against the continued sale of cast-off horses on the Western front, in spite of an undertaking given by Mr. Lloyd George, as Minister for War, last October, that only really sound horses should be disposed of in this way. The undertaking was given in reply to Col. Lockwood, who complained of the action of the War Office in selling by auction horses which had become unfit for further service in the army. As he pointed out, the authorities did not know what became of the animals afterwards, or what torture they might suffer, especially those which were sold in the East. He claimed that the horses we had bred in this country, reared on our own farms, and impressed into the army for the service of the war should be shot when they became unfit for use. These poor creatures are still being sold—"under certain restrictions," which are said not to be of much value—and Mr. Trist appeals to all animal lovers to protest against this cruel business.

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7 p.m. Tea. 7.30 Meeting.

ALAN FORBES, *Acting Secretary.*

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The MANAGERS meet annually in October for the purpose of making grants. APPLICATIONS must, however, be in hand NOT LATER than MONDAY, JUNE 4, and must be on a form to be obtained from the Secretary, CHAS. E. MARSHALL, 38 Barton Arcade, Manchester.

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N.B.—The name of the Minister of the Church is in all cases inserted unless instructions are received to the contrary by Thursday midday.

SUNDAY May 13.

LONDON.

Acton, Creffield Road, 11.15, Rev. H. C. Horsley, M.A.

Bermondsey, Fort Road, 6.30, Mr. S. P. Penwarden.

Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. W. J. Piggott.

Brixton, Unitarian Christian Church, Effra Road, 11, Rev. F. Hankinson; 7, Rev. H. C. Horsley, M.A.

Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. W. Chynoweth Pope.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. Cyril Flower, M.A.

Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. D. Basil Martin, M.A.

Forest Gate, Upton Lane, 11, Mr. Frank G. Fincham; 6.30, Mr. J. H. Smith.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. B. Lister, M.A.

Hampstead, Rosslyn Hill Chapel, 11 and 6.30, Rev. Henry Gow, B.A.

Highgate Hill Unitarian Christian Church, 11, Miss G. A. Brackenberry, "Food Economy from a religious point of view"; 6.30, Rev. A. A. Charlesworth.

Ilford, High Road, 11 and 6.30, Rev. A. H. Biggs, M.A., LL.M.

Islington, Unity Church, Upper Street, 11, Rev. J. Vint Laughland; 7, Rev. Robt. Kerr Lambert, Chaplain C.E.F.

Kentish Town, Clarence Road, N.W. No Morning Service; 6.30, Rev. F. Hankinson.

Kilburn, Quex Road, 11 and 6.30, Rev. J. Arthur Pearson.

Leytonstone, Haydn House, 63 Fairlop Road, 6.30, Mr. John Kinsman.

Mansford Street Church and Mission, Bethnal Green, 3.15 and 6.30, Rev. A. W. Fox, M.A. (Sunday School Anniversary).

Peckham, Avondale Road, 11 and 6.30, Rev. R. T. Herford, B.A.

South Norwood, League House, 141 Portland Road, 7, Rev. J. H. Smith.

Stoke Newington Green, 11.15 and 7, Dr. Lionel Tayler.

Stratford Unitarian Church, 11, Mr. J. Harry Smith; 6.30, Mr. Joseph P. Rosling.

University Hall, Gordon Square, W.C., 11.15, Rev. Arthur W. Fox, M.A.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. Tarrant, B.A.

West Hampstead, All Souls, Weech Road, Finchley Road, 11.15, Rev. Edgar Daplyn.

Wood Green, Unity Church, 11 and 6.30, Rev. G. Coverdale Sharpe.

Woolwich, Lecture Hall (Co-operative Stores), Herbert Road, Plumstead, 6.30, Rev. D. Delta Evans.

Aberystwyth, New Street Meeting House, 11. Supply.

Bath, Trim Street Chapel, 11 and 6.30, Rev. A. C. Fox, B.A.

Birmingham, Old Meeting Church, Bristol Street, 11 and 3.30, Rev. J. M. Lloyd Thomas.

Birmingham, Church of the Messiah, Broad Street, 11 and 6.30, Rev. Lawrence Clare.

Blackburn, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. Hall.

Bournemouth, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. Davis, B.A.

Brighton, Free Christian Church, New Road, 11 and 6.30.

Bristol, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. Tudor Jones.

Buxton, Hartington Road Church, 11 and 6.30, Rev. G. Street.

Cambridge Assembly Hall, Downing Street, 11.30, Rev. W. Copeland Bowie.

Chatham, Unitarian Church, Hamond Hill, 11 and 6.30, Mr. F. Cottier,

Chester, Matthew Henry's Chapel, 11 and 6.30, Rev. D. J. Evans.

Clifton, Oakfield Road Church, 11 and 6.30, Dr. G. F. Beckh.

Dean Row, 10.45, Rev. E. A. Voysey, M.A.

Dover, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. Ginever, B.A.

Dublin, Stephen's Green West, 12 and 7, Rev. E. Savell Hicks, M.A.

Dudley, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. Glyn Evans.

Exeter, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. Bloor, B.A.

Gee Cross, Hyde Chapel, 11 and 6.30.

Hastings, South Terrace, Queen's Road, 11 and 6.30, Rev. E. Lockett.

Hindley, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. R. F. Rattray, M.A., Ph.D.

Horsham, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. Jones.

Hull, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. Falconer, B.Litt.

Leeds, Mill Hill, 10.45 and 6.30, Rev. F. Coleman.

Leicester, The Great Meeting, 11 and 6.30, Rev. Simon Jones.

Lewes, Westgate Chapel, 11 and 6.30, Rev. J. M. Connell.

Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Rev. F. K. Freeston.

Liverpool, Bootle Free Church, 11, Mr. C. Sydney Jones, M.A., J.P.; 6.30, Mr. H. Faulkner.

Liverpool, Hope Street Church, 11 and 6.30, Rev. Dr. Mellor.

Liverpool, Ullet Road, Sefton Park, 11, Rev. H. Taylor; 6.30, Rev. J. C. Odgers, B.A.

Maidstone, Unitarian Church, Earl Street, 11 and 6.30, Rev. Alexander Farquharson.

Manchester, Cross Street Chapel, 10.45 and 6.30, Rev. H. McLachlan.

Manchester, Platt Chapel, 11 and 6.30, Rev. W. Whitaker, B.A.

Manchester, Sale, 11 and 6.30, Rev. W. S. McLauchlan, M.A.

Nantwich, Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. Park Davies, B.A., B.D.

Newcastle-on-Tyne, near Free Library, 10.45 and 6.30, Rev. Alfred Hall, M.A.

Newport, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. Ruddle.

Oxford, Manchester College, 11.30, Rev. Dr. J. E. Odgers.

Portsmouth, High Street Chapel, 11 and 6.45, Rev. G. W. Thompson.

Portsmouth, St. Thomas Street, 6.45, Rev. T. Bond.

Sheffield Upper Chapel, 11, Rev. C. J. Street, M.A., LL.B.; 6.30, Rev. J. W. Lee.

Sidmouth, Old Meeting, High Street, 11 and 6.30, Rev. T. Bowen Evans, M.A.

Southampton, Church of the Saviour, London Road, 6.30, Rev. Victor Moody.

Southend, Darnley Road Church, 11.

Southport, Portland Street Church, 11 and 6.30, Rev. W. Jellie, B.A.

Torquay, Unity Church, Montpellier Road, 11 and 6.30, Rev. Joseph Worthington, B.A.

Tunbridge Wells, Free Christian Church, Dudley Road Institute (side entrance), 11.15 and 6.30, Rev. S. Burrows.

Wallasey, Memorial Church, Manor Road, 11 and 6.30, Rev. A. Ernest Parry.

Warwick, High Street Chapel, 11.15 and 6.30, Rev. Gardner Preston.

West Kirby, Meeting Room, Grange Road, 11 and 6.30.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. Ramsden Balmforth.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. Wilfred Harris, M.A.

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Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. Wyndham Heathcote, B.A.

Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. Sinclaire, M.A.

VICTORIA, BRITISH COLUMBIA.

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WINNIPEG, CANADA.

All Souls Church, 7, Rev. Horace Westwood, D.D. Sunday School, 3.

DEATH.

Addiscott.—May 8, at Elsworthy, Kearsney, Mabel, the fifth daughter of the late William Addiscott of Hackney.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

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NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

IN Dr. Jacks's article in the current *Hibbert Journal* dealing with the subject of 'Punishment and Reconstruction,' a powerful, and to our thinking a conclusive argument is presented against any peace settlement which would leave unremoved and unpenalised the men who have been guilty of those outrages against the common law of nations which have stained the present war so deeply. This argument, of course, entirely accords with repeated declarations made by Mr. Asquith and other British leaders, and received with general assent; but people's memories are apt to be short, and in the intense longing for peace which we all share we may somewhat lose sight of the stern, the inescapable duty, of vindicating justice in the earth. It is therefore with grave satisfaction that we welcome the words of the French Premier, M. Ribot, addressed to the Inter-Parliamentary representatives at Paris last week. He said:—

> Certainly we want peace as much as any people, but we will have nothing to do with a peace which leaves us confronted with the problems which brought about this war and which this war must solve. We do not dream of oppressing any people, or any nation, even that of the enemy. But we cannot be reproached for wishing to destroy the oppression, which has so long weighed upon the world, or for wishing to obtain guarantees, restitution, and compensations, and punishment for the authors of the crimes against the common law which are the disgrace of this war.

* * *

THE event of Mr. Balfour's address to the United States House of Representatives last Saturday is one of outstanding importance. Appreciating his welcome by the House as "a rare and valued honour," Mr. Balfour said it was not a moment for the mere interchange of courtesies, however sincere. He continued:—

> We all, I think, feel instinctively that this is one of the great moments in the history of the world, and that what is now happening on both sides of the Atlantic represents a drawing together of great and free peoples for mutual protection against the aggression of military despotism. I am not one of those—none of you are among those—who are such bad democrats as to say that democracies make no mistakes. All free Assemblies have made blunders, and sometimes have committed crimes. Why is it, then, that we look forward to the spirit of free institutions, especially among our present enemies, as one of the greatest guarantees of the future peace of the world? I shall tell you, gentlemen, how it seems to me. It is quite true that a people and that representatives of a people may be betrayed by some momentary gust of passion into a policy which they ultimately deplore, but it is only a military despotism of the German type that can, through generations if need be, pursue steadily, remorselessly, unscrupulously, and appallingly the object of dominating civilisation and mankind.

* * *

IN conclusion, Mr. Balfour once again uttered the warning, and expressed the trust, which together correct ungrounded optimism and faithless pessimism:—

> When I was young [he said] we used to flatter ourselves that progress inevitably meant peace, and that growth of knowledge was always accompanied as its natural fruit by the growth of goodwill among the nations of the earth. Unhappily, we know better now. We know there is such a thing in the world as a Power which can with unwearying persistence focus all the resources of knowledge and of civilisation into the one great task of making itself the moral and material master of the world. It is against that danger that the free peoples of the Western civilisation have bound themselves together. It is in that great cause that we are going to fight, and are fighting at this very moment, side by side. In that cause we shall surely conquer, and our children will look back on this fateful date as the one from which democracies can feel secure. Their progress, their civilisation, and their rivalry, if need be, will be conducted, not on German lines, but in the free and friendly spirit which really befits the age in which we live.

Addressing the Senate on Tuesday, Mr. Balfour expressed similar sentiments, confident that the unions of America, Great Britain, and France mark "a new epoch in which all the civilised nations bound themselves in unity to deal with one of their number which had forgotten its responsibilities, forgotten its duties, and in unscrupulous lust for universal dominion brought the greatest of known calamities upon the world."

* * *

WHATEVER may be the opinion of high authorities or the public as to the practical worth of clerical and ministerial activities in ordinary times or now, we understand that the two departments concerned have officially recognised the labours of the Domestic Missionary as a work of "special national importance." If that is the case now, and we have no doubt of it, how much more true it must be after the war! The need for men and women who will

carry on an enlightened religious work in slums and mean streets will surely rise to its maximum when the reaction sets in, when there will be inevitable crises of unemployment, and when the stricken and maimed in their full numbers seek shelter and sustenance where they may. It is such considerations as these that immensely add to the responsibility resting upon us as a religious fellowship to keep our Domestic Missions in a thoroughly satisfactory and efficient condition. The urgency of other claims must not drive out of the field these agencies of proved value in the task of rescuing and upbuilding human lives. The report given in our columns this week of the London Domestic Mission Society, demands close and earnest attention; and we know that similar societies elsewhere are in much the same perplexing condition, and merit the same cordial and practical sympathy.

* * *

As we said last week, the odd side will at times present itself even in connection with matters so important, for example, as the food problem. The reading of the King's Proclamation affords an instance. We have heard strange tales of the way in which this fairly simple duty has been performed—or not, for in some cases the ministers appear to have either wilfully or accidentally omitted to do what they were all charged and enjoined to do by the highest authority in the State. But the difficulty has been just where to introduce this very practical piece of exhortation, and how to herald it. It is obviously rather long to insert among the usual miscellaneous "notices," and besides it would appear of quite too special a character to be crowded in at that point. Some ministers read it, we hear, before the sermon, some after; but the experience of a clergyman who boldly decided to read it as part of his sermon was rather unhappy. It was very well, of course, to embellish the Royal words with advice and comment of his own; but when at the end of reading it he came to the phrase "God save the King" the organist thought this to be a cue for him, and struck up the National Anthem. Which being duly sung, the people settled down again; and the preacher, having with difficulty mastered his surprise, went on with his sermon.

* * *

THE serious side of the problem is clearly as much with us as ever, and we are all called upon to attend to it, not only in self-protection but in the interest of the nation, including those people who have but little capacity for self-discipline, and are prone to excess and waste. According to the latest report on the subject a small reduction has been made already in the consumption of wheaten food, and this is promising, especially as this week's removal of the order for meatless days will relieve the pressure on bread. Another good sign is that, by tightening the restrictions on brewers, there is to be considerably less sugar diverted to their trade, while a very large quantity of barley (two million quarters is the estimate) is to be reclaimed for use in bread. Some curious science exists in the world, it appears. The Government spokesmen in the House of Commons have repeatedly urged, in deprecation of a too radical policy with the breweries, that if it were not for their products bread could not be made for lack of yeast. But, as Mr. Athelstan Riley points out in Wednesday's *Times*, yeast is one thing, and leaven is another. We have been mostly depending on the former since the Germans supplied it so dexterously, but our Allies across the Channel have stuck to leaven, and it seems quite as practicable for us to use this as it is for the French people.

* * *

WHILE the men (and women especially) are just now busy on allotments, even to the sifting out of cartloads of brickbats from the soil of commons and other vacant land, we may usefully consider whether something might not be done to stimulate gardening interest among our young people. One of our good Canadian Unitarians, Mr. R. B. Whyte, of Ottawa, a business man but an enthusiastic gardener, succeeded five years ago in starting potato growing contests for boys, followed by gardening and canning competitions for girls, in adjacent counties. The plots for the boys were about one-tenth or one-twentieth of an acre each; instructions were given as to method and facilities for obtaining seed, &c. Despite a very unfavourable season last year, one boy raised 420 bushels to the acre, and for the whole five years the average yield secured by all the competitors was 264 bushels to the acre; the average profit for the five years has been about £26 per acre. The girls seem to have made an excellent start also. The competitors are required to fill up a very detailed schedule as to stages of the work done, nature and condition of soil, manures used, and so forth; and one cannot peruse the statements thus drawn up without realising that it is a real and highly profitable education that is going on. If any one is disposed to follow the excellent example of our friend Mr. Whyte (with such adaptations as would be necessary in this country) he may get reports and full information from the Secretary, Canadian Seed Growers' Association, Canadian Building, Ottawa, Ont.

* * *

THERE is evidently considerable difference of opinion on the question of the increase or otherwise of drinking habits among working women. According to the report of the London City missionaries the increase has been certain and deplorable; but other observers are not convinced of this, and some go so far as to deny it entirely. The testimony of a special committee dealing with the Birmingham area is to the effect that there is undeniably more frequenting of public-houses by women than there was before the war; but, even so, it is doubted if this implies more drunkenness. It is suggested that the closer approximation of women's work to that of men in these months has led to a closer parallel in their daily habits; and while this has led to some behaviour and much language that could be wished otherwise, there is less reason than is at first apparent to draw the worse conclusions. One thing amidst all these hazy surmises is perfectly clear—if the trade in alcoholic drink were prohibited for the period of the war an open door to many evils would be effectually closed.

* * *

To the chorus of congratulation and admiring esteem which has recently risen in such ample volume around our venerable friend, the Rev. H. Enfield Dowson, and to which our columns have borne full witness, we should like to add an echoing word on behalf of our readers, and—may we say—on behalf of our community at large. Mr. Dowson was born, not for a province, but for the whole Church, and there is no man in our brotherhood who is more universally known and beloved than he. For full fifty years he has given himself to his ministry, bearing on his vigorous shoulders a big load of responsibility and care for others, and proving how little fear there need be of hard work hurting a man who starts sound in body and healthful in spirit. And happily he is still able to give a lead to many of his juniors. A chivalrous fighter, a faithful ally, a warm-hearted comrade, a sagacious adviser, a "manly man" as Chaucer would say, we are all proud of him, grateful to have him ours. He has always played the game, he is not out yet; and the worst we can say of him is that his own abundant energy and his too generous estimate of the powers and merits of the younger members of his side make it a hard task to keep our end up worthily while he goes on scoring. But in his honour, we must try.

"NEARING THE PLACE."

We are in the throes of the gravest crisis in our country's history. It may well be that before many weeks are over something will have happened which will hereafter be recognised as the event which finally decided our fate. We think of Browning's lines :—

When the snows begin, and the blasts denote
I am nearing the place,
The power of the night, the press of the storm
The port of the foe.

We are all "nearing the place," and, alas! how many strong men have yet "to go"; but do we all recognise fully the tremendous facts and adjust our individual lives to them? Are we "nearing the place" in the right spirit and temper? Do we realise that each one of us ought to be ready and willing "to go" in "this one fight more," which may be "the best and the last?" We expect such willingness from our soldiers. It is no less incumbent on us civilians. As they fight for our great cause abroad so let us in the same spirit and with the same determination fight at home, fight against all forms of selfishness, against fatigue, against cowardice, against despair—all of which so easily beset and tempt us.

Morituri te salutant. These words, addressed not, indeed, to an Imperial despot, but to a country that we love and a God whom we believe we are serving in this great war, should be on our lips and reflect the temper of our hearts, civilians though we are. Unless something of that spirit is in us our soldiers will give their lives in vain.

On the whole, and with reservations, it may be said that we are entering on the great crisis in the right spirit; that as a people we are rising to the height of the great occasion; but there are still too many exceptions. Shirkers there still are, and selfishness still keeps cropping out and putting dangerous obstacles in our way. The plain fact that the man who is putting his personal interests before his country's good and the supreme claims of our great cause stands classed with the soldier who deserts is not always sufficiently recognised. There is also in some quarters too much of an easy-going optimism, a vague belief that somehow the country will pull through, although we do not put very much effort into the pull. We know that our country can only win through death and loss and pain. Are we all as ready to take a share in the death and loss and pain as we shall be to appropriate a share in the victory that is to be? Let us search our hearts and ask ourselves very honestly how far we are still expecting to be saved by vicarious suffering.

In one sense it is even more difficult for the civilian than for the soldier to play a worthy part to-day. The soldier is sustained by discipline and comradeship in a way in which the civilian is not. Death at the hand of the enemy may be waiting for the soldier if he goes forward. Death at the hand of justice may perhaps more certainly be waiting for him if he runs away. No such dire alternative confronts the civilian and compels him to his best manhood. Yet the demand upon him for his best manhood and his greatest efforts is no less. How is he to keep himself up to that high level which the time requires? Most of us, with excellent intentions, are constantly failing. It is too easy to be filled with high resolves one day and on the next to slip back to that lower level of life which has been habitual with us in the past, and where no immediate penalty awaits us. Our old selfish claims, ambitions, and desires keep thrusting themselves upon us. They are only temporarily scotched, not dead. We need constantly to be on our guard against them. It is their death which is required of us, and if we will not give it, how can we ask our soldiers to give their lives?

Who is sufficient for these things? Few, indeed, of us. It is almost inevitable that, being what we are, we should at times fail, at times "break from the van and the freemen," at times "sink to the rear and the slaves." But if we do so sink we need not remain there. The grace of God and the strength which He can give may be sought even by the temporarily defeated, while the memory of dear ones whom we have seen pass through the Valley of the Shadow without flinching may be to some of us a strong and abiding inspiration. Their eyes are upon us. Let us quit ourselves as the men and women they would have us be.

Let us also remember this. With all the pain and loss which this war is bringing to us, and which we are called upon to make our own, even as St. Francis embraced poverty, it is at the same time bringing us a great opportunity of lasting gain. It is offering us a unique opportunity of escaping from that worst form of slavery, the slavery to self. Many who were never really free men before will be set free by it, for they will have learned under its stern teaching to subordinate their private to the public good, and to realise the beauty and satisfaction of self-sacrifice in a great cause.

Ignotus.

Good Thoughts for Evil Times.

What are we set on earth for? Say, to toil;
Nor seek to leave thy tending of the vines,
For all the heat o' the day, till it declines,
And death's mild curfew shall from work assoil.
God did anoint thee with his odorous oil,
To wrestle, not to reign; and He assigns
All thy tears over, like pure crystallines,
For younger fellow-workers of the soil
To wear for amulets. So others shall
Take patience, labour, to their heart and hand,
From thy hand, and thy heart, and thy brave cheer,
And God's grace fructify through thee to all.
The least flower, with a brimming cup, may stand,
And share its dew-drop with another near.

Elizabeth Barrett Browning.

As Moses was learned in the wisdom of the Egyptians, so was Zoroaster in the wisdom of India. He taught that God is light, and that in Him dwelleth no darkness at all. But the darkness, he said, warreth against light, and evil against good. But God bringeth light out of darkness, and giveth to good the victory over evil. The sun is the messenger of the invisible God, and carrieth light which the only Wise deviseth for the children of men. Storm and earthquake, pestilence and darkness, make war on the realms of light, and men dread the prince of the power of the air. The wicked are always fearful, and

the sin of earth sees anger in heaven. But the goodness of God abounds more and more, until all evil is put under His feet. He maketh the storm his angel, and the earthquake to serve Him. Out of pestilence He bringeth health, and giveth the darkness a rest for labour. To do His will in goodness is to enter into His kingdom, and His soldiers against the power of darkness win a perpetual crown. Before His throne are seven angels, and from His mouth goeth forth the living word. In three worlds He abides, ever living, and thinking, and life-giving; and by three things He shows Himself to man—in goodness, and in truth, and in loveliness. His word goeth through all nations, and by His brightness the stars shine, and the worlds stand fast by His will.

Rowland Williams.

ETERNAL and ever-blessed Ruler, in whose hands are the hearts of kings and princes, and who hearest the cry of the lowly; we humbly beseech thee to bless our Sovereign the King and all his house, and to multiply on him thy excellent gifts. Be with those who bear the heavy burden at this time of the government of our country, the direction of its forces, for the maintenance of justice, to resist unrighteousness and make an end of evil aggression and cruelty. Be with all those who give themselves with steadfastness and courage to the service of their country. Through the wisdom and self-sacrifice of faithful men and women grant to us once more the blessings of peace, in truth and honour. And so may this kingdom, and all the kingdoms of the world, be thine to the end of time. Amen.

WITH THE Y.M.C.A. IN FRANCE AND FLANDERS.

By the Rev. John Ellis.

Since my return from France, a question that has been frequently asked is: "What was your rank out there?" And I have replied: "Judging by the deference showed by officers and men, the cheery 'good morning, Sir,' of the former, the correct salute of the latter, as one has met them on the road or moved among them in camp, or at headquarters behind the line, it might have been 'general,' certainly it could not have been less than 'colonel.'" One's age and appearance had some part in producing this result; but the greater part, doubtless, had some connection with Carlyle's "clothes philosophy." The uniform and trench-coat make a difference.

Being greeted in such a way, wherever one goes, certainly induces a feeling of exaltation. The corrective is often supplied, however, as one hears the derisive comment by a group of passing soldiers on their comrade's action in making the proper salute—"he's only a ——y Y.M. worker." That's the rank—simply a Y.M.C.A. worker, leaving out the adjective indicated by the blank. It is as honourable as any office in the army, and, making allowance for occasional mistakes due to appearance, uniform, &c., the respect shown everywhere is a grateful recognition of the valuable and beneficent services rendered under the sign of the "red triangle." Indeed, the Y.M.C.A. worker is often the envy of the Army Chaplain, who, in many cases, would be glad to divest himself of his official rank in order to be able to enjoy that frank and unembarrassed comradeship with the men on active service which is the precious privilege of the Y.M.C.A. worker in every station.

Of what sort are these workers? A few are retired business men over military age, some Oxford and Cambridge graduates and theological students, but most of them are clergy and ministers who have been set free by their churches for short periods of service. In the district where my work lay it was the custom to hold a workers' meeting every Sunday morning. It was held at one of the Huts well behind the line, but the devotions were often accompanied by the boom of cannon or the sharp reports of anti-aircraft guns. Thither came the Hut leaders and helpers from stations at distances of two or three miles, 'Varsity men, theological students, Anglican clergy, Wesleyan, Methodist, Congregational, Baptist, Presbyterian, Scotch Free Church, and Unitarian ministers, all in happy comradeship.

The genial and indefatigable District Secretary, a son of a Congregational minister in Australia, usually presided and conducted the devotions. Hymns, reading, prayer, address, in which all at one time or another took part, formed the programme of proceedings. The president gave a brotherly welcome to newcomers, and sped, with hearty goodwill, the departing workers; reported on matters of organisation; told the story of the heroic efforts and services of our comrades in positions of peril; and besought prayers on behalf of the workers and the work. The reward for any exertion and inconvenience in attending these meetings was always an uplift of soul. Our differences in intellectual outlook were as nothing compared with the unity of spirit experienced in these informal meetings. We got down to the basic facts of religious life—brotherhood, sympathy, service, and the practice of the presence of God.

And the work? The Hut where I was stationed for the greater part of my time out there was built on a mud-swamp by the roadside, at a distance of about two miles from the battle-front. In the rear were the living and sleeping apartments. The principal features of the main Hut were the counter and its appurtenances, tables, and platform. We were attached to a company whose camp was just on the other side of the road. We drew army rations, and, to the advantage of the palate, cooked them ourselves. Within a mile, half-a-dozen other regiments were encamped. From the hill-side just beyond the Hut one got an expansive view of the line of battle.

The Hut was daily and nightly at the disposal of any soldiers from the camps in the immediate neighbourhood. Men on their way to or from the trenches used it freely for rest and refreshment. Working parties, in the intervals of duty, dropped in to satisfy their needs. In the evenings concerts and entertainments were abundantly provided—the talent, for the most part, being provided by the troops. On more than one occasion we had Queen's Hall talent—pianist, violinist, and vocalist, now privates in the army, had formerly entertained the élite at Queen's Hall, London. Facilities are offered for letter writing, and it was often pathetic to see the war-stained men earnestly filling their sheets of note-paper with such information as they are allowed to communicate to their loved ones as to their condition. Each evening the gramophone, or concert, or hilarious banter was stopped, at about 8 o'clock, for a few moments, while a passage of Scripture was read and family prayer was offered. Some of the most precious memories I bring back are those of the response to religious appeal expressed in prayer and heart to heart address at these and the Sunday services.

The worker cannot complain of lack of variety in work. In one day he may fill the rôle of chambermaid, cook, kitchenmaid, mechanic, carpenter, painter, counter-hand, accountant, stage-manager, spiritual adviser, and leader in the soul's devotions. He feels the force of George Herbert's familiar lines:—

A servant with this clause
Makes drudgery divine;
Who sweeps a room as for thy laws
Makes that and the action fine.

"Do you see that private with the mules and the watercart?" said my co-worker to me one day as we stood at the door of the Hut; "In civil life he is the organist at Ely Cathedral." One day I went down to headquarters for stores, and as I approached saw two brawny middle aged men unloading heavy cases from a Motor Transport lorry. They were not only brawny but brainy. One was a clergyman, the son of the distinguished Dean Farrar, the other was Headmaster of the Guiseboro' Grammar School. Needless to say, with such fine examples, the minister of Stalybridge willingly made a third.

The workers, with rare exceptions, experience the joy that comes from comradeship in service. Their eyes behold daily what our brave lads are doing and enduring, for our sakes; they know the perils and dangers they are cheerfully facing day by day; and they feel that the best they have of thought, religious assurance, and physical strength is all too poor to bestow in ministration to their need. Wherever our soldiers are congregated—at the bases, near the rest camps, and in the trenches along

the far-flung battle-line—the Y.M.C.A. Hut or dug-out, with its staff of voluntary workers, offers facilities for comfort and cheer. There the lads find a link with home, rest from the effects of their wearying, nerve-exhausting and perilous toil, recreation of mind and body, inspiration and strength for persistence in duty. Never have I had part in such soul-stirring services as with the men on the eve of action. The hymns—'O, love that will not let me go,' 'Nearer my God to Thee,' 'Peace, perfect peace,' and such as these—general favourites—sung with wonderful heartiness, had for them deeper and intenser meaning than ever before. Barrage fire from the great guns surrounding the Hut often broke in upon our prayers with terrific fierceness, and then we thought of our comrades who were at that moment "going over," many of them to face death.

Our soldiers will have cause, in the after-time, to associate some of their most solemn moments with their fellowship in these rude Huts, for they have been to them as "the house of God and the gate of heaven." Even now, wherever one goes, in the dug-outs, in the trenches, in casualty clearing stations, one hears grateful recognition by officers and men of the work of the Y.M.C.A. To have held the responsible position of Leader in this work, to have enjoyed the experience of comradeship with noble men holding different theological views, but at one in the spirit of service, to have been permitted to see and appreciate the *moral* of our men in action in this tremendous struggle for democracy and liberty, is accounted as one of the greatest privileges of my life, and it fills me with memories of high emprise which will remain as long as memory lasts.

THE ROYAL ACADEMY.

The great events which are happening in the world seem to have no message for our artists, and apart from numerous khaki portraits, a few battle scenes, and some uninspired and painstaking allegorical studies which can only be recalled with a shudder, there is practically no indication at the Royal Academy in the fourth year of the war that the world is in a state of upheaval such as has never been experienced before in the history of mankind. That being so, it is impossible to regard the Exhibition as anything more than a collection of more or less agreeable pictures, some of them pretty enough, many of them interesting because they are portraits of notabilities about whom we all talk a good deal, but none of them capable of quickening the imagination or thrilling the soul with the rapture of high vision and immaterial ideals.

Some of the landscapes, of course, are charming, notably those by Bertram Priestman, with their fresh, breezy atmosphere; and David Murray's two pictures of Ullswater bring back dreams of long, quiet, summer days amidst the lakes and fells where Wordsworth's great spirit was nurtured and taught. Miss Hilda Fearon's 'The Road Across the Downs'; 'The Kite,' by Harold Harvey; and several other pictures of the same genre, are full of brilliant sunshine, and it is clear that the passion for a hard, bright light which leaves nothing unrevealed has captivated a certain school of clever painters, to the exclusion of that mystery of half-lights which Corot, who found no inspiration even in the glades of his beloved Fontainébleau in the hot glare of noon, knew so well how to interpret. The shimmering light in 'Australian December,' by Arthur Streeton, has a rather different quality, and the great stretch of country, stifled with heat, seen through a cleft in the rocks, is wrapped in the soft blue haze of distance. Mr. Tom Mostyn's 'Garden of Memories,' too, is pleasantly mellow in tone, and conveys a note of restfulness—should we rather say, pensiveness?—in spite of its masses of brilliant flowers and its somewhat theatrical style of composition. Frankly, it is difficult to know what to make of Mr. William Strang's 'Youth and Age,' which also suffers from hardness, and violates our sense of the fitness of things in a very cruel way. "Youth" is just a successful young business man in a silk hat (you can see the roofs and towers of the city, surely in America, where he is pursuing his career, in the background); "Age" is a bent old man in a green dressing-gown; and between them stands a red-winged angel of most austere countenance, who watches their meeting with interest. A clever but unattractive piece of work!

Many people will be arrested by the picture of Christ looking over a stretch of snow-covered country, set thick with wooden crosses (J. C. A. Dollman), and by the more ambitious study, 'The Silent Witness,' representing the interior of a fine old church in France or Flanders, the ruined nave of which is given up to wounded men who lie in the straw along its whole length. Here, again, the chief interest centres in the unearthly figure, clothed in light, passing down between the two lines of recumbent men, and if it has little power to deeply stir us it cannot be said that this is due to any lack of conscientious effort on the part of the painter, Mr. Herbert Schmalz. The picture of young John Cornwell, V.C., painted for the Admiralty by Mr. Frank O. Salisbury, is obviously interesting by reason of the heroic deed which it commemorates, and occupies a large central position in Gallery No. III.

Among the portraits 'The Right Hon. Winston Churchill, M.P.,' 'Col. Elkington, D.S.O.,' and Viscount Bryce, by William Orpen; Mr. John Lavery's fine 'Mrs. Morrison-Bell,' and Christopher Williams's portrait of the Premier, are perhaps the most notable. There are, of course, any number of military men in uniform, but not quite so many women in wonderful gowns as usual. Mr. F. Cadogan Cowper's decorative work, 'Our Lady of the Fruits of the Earth,' deserves some mention for its sumptuous treatment of colour, its crowding kine, and garlands of apples; and it is not possible to overlook Lavery's ambitious triptych, 'The Madonna of the Lakes,' although the central figure, with the big shadowy eyes and curious air of a modern woman of the world posing, does not quite convey the religious emotions associated with the worship of Our Lady.

Among names in the catalogue specially familiar to our readers are Mr. H. J. R. Herford, who contributes a spirited picture representing the 'Ironsides at Basing, 1645,' and Miss Frances Drummond, whose dainty 'Garden in Sussex' and 'The Clearing in the Wood,' in the Water-Colour Room, are both full of spring freshness and the blossoms of April.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, *and all private information should be accompanied by the name and address of the senders.*

WAR MEMORIALS IN OUR CHURCHES.

To the Editor of THE INQUIRER.

SIR,—Our congregations are rightly giving thought to numerous "after-war" problems touching on their life and activity in the future; may I call attention to one which, for good or ill, will have a deep effect on those who worship in our churches for generations to come?

No congregation remains unaffected by the war, and in almost every case there have been or will be members of the church or school who have given their lives in the service of the country, and whose sacrifice will call for worthy commemoration in their place of worship. Such memorials will be of two kinds—those given in honour of individuals by their family or relatives, and those referring to several members of a church, given by the congregation as a whole (that is, the Church "Roll of Honour" in its original and restricted meaning). It is desirable to consider how we have dealt with similar matters in the past, and whether there is any means of ensuring that, as far as possible, our churches shall gain and not lose in their outward effect and in their power of creating a worshipful atmosphere.

The collective memorial is usually raised through the committee of the congregation, or, at any rate, comes before it in detail and may receive prolonged attention; but the individual case is a more difficult and delicate matter. We may assume that the committee is always informed of a proposed memorial by the donor, and permission is asked for placing it in the building; but it may often happen that the scheme or design is never submitted for approval, and there is no opportunity for discussion or criticism, while even if the opportunity is given criticism may be left unspoken from a natural feeling that the only right and sympathetic attitude to such a gift is one of unquestioning acceptance—the more unquestioning in proportion to the influence of the donor and the elaboration of the memorial. Consequently, owing to our inveterate independence as self-governing congregations, mere want of knowledge has wrought much harm in our churches, which might have been avoided with the aid of some outside advice and experience; and too often work which demands the highest standard of artistic skill and craftsmanship is entrusted to a local decorator, or to the ecclesiastical furnisher who provides Gothic choir-stalls at so much a yard from a catalogue.

Consider, for example, the stained-glass window, always a favourite form of memorial: during the Gothic revival of the last century, no method of decoration produced such disastrous results in every type of cathedral or church, our own included, because it was not realised that stained-glass design is one of the most difficult of the arts, demanding not only the powers of drawing and colouring which the painter must possess, but also a special knowledge of technical methods and limitations, due to the construction of a window, and to its function as a means of admitting light and not merely as a piece of decoration. Even to-day the masters of this art (with Henry Holiday at their head) may almost be counted on one hand, but their names are quite well known to those of us whose occupations or interests have to do with the arts, and some of their best work can be seen here and there in our churches throughout the country.

The same may be said of any other form which a memorial might take, from the simple inscribed wall tablet to a complete organ, or an addition to the structure of the building; whether woodwork, metal work, or marble is in question, admirable design and craftsmanship are now available, but many of our church members and committees simply do not know where to look for them. It may, perhaps, be objected that work of such high quality is expensive, or again that local talent should be encouraged rather than remote celebrity. As to expense, if it is a matter

Of nicely calculated less or more,

that is surely a reason for limiting the quantity rather than the quality of the memorial; while the mere fact of being "local" does not confer merit on work which is not good in itself, and all that can be claimed on this point is that *if* other qualifications are equal, the local man will probably throw a greater personal interest into his work.

What we seem to need is some recognised source of guidance to which individuals or congregations could apply if they wished for suggestions as to the choice of artist or the treatment of a building. In particular the older chapels of the Meeting-House type require very careful consideration, because they have suffered so greatly in the last century from misguided attempts to infuse some Gothic character into them. Fortunately, their real beauty and historical value are now better appreciated, but some of the obvious forms of memorial are here unsuitable, and usually the best method of adornment would be to restore their original design and arrangement so far as it is consistent with the requirements of modern worship.

Some years ago the National Conference established a Board which provides information and advice, when requested to do so, in regard to vacant pulpits and ministerial changes; it appears to carry out these functions without undermining our congregational independence, and its help has been sought and welcomed in a large number of cases. I think that the Conference might render a great service to its churches by appointing an Advisory Committee on War Memorials, with similar methods of action, which should draw together those who have experience on this side of church life, and make their advice and assistance available for all.—Yours, &c.,

Ronald P. Jones.

–th Division, Retford.

NATIONAL SERVICE.

To the Editor of The Inquirer.

Sir,—I notice that an attempt is being made to enlist the services of men over military age for part-time national usefulness. This movement ought to succeed. It should appeal to many who have genuinely regretted their inability to take their share in the national service. The success of this voluntary movement will, I think, largely depend upon the methods employed. National service from the very nature of the case covers an exceedingly wide ground. It should take into account the national needs with the necessary wide vision of interpretation. I suggest that the man or woman who assists in a soldiers' canteen is doing national service. Other services relating to the comfort of the soldiers must also surely come under the same heading.

Apart from this class of work, national service should be open to the inquirer who is willing to give most of the evenings of the week to the practical assistance of some tradesman who has had to leave his business and go into the army. A local committee should be in full possession of all the facts. Clerical work at public offices might well be shared. Local War Saving Associations also offer an opportunity for usefulness In many similar ways the man or woman who really wishes to devote leisure hours to the cause of national service will find work to do. It is all a question of wise direction.

I have one last suggestion to make. There must be many members of our churches capable of rendering good and useful service in Church, Sunday school, or some associated movement. Ministers are in some cases away on active service; some churches are without the necessary staff for Sunday school or choir. Here, then, is an opportunity for real service, and whether we call it local or national it will be at least an earnest of good intention.—Yours, &c.,

W. H. Jacobsen.

Liverpool, May 2, 1917.

PROHIBITION DURING THE WAR.

To the Editor of The Inquirer.

Sir,—Will you kindly allow me through your columns to suggest that an opportunity has been given the Church to unite in a definite act for the good of our country, and of humanity in general? On one at least of the Sundays on which the King's Food Economy Proclamation is enjoined to be read aloud in all the churches and chapels of the land, the minister and congregation at the close of the service should pass a resolution urging the Prime Minister to secure Prohibition during the period of the war and of demobilisation. Here is an occasion when the Church is asked by the State to give support to one necessary way of helping our country in her great need, and hereby is thrown in the way of the Church an opportunity not only of fulfilling a patriotic duty, but of extending that duty to our country by giving a lead to the Government in enforcing another most obvious and urgent economy. Hereby an opportunity is also given for "all who profess and call themselves Christians," instead of talking and writing so much about religion, and the desire for Christian unity, to do a religious deed, and a real act of Christianity, which will have very far-reaching practical and spiritual results.—Yours, &c.,

Emily H. Smith.

24 *Langdale Road,*
Victoria Park,
Manchester.

May 7, 1917.

THE MINISTERS' MEETING AND WHIT-WEEK.

To the Editor of The Inquirer.

Sir,—The members of the London Unitarian Ministers' Meeting invite their brethren from the country to a Conference to be held at Essex Hall on the Thursday morning of Whit-week (May 31), at 11 o'clock, when Dr. Jacks, Principal of Manchester College, Oxford, will speak on 'What ought we, as Ministers, to do After the War?' As the Whit-week meetings offer special opportunities of ministerial intercourse and help, may I suggest that members of our churches might kindly take into consideration the question of the increased railway fares, and in sending their ministers to London might this year render assistance in defraying these extra travelling expenses?—Yours, &c.,

Frederick Summers,
Hon. Secretary of the London Unitarian Ministers' Meeting.

MEMORIAL NOTICES.

MR. G. GOOLD WARD.

The death of Mr. George Goold Ward of Belfast, which occurred on April 23, at his residence, Iva-craig, Craigavad, co. Down, came as a shock to his many friends. Only 56 years of age, he appeared in his usual health up to a few hours before a sudden heart attack proved fatal. The eldest surviving son of the late Mr. F. D. Ward, J.P., of the well-known firm of Marcus Ward & Co., he began his business career with the latter, and attained therein a prominent position. He joined the Sirocco Works, Belfast, twenty-one years ago, and was appointed a director when the company became a limited concern in 1898. The deceased was connected by family and by close personal ties with the First Presbyterian Church, Belfast, serving most efficiently on its General and Music Committees, and ever manifesting the keenest interest in all that ministered to its success. Possessed of a kindly, genial character, most people found Mr. Ward easily approached, and he made many friends. He was a good business man, and had a fresh, vivid interest in life which had been widened and strengthened by foreign travel, of which he was very fond, and concerning which he could speak in a most fascinating way. His sudden death was the cause of

wide and deep regret, and heartfelt sympathy was expressed for Mrs. Ward in her bereavement. The funeral took place on April 26, the service in the house and at the graveside being conducted by the Rev. H. J. Rossington, minister of the First Presbyterian Church. The latter also made sympathetic allusion to Mr. Ward's death at morning service on April 29.

CAPT. D. P. HIRSCH.

The loss of Philip Hirsch, whose death was announced in The Inquirer last week, is yet another grievous blow to Willaston. He was a member of the school from May, 1908, to December, 1914. During that time he made his mark in every department of the school life. Of intellectual powers much above the ordinary, he did well in almost every subject; and special study in Modern History resulted in his winning an open exhibition at Worcester College, Oxford, when he was only 18. He was a good all-round athlete, his favourite game being cricket. And in his last year he was a most energetic and efficient Head of the School. Under normal circumstances he would have stayed on at school for another year; but he felt that he was needed elsewhere. He joined the Leeds University O.T.C. in January, 1915, and was gazetted in April. After nearly a year's training, in which he attained high efficiency as a machine gun officer, he went out to France with his battalion early in 1916. He was wounded on the Somme in September, was promoted, and shortly before his death was gazetted captain. He fell leading his men with the utmost gallantry, under circumstances which must have resulted in further recognition had he survived.

What his loss means to his regiment is very evident from the letters which have been received. But it is much more than that. One who clearly knew him well writes: "I think he was the most modest man I have ever met, as he certainly was the bravest. You had to know him some time before you discovered how very much above the common level of the rest of us he was, and then every day in his company, and every fresh talk with him, revealed a new and more delightful aspect. He was full of enthusiasms, he never touched or took up a subject without giving it his whole self.... I do not know, and never inquired, what he purposed to be in after life. Whatever the profession or calling was, it is hopelessly impoverished by his death. He would have introduced into it all that he essentially was and would be: unflinching, true, and straight-dealing, with a vehement passion for abstract justice." It is hardly necessary to add that such a nature was a happy one; and we may believe that no moments in his life were happier than the last.

Willastonians will like to know that he has bequeathed to the school his pictures and a large part of his library. They will be a cherished possession; but no such help was needed to keep green his memory. H. L. J.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is registered by the London County Council, under the provisions of Section I. of the War Charities Act, 1916.

The objects of the Fund are: (1) *To aid the Belgian hospitals and convalescent depots in France, and the Belgian military doctors at the Front in Belgium;* (2) *To maintain a Civil Hospice at Calais;* (3) *To aid the Belgian School Colonies in France.*

121st List of Subscriptions.

	£	s.	d.
Already acknowledged	16,777	4	1
Highgate Unitarian Church (seventeenth monthly donation)	5	18	10
Miss Winkworth (eighth donation)	5	0	0
X. (twenty-seventh donation)	1	0	0
Miss Edith C. Harvey (tenth donation)	3	0	0
Mr. John Sale (sixth donation)	5	0	0
Mr. and Mrs. Chas. W. Chitty (thirty-third donation) ..	8	0	0
Miss Grace Holmes, Calais (fourth donation)	1	1	0
Miss L. Colton and the Misses Gillespie (twenty-third donation)	0	7	6
Mrs. Fellows Pearson (eleventh donation)	7	10	0
Miss Fellows Pearson (eighth donation)	4	10	0
Miss Gairdner (fifth donation)	2	2	0
Miss Mary B. Lamb (tenth donation)	2	0	0
Mr. and Mrs. Nanson (eighth donation)	10	0	0
Mr. L. N. Williams (twelfth donation)	1	1	0
	£16,833	14	5

Parcels have been received from: Miss Warren; Miss E. D. Higginson; A Friend in Oxford; Mrs. Blake; Mrs. Dent; Miss Mary B. Lamb; Miss Lawford; Messrs. Frank Green & Co.; Mrs. Rayner Wood; The Old Meeting Church, Birmingham (per Mrs. Lloyd Thomas); West Grove Women's League, Cardiff (per Mrs. A. C. Fox); Miss Short.

WEEKLY NOTES.

I have just returned home after nearly six weeks in France. I spent some time in Calais, chiefly concerned in arrangements for the development of the work in our Hut. In spite of the extensions made about Christmas-time (and paid for out of the profits), we were very cramped for room, and the educational side of the work was especially limited by lack of space. The difficulty has now been happily solved. Some American friends built a fine hut (not much smaller than ours) some months ago on a portion of the ground we had, intending to have a dormitory for the men coming on leave to England and passing the night in Calais. It was not, however, large enough to accommodate all, as it only contained about a hundred beds, and the Belgian army in the meantime erected several huts, also on the same piece of land, capable of sleeping four hundred men. The owners of the American hut kindly came to Calais from Paris and went into the whole matter with me, and the result has been that this splendid hut has been given over to form part of our Club until the end of the war. It is an immense boon for us. The library and reading-room will be placed there. There will be space now for rehearsals by the orchestra (which is becoming famous and in great request in the neighbourhood), for the dramatic societies, French and Flemish, and for the choral society. There will be space for the educational classes, and to these we hope now to add gymnastic and fencing classes. This Hut cost about £1,000 to build (the labour was by the army, so this sum only includes the price of materials used), so it is really a princely gift and worthy of the great American nation.

We have just arranged that once a month the wives and children of soldiers may come to a free entertainment at the Hut. They have special tickets for entrance and have to show their identity papers before these are issued to them. It is a great pleasure to these poor people to come and the men are delighted that their wives should be allowed to accompany them. As the Hut is under strict military rule, it was a little difficult to arrange this, but the first entertainment of the sort was given before I left and was a great success.

While in Calais I visited the Belgian front and saw some of the hospitals nearest to the trenches. These are situated in Belgium near the Yser, and it is impossible not to see how happy the men are to be in their own land, and how much they dislike being sent away into a foreign country. Of course, they must go, as room must be made for the next batch of wounded, but it made me long for the day when being sent back need not mean being sent out of their country. Hopes have been very high lately, and with good reason, but before that happy day comes there will be sad work in the hospitals. The latest field hospital which the Belgian army has established, just behind the lines, is a model of all a hospital should be. It is, of course, in huts, but they are all connected by corridors, so that patients and nurses are not obliged to go outside when passing from one hut to another. The Queen of the Belgians takes a keen interest in this hospital, and had visited it the day before I did. It is largely owing to her gifts that it is so well installed. The Director is a doctor we have known since the beginning of this Fund, as we were able to aid him when he was struggling with great difficulties and trying to do his surgical work in a house in a little street in Dunkirk under most depressing conditions. It is delightful to see him now, where he is able to perform his surgical miracles under conditions which give the patients the best possible chance of making a good recovery.

After leaving Calais, I saw a little of the French front near Rheims, and then visited Rouen and Le Havre.

Rose Allen.

SPECIAL WANTS.

Helpless shirts in thin flannel or flannelette.
Pyjamas.
Shirts and socks.
Slippers, handkerchiefs, towels.
Games of all sorts, especially cards.
Layettes, on Belgian methods (patterns sent free).
Chemises for women and girls.
Treasure bags (10 by 12 in.), in coloured washing materials.

I have now a new consignment of grey wool, suitable for socks, &c. I shall be glad to sell it for 4*s.* 6*d.* a lb., carriage free.

Subscribers who supported Robert Behëyt, the little cripple boy, at Berck for a year's treatment, will be glad to know that he is much better and able to walk about. He is now at the Belgian Colonie Scolaire at La Chartreuse, and is no further expense to us.

The name and address of sender and list of contents should be enclosed in each parcel.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W. 3.

AMERICAN UNITARIANS AND THE WAR.

The following letter has been sent on behalf of the American Unitarian Association to the Unitarian Churches in the United States :—

To the Ministers and Congregation of the Unitarian Fellowship.

In the name of our Fellowship of Free Churches we greet you and welcome you to the new responsibilities and the unparalleled opportunity of spiritual leadership to which the times are summoning us all. You feel and understand better than any words of ours can express that this great war for freedom and humanity, into which we have entered, is to be won not only by the development and organisation of the material and military powers of our land, but also by the spiritual forces which are cherished and upbuilt within the churches.

Shall it not be our high privilege not only to prepare ourselves for the stout defence of human rights, but also to quicken the larger sympathies, to reinforce character, to perpetuate the chivalric spirit with which America takes up arms, and to proclaim the spiritual significance of the ideals that animate us ?

The old meeting-houses of our forefathers in New England were shrines of patriotism as well as houses of prayer and praise. We believe that in the present crisis you will maintain that tradition and prove that our churches are still the places where the people can find the enduring inspirations of courage and faith.

We trust that the flag will be honourably displayed in every church. We hope that no service of public worship will be completed without prayer that the counsels of the nation may be guided by wisdom and so directed as to promote the reign of righteousness and secure a just and lasting peace. We are well assured that the validity and compulsion of the moral issues of the great conflict will be emphasised from the pulpit, that we may all be firmly persuaded that it is our duty to bear all burdens and endure all risks for the principles which are our best inheritance and which we cannot sacrifice without dishonour to ourselves and infinite and irreparable loss to mankind.

"With malice toward none ; with charity for all ; with firmness in the right, as God gives us to see the right," let us enter upon these great adventures because we are still highly resolved that "government of the people, by the people, for the people, shall not perish from the earth."

William Howard Taft,
President of the General Conference.

Samuel A. Eliot,
President of the American Unitarian Association.

Anna M. Bancroft,
President of the Alliance of Unitarian Women.

Boston, Mass.

LONDON DOMESTIC MISSION SOCIETY.

ANNUAL MEETING.

The eighty-second Annual Meeting of the London Domestic Mission Society was held at Lindsey Hall, on Tuesday evening, May 8, the chair being occupied by Mr. Charles Martineau, Chairman of Committee. Owing to the fact that it was urgently desired that the best ways of increasing the financial resources of the Society should be discussed as fully as possible by the meeting, in view of the grave possibility of being obliged to curtail the work before very long if the situation does not improve, the reading of the annual report and the motion for its adoption were deferred until after Dr. Philip Wicksteed, Mrs. Wallace Bruce, Mr. Philip Roscoe, and the three Missionaries—the Revs. F. Summers, W. H. Rose, and A. Golland—had spoken.

After the introductory remarks of the chairman, who explained the reason for changing the order of proceedings, Dr. Wicksteed moved the first resolution, expressing the confidence of the meeting in the principles of the Society, and recording its appreciation of the earnest and faithful labours of the missionaries and their wives and helpers. It was not to be expected, he said, that they were about to hear anything new. They had to go back to the commonplaces, but to understand the commonplaces, and be able to convert truisms into realised truths, was really to live. Our age is one in which the highly organised division of labour is a central fact, and owing to this many of the personal ties which used to hold society together, and which humanised the relations between men working in different grades, were being loosened. Many beautiful things were always lost in the transition from one stage of society to another, but it was vain to look back to the past, the beauty of which they were apt to exaggerate in retrospect, though they could be sure that all that was good in it would not be destroyed. The immortality of good was certain, its effect was cumulative, and more good was added to it. With this apparent breaking up of the industrial world and the specialisation of labour, however, there was a growing detritus, a dust of humanity that belonged to no coherent whole, and which no organisations really touched. A diffused sense of collective responsibility and understanding was also growing, and we were learning to realise that what was nobody's business was everybody's business, even though we had no heroic remedies, and could not meet the needs of these people by merely saying that we must get rid of this or that social condition. We were developing a sense of responsibility in regard to the failures, or apparent failures, of the competitive system, so that every one who had won in the battle, or the lottery, whichever term they used, was beginning to understand what his duty was towards those who had drawn blanks. They must get rid of the idea that failure should be treated penally. If failure was met with humanity and tenderness, as it would be in our own families, we should see more and more how enormous the divergence really was between merit and success, and between folly and failure, in the relentless working of the great social and industrial machine. As an instance of the way in which this collective sense of responsibility could be used to lighten the lot of those who, through no fault of their own, had to face a cruel struggle for existence, Dr. Wicksteed referred to the difference which old age pensions had made in the lives of the poor, a difference to which any one who lived in a village, and knew something of the desperate efforts which were made to hold on and keep out of the workhouse till the pension became available, could testify. Amidst all the horrors of the present time, there were some things which would be of value to them in the future. For instance, it would never again be possible to say, when a measure had been agreed upon as urgent and desirable, that they could not afford it. They might make mistakes, but never again could they admit that the people were perishing and going astray, and that, knowing how to stop all this, they could not face the expense. They had mortgaged their future, they had given up their pleasures, they had cut down their supplies, and had even learnt for the first time in their lives to get up from a meal with a hearty appetite, in order to hound men into the blood and mire ; would they be able to say that they "could not afford" to get them out of it ?

But all this organisation, however wisely carried out, said Dr. Wicksteed, did not dispense with the offices of personal friendship, or make up for the beautifying of life by the development of intimacy with those with whom we are not brought into regular personal contact through similarity of tastes or interests. We have such contracted notions of the things that matter when we live entirely among the people who have the catchword of the club to which we belong, who use the same expressions, and have the same habits as ourselves. If we got into contact with people whose conventions and scale of ethical values were different from our own—people, perhaps, who think less of getting drunk and more of letting a neighbour starve while they

had a good meal, a point of view which we often reverse—we should find that downright character is just about evenly distributed, we should come to realise its significance, and get a straight view of humanity. A friend of his, a fine, sensitive man, who had been greasing engines in a mine-sweeping trawler, and had a good deal of intercourse with people whose habits were offensive and whose language was horrible, had told him that the thing that overwhelmed him most was the humanity of it all. It was because we so seldom had a chance of discovering this humanity that many a man who had missed his opportunities, and suffered hardships he did not deserve, lost his clue, simply for want of someone with real knowledge of him who would watch over him, help him round a corner, and give him thoughts to cheer him in his depression. This was the sort of help that the missions provided, and where there were men who had the gift of making themselves the friends of those who most needed friendship, others who had not similar opportunities could receive a little direction in their efforts to do the same thing, and could try to keep these beneficial activities going in the dark places of the world. Here they came to the question of money. People sometimes spoke disparagingly of money—he had done it himself—as if it took the gloss off acts of friendship and intercourse. But he had learnt to respect money now, he even loved the tax-gatherer, and the more tax-gatherers they could put on to the job of taking over money for humane purposes the better. Money was the symbol of the machinery by which people could convert the power or the talent which they possessed into the thing they desired, and by which they procured for themselves or others that which they could not obtain without it—whether it was a missionary for South Africa or the London slums, a beautiful picture, or lessons in Greek. It was a wonderful instrument, and what it accomplished was nothing less than magical. They must not despise money, nor hold it cheaply, but remember that it gave them this power to achieve their purpose, whatever that purpose might be.

Mrs. Wallace Bruce, in seconding the resolution, said that the same power of imagination which had made us realise the horrors we are going through now should help us to clear away the arrears into which we had got through social neglect, and to take advantage of the opportunities which offered of making those friendships of which Dr. Wicksteed had spoken. We had come closer to suffering humanity of late than we had ever done before, and we ought to feel that nothing was too much to give, either in money or in work, to help the men who were keeping the missions going.

The Missionaries gave very encouraging reports of their work, the need for ; which has, of course, increased owing to the difficulties of the time, and Mr. Golland took the opportunity of warmly defending the women—at all events, of the district with which he is best acquainted—from the wholesale charges of drunkenness which had lately been brought against them. The resolution was adopted.

The Report of the Committee was read by the Hon. Secretary, the Rev. F. K. Freeston. It was very short, as the necessity for economy of paper and print had to be taken into consideration, and for the same reason the Missionaries' statements were exceedingly brief. Although the expenditure for the past year had been the very lowest possible, no painting or extensive repairs having been carried on at any of the three Missions, it nevertheless exceeded the income—setting legacies aside—by £450, and it is pointed out that if the reserve fund is drawn upon in the next three years to the same extent as in recent years, the prospect of reducing the work of the society must be faced. The following suggestions were submitted for discussion, with a view to increasing the funds: (1) the appointment of local treasurers; (2) the offer of a special preacher on the occasion of a mission collection; (3) the printing of explanatory leaflets to place in the pews; (4) the publication of a History of the Society; (5) the increase of amounts by present donors and subscribers. The resignation, through war pressure, of the Treasurer, Mr. Philip Roscoe, has been received with great regret, and Miss C. R. Holland has been appointed Treasurer for the year. Miss Holland read the Treasurer's report, and spoke of the seriousness of the financial position. In the course of the evening it was announced that several subscribers had expressed their willingness to increase their subscription.

The Chairman, in moving the adoption of the Reports, said that it had been decided by the Committee that the present was not a suitable time to make a special appeal, but that it was a good opportunity for considering most carefully and anxiously what methods could be adopted to ease the situation. He himself approved of the appointment of local treasurers, who could find many opportunities of influencing the right people and getting the money that was needed, and he also strongly advocated that the younger members of families which, in the past, had been noted for their public spirit should be represented on the executive. If the rising generation was not captured betimes a golden opportunity would be lost, and the young people would find an outlet for their energies elsewhere. At present the youthful element was not sufficiently represented on their committees or in the circle of voluntary helpers. The motion was seconded by Mr. Philip Roscoe, who said that the work of the society would always have his warm sympathy, and carried.

A helpful discussion followed, in which Miss Brooke Herford, Mr. Withall, the Rev. Travers Herford, Mr. Roscoe, Mr. Gimson, Mr. A. A. Tayler, Mrs. Herford, the Rev. J. H. Weatherall, and others took part. A resolution of thanks to the committee and officers for their services, moved by Mr. Withall, and seconded by Mr. Tayler, was passed, and the meeting ended with a vote of thanks to the committee of Lindsey Hall and the Essex Street congregation for their hospitality, moved by the Rev. W. G. Tarrant, and seconded by the Rev. H. Horsley.

LAWRENCE HOUSE.

The Hostel at Lawrence House will be ready for the accommodation of men on active service on and after Monday, May 21. There are six bedrooms; and the Committee will be glad if ministers and secretaries of congregations will inform any soldiers or sailors who are likely to be passing through, or visiting London, and who desire accommodation to apply, as long beforehand as possible, to the Matron, Lawrence House, 1 Essex Street, Strand, London, W.C.2.

An entertainment in aid of the Royal Red Cross and the Highgate V.A.D. War Hospital Supply Depot, will be given by the pupils of Channing House School in the Spears Memorial Hall, Highgate Hill, on Saturday, May 19, at 8 p.m. The programme includes 'A Pageant of Poetry' and 'Tableaux and Songs from Nursery Rhymes.' Tickets, price 2*s.* 2*d.* (reserved) and 1*s.* 2*d.*, may be obtained from Miss H. Miskin at the school.

NEWS OF THE CHURCHES

Bedfield.—On Friday, April 20, an Entertainment of songs, recitations, &c., was given in the Unitarian Chapel by scholars of the Sunday school and friends from other denominations, presided over by the minister, the Rev. W. H. Sands. The room was filled with an appreciative audience from Bedfield and neighbouring villages. Miss Beatrice Smith, who had previously given up her scanty leisure to help in the practising of songs, &c., was at the piano.

Hackney.—A large congregation assembled on Sunday evening, May 6, at the New Gravel Pit Church, to commemorate the life and death of Rifleman W. V. Adlam, Rifle Brigade, who was killed in action on April 4. Mr. Adlam, who had been attached to the New Gravel Pit Church for the past four or five years, had served on the Church committee, and was the secretary of the Dramatic Society. His quiet, unassuming manner, integrity of character, and attractive personality had won for him the respect and affection of all who knew him. His foreman and many of those associated with him in his work were present at the service.

The winter's programme comes to an end to-day, with a concert by members of the choir, which is now almost entirely composed of teachers and scholars of the school, who are doing exceedingly well. The events of the season have included a Winter Fête, which cleared £50; two Jumble Sales which realised £25; Sunday evening Lantern Services after the usual evening service; and a course of lectures by the Rev. Bertram Lister on 'Phases of the English Drama,' with a supplementary lecture on Brieux's play 'Damaged Goods.'

Liverpool.—The Rev. Harman Taylor, colleague of the Rev. J. C. Odgers at Ullet Road Church, with the sanction of the Church Council has offered his services as house-surgeon at the Children's Infirmary in Myrtle Street for the months of May and June, and his help has been gratefully accepted. Mr. Taylor hopes to be able to continue his usual duties on Sundays, both in the Church and Sunday school.

Llandyssul.—The Rev. T. Arthur Thomas, minister of the churches at Pantydefaid and Llandyssul, has been elected chairman of the Cardiganshire County Council. For the past seventeen years he has acted as editor of *Yr Ymofynydd*, and for ten years as secretary of the South Wales Unitarian Association. Ten years ago Mr. Thomas was elected a member of Cardiganshire County Council and has held the position of alderman for several years. He has also been a member of Newcastle Emlyn Board of Guardians and of the District Council, a governor of Llandyssul County School, being chairman for three years, and a member of the Board of Visitors of the Joint Counties Asylum where he has also occupied the chair.

London: Peckham.—Many friends connected with the congregations at Wandsworth, Stepney Green, and Peckham will hear with great regret that Second Lieut. A. C. Montford, Machine Gun Corps, brother-in-law of the Rev. Herbert Hawkins, was killed in action on May 4, under circumstances of great gallantry. His childhood was spent at Wandsworth, and after school days were over he entered the Banking Department of Messrs. Thos. Cook and Son, Ludgate Hill, and later joined the staff of the London and Westminster Bank at Charing Cross. In 1915 he joined the army as a private in the Welsh Fusiliers, and saw over six months' trench fighting in France. Returning to England, he studied for his Army Examination at Trinity College, Cambridge, and, passing successfully, spent some time training his men in the Machine Gun Corps. He left again for the front in March of this year, and was killed by a sniper while bandaging his sergeant, who had just been similarly hit. Previous to this he had gone to the assistance of another wounded man who was calling out for help. One of his fellow-officers, writing to Mrs. Hawkins, speaks in warm terms of the splendid work which 2nd Lieut. Montford was doing up to the time of his death, and of his popularity among both officers and men. The latter, he says, whom he trained himself for months in England, are inconsolable. He will be remembered at the three churches named above as a scholar, teacher, and church worker of frank, courageous, and cheerful disposition, with a genius for making friends, and a great love of children and animals. His eldest brother is now on active service in France, a second is expecting to be sent abroad shortly, after acting as orderly in a hospital near London, and a third, who was formerly a Continental representative of a London firm of accountants, and in Germany or Austria when war broke out, has not been heard of since 1914, and it is presumed that he is a prisoner.

London: Stratford.—The Sunday School Anniversary and Flower Services were held at the Unitarian Christian Church, West Ham Lane, which was prettily decorated for the occasion, on Sunday, May 6. In the morning the service was conducted by the minister (Mr. Joseph P. Rosling), who gave an address on 'The Song of Spring, and the Joy of the Birthday Season.' The 4th West Ham B.P. Boy Scouts, the 1st Stratford B.P. Girl Guides, and the Hackney Company of the Boys' Own Brigade paraded at this service, and there was a large congregation. In the afternoon, a Scholars' Service was held, at which there were present over 170 young people. Mr. John L. Gerrard, of Manchester College, Oxford, conducted the service, and gave an instructive address on 'Cheating One's Self.' Special hymns were sung, and the infant scholars contributed a little song. In the evening, when Miss Theodora Wilson Wilson (author of the 'Last Weapon,' and editor of *The New Crusader*) was the preacher, there was also a large congregation. Miss Wilson gave an inspiring and helpful sermon on 'Fidelity to the Principles of Christianity in the time of Crisis.' The Minister assisted in conducting the service, and the choir rendered special anthems, Miss Ethel Frisby being the soloist. After the evening service the flowers were sent to the sick, and to the hospitals in the district. The organists for the day were: morning, Mr. W. J. Noel; afternoon, Miss Ada Frisby; evening, Mr. Robert M. Willes. The services were very successful, and marked an epoch in the good work that is being done in the Sunday school by a willing and active band of teachers and workers who labour week by week under the superintendence of Mr. A. Stephen Noel.

Scottish Unitarian Association.—The 57th Annual Meetings of the Association were held at Ross Street Church, Glasgow, on Friday and Saturday, May 4 and 5. The Friday evening meeting took the form of a public discussion on 'Scottish Unitarianism from the Historical, the Present and Future Aspects,' dealt with respectively by Mr. A. MacLaren, J.P., Glasgow, hon. secretary, the Rev. E. T. Russell, Edinburgh, and the Rev. S. T. Pagesmith, Kirkcaldy. The Business Meeting was held on the Saturday afternoon. The reports presented showed that the Association had, despite the war, carried on its various agencies unimpaired, while a slight increase of membership was recorded. Dr. J. K. Wood, Dundee, President, and Mrs. Barlow and Mr. E. S. Thompson, both of Glasgow, Vice-Presidents, were re-elected. Mr. W. A. Hart, Glasgow, was appointed Hon. Treasurer in place of Mr. V. G. Jennings resigned, and the Rev. L. Jenkins Jones, Glasgow, was appointed Hon. Secretary for twelve months in place of Mr. Alexander MacLaren, who has been called up for military service. Mr. H. A. Nesbitt, M.A., was appointed editor of *The Scottish Unitarian*, also in lieu of Mr. A. MacLaren. General regret was expressed at Mr. MacLaren's withdrawal after eight years' occupancy of the post of hon. secretary. He succeeded in putting new life into the Association, and more than doubled the membership, and the organisation is now responsible for a great many new activities undertaken during his term of office.

Swinton.—The Sunday School Anniversary Services were held at the Swinton Unitarian Church on Sunday last, May 6. The preacher for the morning and evening services was the resident minister, the Rev. J. H. Ewbank. In the afternoon an address to parents, teachers, and scholars was given by the Rev. T. Wigley, Congregational minister. Special hymns and anthems were rendered by the children of the Sunday school and the choir. All three services were very well attended.

The Rev. Harold Bernard Hannah, a Baptist, has been granted a certificate of fitness for the ministry by the Lancashire and Cheshire Advisory Committee.

Indians and their Dead.

The Maharajah of Bikanir, one of the distinguished Indian delegates to the War Cabinet, recently made a statement in regard to certain sensational accounts which have been given in the press of the way in which the Germans are said to utilise human remains. Such practices would be regarded in his own country, he says, with the greatest detestation and loathing, for in India great reverence is paid to the mortal remains of the dead, and among the Hindus and kindred races cremation is generally (though not exclusively) practised for the very purpose of preventing desecration. The religious sentiments of the people, however, will offer to the bereaved two great consolations. "The first is that most of those Indian soldiers who may have suffered this indignity have presumably been stricken down in battle and have breathed their last on the bosom of mother earth. "The second is that due provision was made by our ancient sages for the omission of ceremonies under various emergencies, and not least that of war. European readers are ordinarily aware of the strong belief of the Mohammedan world that death in battle for a righteous cause ensures immediate entry into Paradise. The Hindus have a similar confidence, for, according to their great law-giver, the soldier slain on the battlefield has made the highest sacrifice and his purification is complete. Manu also gives consolation in the following words: 'As a tree leaves the bank of a river, when it falls in, or as a bird leaves a branch of a tree at its pleasure, thus he who leaves his body by necessity or by legal choice is delivered from the ravening shark, or crocodile, of the world.'"

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ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3907. NEW SERIES, No. 1010.] *LONDON, SATURDAY, MAY* 19, 1917. [THREE HALFPENCE.

THE SUNDAY SCHOOL ASSOCIATION.

Essex Hall, Essex Street, Strand, London.

The ANNIVERSARY MEETINGS of the ASSOCIATION will be held at ESSEX HALL, LONDON, on WHIT-TUESDAY, MAY 29, 1917.

The Programme of Proceedings will be as follows:—

11 a.m. President's Address. Business Meeting for the Reception of the Report and the Election of Officers. All friends welcome. Followed by a Conference on 'The Year's Work with my Class.'

2.30 p.m. Public Meeting. Address by Mr. T. M. Chalmers, M.A., Honorary Secretary of the Association, on 'Child Religion and the Future Sunday School.' To be followed by discussion.

4.30 p.m. Tea in Small Hall.

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NATIONAL UNITARIAN TEMPERANCE ASSOCIATION.

THE TWENTY-FOURTH

Annual Public Meeting

WILL BE HELD AT

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STRAND, LONDON,

ON

Friday, 1st June, 1917.

The President, Rev. Dr. J. ESTLIN CARPENTER will take the Chair at 7 p.m.

Lieut.-Colonel C. S. BULLOCK

WILL SPEAK ON

'The Progress of Prohibition in other Lands.'

Business Meeting of Members at 4.30. Tea, 6 p.m.

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20. Rev. HAROLD RYLETT, of Tenterden.

27. Rev. DENDY AGATE, B.A.

BRITISH LEAGUE OF UNITARIAN AND OTHER LIBERAL CHRISTIAN WOMEN.

ANNUAL MEETING,

Wednesday, May 30th, at 2.30,

AT

ESSEX HALL.

Short opening Service conducted by **Miss Margaret Crook** (Manchester College, Oxford).

Mrs. Blake Odgers (President) in the chair, supported by **Mrs. Bernard Allen, Mrs. S. Martineau, Miss Johnstone** (President Manchester District League), and **Miss Clephan.**

All friends cordially invited.

Transactions of the Unitarian Historical Society.

NOW READY.

Contents :—The Deeds of the Free Christian Church, Horsham, by R. M. Montgomery, K.C.; Records of a Presbyterian Congregation, by John C. Warren, M.A.; Nonconformity at Norton, by C. J. Street, M.A.; An Open Trust; The Old Meeting, Framlingham; Reviews, Notes and Queries, and other matter. Three Plates, one hundred pages. Subscribers to the Society receive a free copy.

ESSEX HALL, ESSEX STREET, W.C.

SOCIETY OF FRIENDS.

The SWARTHMORE LECTURE for 1917

will be delivered at the

Friends' Meeting House,

136 Bishopsgate, E.C.,

On TUESDAY, MAY 22nd

BY

WILLIAM LITTLEBOY

Subject:—"THE DAY OF OUR VISITATION."

The Chair will be taken at 7.30 p.m. by Dr. Henry T. Hodgkin.

FREE CHRISTIAN CHURCH,

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144th Whit Sunday Anniversary.

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Communion after Morning Service.

3.45 p.m., A MUSICAL HOUR.

The Chair will be taken by the Minister.

Collections Morning and Evening for the London and South-Eastern Provincial Assembly, and the British and Foreign Unitarian Association. Luncheon, 1*s.* 6*d.*, Tea, 8*d.* Rooms for the accommodation of visitors will be provided at 14 Worthing Road.

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The MANAGERS meet annually in October for the purpose of making grants. APPLICATIONS must, however, be in hand NOT LATER than MONDAY, JUNE 4, and must be on a form to be obtained from the Secretary, CHAS. E. MARSHALL, 38 Barton Arcade, Manchester.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to *The Publisher*, **13 Bream's Buildings, E.C.4**, not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted unless instructions are received to the contrary by Thursday midday.

SUNDAY, May 20.

LONDON.

Acton, Creffield Road, 11.15, Rev. H. C. HORSLEY, M.A.

Bermondsey, Fort Road, 6.30, Mr. S. P. PENWARDEN.

Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. W. J. PIGGOTT.

Brixton, Unitarian Christian Church, Effra Road, 11, Rev. F. HANKINSON; 7, Rev. H. C. HORSLEY, M.A.

Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.

Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. D. BASIL MARTIN, M.A.

Forest Gate, Upton Lane, 11, Mr. J. P. ROSLING; 6.30, Mr. J. BEGG.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. B. LISTER, M.A.

Hampstead, Rosslyn Hill Chapel, 11 and 6.30, Rev. HENRY GOW, B.A.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. EDGAR DAPLYN. (Sunday School Anniversary.)

Ilford, High Road, 11, Rev. H. MAGUIRE, B.Sc.; 6.30, Rev. W. COPELAND BOWIE.

Islington, Unity Church, Upper Street, 11, Rev. J. VINT LAUGHLAND; 7, Rev. ROBT. KERR LAMBERT, Chaplain C.E.F.

Kentish Town, Clarence Road, N.W. No Morning Service; 6.30, Rev. F. HANKINSON.

Kilburn, Quex Road, 11 and 6.30, Rev. J. ARTHUR PEARSON.

Leytonstone, Haydn House, 63 Fairlop Road, 6.30, Mr. A. STEPHEN NOEL.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.

Peckham, Avondale Road, 11 and 6.30, Rev. R. T. HERFORD, B.A.

South Norwood, League House, 141 Portland Road, 7, Mr. A. J. HOWARD HULME.

Stoke Newington Green, 11.15, Dr. LIONEL TAYLER; 7, Mr. SMITH.

Stratford Unitarian Church, 11, Mr. JOHN BEGG; 6.30, Mr. FRANK G. FINCHAM.

University Hall, Gordon Square, W.C., 11.15, Rev. HAROLD RYLETT.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.

West Hampstead, All Souls, Weech Road, Finchley Road, 11.15.

Wood Green, Unity Church, 11 and 6.30, Rev. G. COVERDALE SHARPE.

Woolwich, Lecture Hall (Co-operative Stores), Herbert Road, Plumstead, 6.30, Rev. D. DELTA EVANS.

ABERYSTWYTH, New Street Meeting House, 11. Supply.

BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.

BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 3.30, Rev. J. M. LLOYD THOMAS.

BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE CLARE.

BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIGHTON, Free Christian Church, New Road, 11 and 6.30.

BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

CAMBRIDGE, Assembly Hall, Downing Street, 11.30, Rev. T. P. SPEDDING.

CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Mr. F. COTTIER.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. J. EVANS.

CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.

DEAN ROW, 10.45, Rev. E. A. VOYSEY, M.A.

DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER, B.A.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.

EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.

GEE CROSS, Hyde Chapel, 11 and 6.30.

HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. E. LOCKETT.

HINDLEY, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. R. F. RATTRAY, M.A., Ph.D.

HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. JONES.

HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.

LEICESTER, The Great Meeting, 11 and 6.30, Rev. A. H. BIGGS, M.A., LL.M.

LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. F. K. FREESTON.

LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. PRINCIPAL MELLONE, M.A., D.Sc.

LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. MELLOR.

LIVERPOOL, Ullet Road, Sefton Park, 11, Rev. J. C. ODGERS, B.A.; 6.30, Rev. H. TAYLOR.

MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.

MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. D. WALMSLEY.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.

MANCHESTER, Sale, 11 and 6.30, Rev. W. S. MCLAUCHLAN, M.A.

NANTWICH, Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. PARK DAVIES, B.A., B.D.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.

NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.

OXFORD, Manchester College, 11.30, Rev. Dr. J. E. CARPENTER.

PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.

PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.

SHEFFIELD UPPER CHAPEL, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.

SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.

SOUTHAMPTON, Church of the Saviour, London Road, 6.30, Rev. VICTOR MOODY.

SOUTHEND, Darnley Road Church, 11.

SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, B.A.

TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. JOSEPH WORTHINGTON, B.A.

TUNBRIDGE WELLS, Free Christian Church, Dudley Road Institute (side entrance), 11.15 and 6.30, Rev. S. BURROWS.

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. ERNEST PARRY.

WARWICK, High Street Chapel, 11.15 and 6.30, Rev. GARDNER PRESTON.

WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.

Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

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All Souls Church, 7, Rev. HORACE WESTWOOD, D.D. Sunday School, 3.

DEATHS.

GOTCH.—On July 1, 1916, killed in action (previously reported wounded and missing, now believed killed), Capt. and Adjt. Roby Myddleton Gotch, Sherwood Foresters, aged 26, only son of Mr. and Mrs. J. A. Gotch, of Weekley Rise, near Kettering, and grandson of Mrs. J. M. Perry, of Nottingham.

WINSER.—Killed in action in France, on April 23, Second Lieut. Percy Ralph Winser, R.F.A., elder son of the late Percy James Winser of Heath House, Knutsford.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** *All letters and manuscripts for the Editor should be sent to 23 Cannon Place, Hampstead, N.W.3. They must reach the Editor not later than Wednesday evening for publication the same week.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

THE long considered judgment given on Monday last in the House of Lords on the question of the validity of a bequest to the Secular Society, is one of very great importance, especially in the light of the terms employed by some of the judges. The bequest in dispute was originally held to be valid by Mr. Justice Joyce; from his decision appeal was made to the higher Court, where the Master of the Rolls and two other judges also supported the will. Finally, the case was argued before the Lords in January and February last, and now by a majority of four to one the legitimacy of the legacy has been upheld. The Lord Chancellor was the sole dissentient from the opinion of the nine judges in all before whom the point has been raised. It will be well worth the while of readers keen for perfect liberty of thought in regard to theology and religion to read the full report in Tuesday's *Times*. Lords Dunedin, Parker, Sumner, and Buckmaster were at one in declaring that there was nothing illegal in promoting opinions opposed to Christian doctrines, provided this were done decently; and several of them explicitly dismissed the contention that "Christianity is part of the law of England"; this, said one of them, is "rhetoric, not law." Lord Buckmaster specially referred to Unitarian Christianity as one of several types of teaching opposed to current doctrine, but yet by law perfectly allowable to disseminate; and he had no difficulty in showing that any narrowing practice on the point would be most unjust to millions of British citizens, and, in fact, contrary to long established usage.

* * *

MR. JOSEPH HODGES CHOATE, from 1899 till 1905 the United States Ambassador to this country, who died suddenly on Monday night, was a man of great natural ability, very wide knowledge, and high character. Born at Salem, Massachusetts, in January, 1832, he proceeded, after education at the common school, to Harvard, where he attained much distinction, and during a long career he received many honours. As an advocate, he speedily rose to the first rank; his grip of legal principles added to exceptional oratorical power and genial humour placed him securely among the finest lawyers of his country and age; and his passing, full of years and honours, has taken away a personality of which all who had any share in his friendship might well be proud. Early in his ambassadorial period, Mr. Choate, as may be remembered by some of our readers, readily responded to the invitation of the late Dr. Brooke Herford (who had known him in Unitarian circles in America) and presided at Essex Hall at a meeting held to welcome Mr. Booker Washington to London. It is said that Mr. Choate's intense interest in the decision of his country to enter the war on the side of the Allies hastened his end; certainly it gave him the keenest satisfaction, and so late as the Friday before his death he had spoken in most eloquent and impressive language on a development so dear to his heart.

* * *

ON Monday afternoon a meeting was held at the Central Hall, Westminster, to promote the objects of the League of Nations Society, which has been founded "to advocate an agreement among civilised states which will serve as a basis of permanent peace among them, by providing for the peaceful settlement of disputes, for mutual defence, and for the observance of treaties and international law." Lord Bryce presided, and among those who sent messages of sympathy with the objects of the meeting was Sir R. L. Borden, Prime Minister of Canada. The chief resolution was moved by General Smuts, who deprecated too ambitious a scheme, and advised appointing an Anglo-American committee to go into the whole matter. "But there must be at the back of it some sanction, some basis. Any nation intending to get off the rails must, as a last resort, be forced on to them." The Archbishop of Canterbury, seconding, recalled the meeting held only four years ago, when Dr. Harnack and other German speakers attended. His Grace had at that time utterly disbelieved in the notion that a war could be declared between Germany and England.

* * *

LORD BUCKMASTER supported the resolution. He hailed with satisfaction the laying of one ancient dynasty in the dust, and he trusted that before this war was ended it would have brought down the whole of the Powers who had been responsible for this great wrong. Speaking entirely for himself, he believed that this scheme for a League of Nations would fail unless Germany were admitted into it; if she were excluded he could see no prospect before the world but the unending darkness of night. We had got to separate the German

rulers from the German people; we must destroy the one and support the other. Lord Hugh Cecil said what was wanted was not machinery alone, but the sanction of a healthy public opinion. Men felt a boundless devotion to their own country, and had no consideration for any other. He would like to see the ministers of Christianity in all countries gather together to enforce the principle that war was inconsistent with Christianity, and that "nationalism was equally inconsistent with Christianity."

* * *

General Smuts, on Tuesday evening, at a banquet in his honour held in the Royal Gallery of the House of Lords and attended by a very large and representative assembly, gave an important address which deserves to be carefully read in its extended form. These are days of newspaper economy, but we do our people little service in compressing so fine an utterance into the few lines that are nowadays allotted (in many journals) to utterances of the weightiest significance. The points worthy of special notice, as appears to us, are the speaker's insistence on the federalising principle among the members of the "Empire"—a word which he held to be very inadequate to the reality it was meant to indicate; and his emphasis on the utility, even the necessity, of the monarchical institution as a common bond of unity among the far scattered communities of their political family. He trusted that success in organising this group of nations in the British Empire would lead the way to a world-wide success in forming the League of Nations to which they looked forward with hopeful minds.

* * *

The definite inclusion of Woman Franchise in the Government proposals introduced in the House of Commons on Tuesday by Mr. Long is an outstanding event in the story of a great campaign; and though there are sure to be perils ahead for this part of the Bill, we have little doubt that it is fully intended to be passed into law. We observe that the Cabinet has decided upon the earlier, and not the later age for the Franchise, as these were mooted by the Speakers' Committee, and that the proposal is that women of thirty, being otherwise qualified, shall have the vote. It is impossible even dimly to discern what the far-reaching effects will be of such a vital change in the electorate; among the many ways in which it will operate we must certainly expect economic and industrial developments of a very serious nature, and some of these appear to be already clamouring for attention, among other factors in the present very difficult labour problems.

LIFE AND THEORY.

With characteristic vigour, Mr. Lloyd George has recently told the Labour Party to prepare for a "new world," not to contemplate beginning again where they were before the war. He commends courage; being the man he is he goes farther and promises the prize to audacity. Perhaps he did not quite mean all he said when he advised men to sever themselves drastically from the past. For though the war has changed much, roots are still something, and unless roots are respected there will be damage in the orchard. Nature and human nature, the constitution of things as revealed to past experience, cannot be ignored without disaster. What the Prime Minister advises is certainly not less thought, while he demands more energy; it is attention to things as they really are, and not to mere pre-supposition, tradition, and dogma about them, that is imperatively required. We all much need a new access of energy, audacity even, in the varied spheres of our activity; but vigour, though invaluable, is not everything, else the Prussian scheme would lie beyond criticism.

It was Mephistopheles, in the German version of the famous story, who gulled the Student by praising "life" at the expense of "thought." His dictum was: "Grey is theory, green is Life's Golden Tree," therefore, fling away philosophy, dance under the goodly boughs while you may, and take your fill of the fruits they offer. There is an aspect of wisdom in the advice. The tempter's only chance lies in the proffer of an advantage. The suggestion is that we should enjoy more and speculate less. Well, there has been much very profitless speculation. In a world like this, it may be asked, not wholly without reason, where all that the wisest knows of the present is but a fraction, and all that he can hope to know of the past is the merest gleam across the darkness, how can he form any theory of it that will not be utterly inadequate and erroneous? The riddle of existence, who shall solve it, however much he meditates? Consider the numberless guesses, the no less numerous failures, made by generations of philosophers. "Who, by searching," said the ancient, "can find out God?" Something that looks like modesty is here; but it may be really rebellion against the exacting discipline by which our nature is to be led upward.

Our times appear, in some degree, to give force in many minds to this seeming wise and pseudo-practical advice. In times anything like them there have been similar phenomena. At the beginning of the war a widespread religious movement was expected, a re-birth of Christianity. At best, we fear, the signs of it are as yet dubious. Doubtless, men have been more serious, more actively benevolent, more tenderly sympathetic, braver, more diligent, more heroic. These things are, perhaps, better deserving of the title of religious, not to say Christian, than much that bears the name. Mr. A. C. Benson boldly maintains they are of the very substance of Christianity as a religion. For their presence among us we do well to be thankful; we build upon such facts our hopes of a better future. But candour compels the acknowledgment that, if any sort of religiousness has increased in these days, they have been a trying time for apologists and theologians. Such people have been bluntly advised to keep silence, seeing how hard must be the task of squaring any sort of Christian ethics and doctrine with the actualities in which we are all engaged.

Therefore, enter Mephistopheles. He comes, not unattended, and by his company, if by nothing else, he may be judged. Voices depreciatory of "theory" are familiar enough as we listen to the mingled messages of the ages. "Let us eat for to-morrow we die," said Isaiah's fellow-citizens, with the terrors of invasion before them. "Let us crown ourselves with rosebuds ere they be withered," sang the epicures of a later generation; "let our might be our right," they added, according to Wisdom's sage, who discerned pretty clearly whither these "no-theory," so-called "practical" people, were apt to travel. The tribe of Koheleth and the disciples of Omar Khayyám, a very diverse and motley throng, bring up the chorus. "Why trouble?" they ask in tones ranging from the mildly ironic to the jovially scornful, "it will be all

one a hundred years hence, or even the day after to-morrow. What does much thinking do but write unlovely wrinkles on the brow! Is there anything better for a man than to enjoy—whether grossly or delicately, or in sheer busyness—all the days of the life of his vanity? Bring the goblet, quaff the wine that cheers, or at least banishes thought, and be merry while we can."

Yes, there is a semblance of sense in it, especially to the man whose appetites are eager. If his humour is satirical he will not lack for illustrations of the folly of being wise overmuch. He knows how often graceless zealots have fought with one another, tearing the gospel to pieces in struggles for the binding. Even a graver mind, attentive to the long list of sects in Whitaker, may lose heart at the prospect. The story of Christian opinion, not to speak of other and surely not inconsiderable schools of thought, is, from the beginning, one of wide differences and strenuous conflicts. The world of thought is an ever-restless world, and between the two horrors—the war of bloodshed and the strife of ignorant presumption and bigotry—what can one wish for better than a sheltered place apart, where he may live the life of—*what?*

Clearly not that of a Man. If he shrinks from the effort of thinking he will quickly sink into a mere parasite. If, recoiling from that, he thinks he will content himself by living the life of a cleverer sort of brute, he will soon find that some others there are who play that game, brutes of exceeding cleverness, whose strength is the measure of right for them; and he is put upon the problem of outwitting and defeating them. If he does not even aspire to be a Hun, but just drifts along as the days let him, it hardly seems likely, things being as they are, that much of the fruit of "Life's Golden Tree" will fall into his hands. A very little experience teaches one that this world—whatever its Secret—embodies a certain method, and he only who ponders its ways and understands an adequate share of them can win its prizes, whether they be those appealing to the senses or to the mind. And a very little observation supports the view that there is structure in the mental world also, could we but learn its principles. The anti-philosophic rebel, impatient of the pains of thought, may regard all this side of existence as mere fringe and surplusage, and not worth examination. But, even so, he becomes a theoriser in spite of himself, and his negative is also a case that requires argument.

Let us admit that to think honestly and hard is often to be defeated; it is to add fresh possibilities of suffering to the thousand ills that flesh is heir to. But we cannot be Men and leave off thinking. We may well surrender our suppositions when they fail to cover new facts. We may well cultivate a more truly modest temper, and walk more "humbly" with our God. And we may, at the same time, gratefully welcome every wise word that stimulates to the active exercise of all our varied energies, and "live while we live." We are in a world of experience as well as of thought, and it is never likely that we shall know of the doctrine without doing the works. The Man's life is both practical and theoretical, shall we say a kind of applied mathematics. Every one knows that neither mechanics nor art can thrive without thought, and close thought too. It is impossible that conduct, personal or communal, can become, in the highest sense, satisfactory, if men shirk the fatigue and risks of studying out its meaning and principles. But such attention on our part necessarily implies some definite theory, however adventurous it must be, of the meaning and principles of our own existence and the world's.

Good Thoughts for Evil Times.

EARTH is growing! lay your chains
  Tyrants, as ye list, or can;
Measurement of all your reigns
  Proves the greatening mind of man.

Earth is growing! chain the seas;
  Chain the lightning, chain the wind.
Nation now by nation frees,
  Frees itself in heart and mind.

Fling aside all feudal hate,
  Learn each other's life to love;
  And truth, all other things above,
With godliest virtue cultivate.

Earth is growing! Bound to march,
  Stand ye liberators forth;
Wide as Heaven's God-builded arch,
  Freedom claims her rule on earth.

O never may the Immortal rest,
  Never shall her triumph cease,
  Till with justice, power and peace,
Fair freedom home in every breast.

Earth is growing! let the world
  Hail with joy the advancing time;
War shall into night be hurled;
  Peace shall conquer every clime.

One in faith, in virtue one,
  Man shall yet be good and great;
  Nations form one only state;
Heir of earth, ascend thy throne.

PHILIP JAMES BAILEY.

THE apparent good and evil of life constitute a case in which a truer understanding might invert the natural impression. We need not, therefore, be hopeless in presence of the problem of pain. Knowledge might alter its entire aspect. Nay, we are not limited to this general thought. For there is one condition under which all know that pain is not truly an evil, but a good. This is when pain is willingly borne for another's sake. Its entire character is altered then. It not only passes into the category of good things, but it becomes emphatically *the good*. Our life has nothing else so excellent to show. All kinds of pleasure fall infinitely below it. Measured by self-sacrifice, by heroism, every other good sinks not only into a lower place, but becomes evidently of a lower kind. Nothing else in the same full and perfect sense deserves or receives the name of good. The homage of all hearts unequivocally affirms this title. Even when there is not manhood enough to imitate, when the baser nature within us prefers the meaner course, the verdict of the soul is never doubtful. The pains of martyrs, or the losses of self-sacrificing devotion, are never classed among the evil things of the world. They are its bright places rather, the culminating points at which humanity has displayed its true glory, and reached its perfect level. An irrepressible pride and gladness are the feelings they elicit: a pride which no regret can drown, a gladness no indignation overpower. Conceive all martyrdoms blotted out from the world's history; how blank and barren were the page! JAMES HINTON.

We give thee thanks, O Lord God most holy, for all the graces and virtues thou hast wrought in thy servants who have departed this life in thy faith and fear, and have entered into their rest. We thank thee for all those who in this time, in the darkness and the storm of war, have given their lives for their country, steadfast and heroic. And we bless thee for the thought of the ultimate peace which is theirs. May we have grace to share with them the victory of life over death, and finally be united with them in the fellowship of heaven, in the joy of thy everlasting love.

Amen.

WITH A MOTOR-CAR TO THE FRONT.

It was a piece of luck for me that the car we have just given for the use of a French hospital should have been landed at the port at very nearly the same time as I arrived there myself. It was necessary for the car to make the long journey by road, and I could take a seat in it without feeling that the precious petrol was being used wrongfully. The start was fixed for 8 A.M., and the party was to be the Directrice of the Hospital, a chauffeuse (a girl of 22), and myself, but when we started our party had been augmented by a Belgian doctor on two days' leave and a French officer, whose wife had just presented him with his sixth child, and whose home lay on our route, so he had stayed up all the preceding night to get his papers in order and his leave to accompany us. Five of us, a quantity of luggage, and petrol tins for the whole tour made a heavy load, and a good test for the car on the hills. There were many of these, and very steep and long ones too—in fact, the first hour of our journey was like a switchback, and at each hill we expected to have to "get out and shove," but each time the gallant car brought us triumphantly to the top. It was a lovely sunny morning, though bitterly cold. The country as yet was showing no signs of the coming of spring, which burst upon us so suddenly a few days later. All the time we could see the sea, glittering in the sun, and even catch glimpses across it of the white cliffs of old England.

We dropped our French officer at his home and repacked ourselves and our luggage, and went on much more comfortably. About half past twelve we arrived at the Belgian Civil Hospital of La Chartreuse, where I have many friends, so we called in to see them. Of course they insisted on our staying to lunch, and while the Belgian doctor was conducted over the vast establishment by his confrères, I spent the time with the family of the Director and heard of the new developments and all their latest news. They had received only two days before the boy Robert Behëyt, whom we supported at Berck for over a year. He is able to walk about again and is improving in general health, and is quite able to be with the healthy children again. So he now passes out of our charge into theirs, but we are assured he will be well cared for. There were a number of improvements and additions to see after lunch, as this place is like a living organism and is always growing and extending its usefulness.

The next two hours' run was through beautiful country and was uneventful, but we were none of us sorry to come to a town sufficiently English to provide us with tea. In fact, though the town was French, the streets were thronged with English, and khaki was everywhere. As we all know, wherever the English go, tea-rooms spring up, so we soon had all we wanted. The car was not very willing to go on, but *we* were, and we again proved the handiness of the British Tommy. I have never met ever so small a group of British soldiers but one of the group turned out to be a mechanician and to know something of the ways of motors. A wonderful run followed in the gathering twilight, through varied country, hilly and wooded, with a gorgeous sunset illuminating everything. I shall not soon forget that crimson sun and marvellous sky, the purple hills and darkly shadowed valleys, with a glimpse of crystal at the bottom. It was quite dark when we reached our stopping-place for the night, and we hunted through the narrow streets for a hotel where we could put up. Having put the car in a garage, we stormed the hotel for food, only to be told that the staff had all gone home and nothing was to be had. Finally the kindly woman in charge found us some bread and cheese, and with this we had to be content.

Next morning we were stirring betimes, but the car evidently resented her slumbers being disturbed, and refused to move. So we pushed her out into the street and soon had quite a fair proportion of the French army assisting us by deeds and words, especially the latter. However, two gentlemen in leather coats came along, army chauffeurs, who soon had their heads in our engine, and did a number of mysterious little jobs inside her. For this reason, or because she had had enough of being obstinate, the car suddenly consented to start, and amidst cheers we were soon off again. We arrived in Paris in the afternoon, and, as we all had business to see to there, we went our separate ways until the evening, and the Belgian doctor had to take the night train back, as his leave was up.

The next morning we left Paris, and ran out east on a long, straight road, paved with stone, and bordered with poplars—a typical French road. We were now among the French army. It was along this road that the French and English armies retreated nearly three years ago One could see the scene—the men unwillingly turning their back on the enemy and yet obliged to withdraw along the road towards Paris. Many fell by the wayside, and were buried where they fell—as frequent mounds and little crosses in the fields testify. Sometimes we came to a bridge which was blown up by the French as they retired, and we had to go out of our way to cross a temporary structure near by. Sometimes we passed farms which had been shattered by shell fire, and sometimes whole streets in the villages were heaps of stones. But no one minds these things—the Germans are retreating now, and France has entered on the last phase before final victory.

Soon we came to feel we were near the Front, for sometimes we were held up while long convoys of heavy motor lorries passed, driven by tired-looking drivers, with men sitting beside them fast asleep. But as they saw us, and especially our young chauffeuse, they started wide awake. All had something cheery to shout at us. We did not understand all the jokes, which flew down their lines in some amazing way, so that while the head of the column was left gasping with astonishment, the men at the end had time to recover from the first shock and shout "Bravo les Anglaises!" Our passes seemed superfluous. The menacing sentry with fixed bayonet saluted politely when he saw who we were, and "Passez, passez" was all he said. It became almost like a nightmare, these columns and columns of troops coming from the trenches into their billets to take their rest, and the others going up to take their places. One cannot avoid wondering how many will return, but such thoughts are bad ones, and it is better to accept all as it comes, as the men do.

At last we came to the end of our journey, and passed through a little village where whole streets are ruins, and every remaining house is labelled with the number of men billeted there. A little away from the village, perched on the hillside, is the Priory, now a hospital, which we had come to visit. Our arrival was unexpected, but we received a warm welcome from the English matron, nurses, and chauffeuses, and the new addition to their equipment—the car we had brought—was greatly admired. After a certain amount of time spent on tea and giving and hearing all the news, I was taken round the hospital. The old Priory, with its large airy rooms, its cloisters, and the huts which have been built to make extra wards, makes a capital installation for two hundred French patients. The staff only took it over in February, when everything was indescribably dirty and there was no equipment. Now the wards are spotless, there are comfortable beds, overflowing storerooms, sufficiently equipped operation theatres, the garage full of ambulances, and, best of all, a trained and enthusiastic staff. Our Fund has had something to do in bringing about this state of things and has every reason to be proud of having been able to do so. It has been a great pleasure to aid, in however small a way, our gallant ally, and also this band of women of the First Aid Nursing Yeomanry who have worked so long for the Belgians, and who are now devoting themselves to the French.

It was difficult to believe that just over the hill yonder men were killing and being killed. At first the incessant roar of the cannons was unpleasant, but after a short time one became accustomed to it, and only remarked it when a specially loud burst came. The patients, many of whom were lying out on a grass slope, enjoying the sun and

the lovely view across the valley, seemed unaware of anything disturbing. During the two days I was there, Spring came, —more swiftly, more abundantly than I have ever seen it.

ROSE ALLEN.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, *and all private information should be accompanied by the name and address of the senders.*

OPENING OF LAWRENCE HOUSE.

To the Editor of THE INQUIRER.

SIR,—Lawrence House, 1 Essex Street, Strand, W.C. 2, will be open for the accommodation of sailors and soldiers on and after Monday next, May 21. The Matron, Miss Beeley, has already taken up her duties, and communications should be addressed to her. The charge for a bedroom is 1*s.* a night, and provision is being made for breakfast and for tea, when necessary, at moderate charges. As a rule meals can be obtained at restaurants within a few yards of the house.

The rooms will be *formerly declared open* by Lady Durning-Lawrence on *Thursday, May* 31 (the Thursday in Whit-week), *at* 4.15 *p.m.* and all donors to the funds of the Hostel are most cordially invited to give the support of their presence upon that occasion. It is not proposed to send out individual invitations. As there is no room of sufficient size to accommodate a large gathering, it is impossible to give an invitation to those, other than donors, who will be attending the meetings at Essex Hall, but visitors at those meetings can look over the premises during Whit-week.—Yours, &c.

R. M. MONTGOMERY.

May 15, 1917.

To the Editor of THE INQUIRER.

SIR,—Will you allow me, on behalf of the committee of Lawrence House, to ask the many friends who have promised gifts in kind to let us have them as soon as possible, as the Hostel is nearly ready? Amongst the many generous presents is a gramophone, for which "His Master's Voice" records would be very welcome; also games, and promises of illustrated papers and magazines. We hope that some of our country friends will have the opportunity of seeing Lawrence House in working order during Whit-week.—Yours, &c.

EVELYN WOODING.

London, May 16, 1917.

PREACHING ORDERS.

To the Editor of THE INQUIRER.

SIR,—I quite agree with the last sentence of the leading article on 'Women in the Church' in THE INQUIRER of May 5, but I would go one further and apply the same to men. Why should gifted preachers, who are not always strong physically, wear themselves out in what I have heard termed "drudgery"? How we have wasted the talent in our pulpits in past times! I sincerely hope there is a brighter future for us in these matters.—Yours, &c.,

A. E. YATES.

15 *Oak Road, Broughton.*

BOOKS AND REVIEWS.

RUSSIAN REALITIES AND PROBLEMS. Edited by J. D. Duff, Fellow of Trinity College. Cambridge: University Press. 5*s.* net.

THE Cambridge University Press has published a selection of the Russian Lectures given at the Cambridge Summer School in 1916; and most valuable and opportune it is. The ideals which have declared themselves during the recent vast happenings received, one may hope, an additional momentum during that fortnight, and we who listened to their exponents were actually present at the heralding of the dawn. One might regret that circumstances do not admit of the inclusion of a larger number of the lectures given, and, not the least, of that by the Editor himself on the (to us) fresh and fascinating subject of Serge Aksákoff. But what is given should be of very great interest to those, and surely they are many, who now look anxiously on while our splendid ally grapples with its problems, and try (or should try) themselves to understand them. The lectures selected are 'The War and Balkan Politics' and 'The Representative System in Russia,' by Paul Milyoukoff, late Professor in the University of Sofia, Member of the Duma, and until a few days ago, Foreign Minister in the Provisional Government; 'Poland, Old and New,' by Roman Dmowski, editor of the *Gazeta Warszawska*, author of 'La Question Polonaise,' and leader of the Pan-Polish Movement associated with the National Democratic Party; 'Past and Present of Russian Economics,' by Peter Struve, editor of *Russian Thought* and Professor of Political Economy in the Polytechnic Institute of Petrograd; 'The Development of Science and Learning in Russia,' by Alexander Lappo-Danilevsky, historian, and Fellow of the Imperial Academy of Sciences in Petrograd. The only Englishman honoured by inclusion here is Harold Williams, connected with the School of Russian Studies in Liverpool University, and considered by Russian scholars to have no rival, even among Russians, in his knowledge of the ethnography of the Empire. His vivid addresses are under the title of 'The Nationalities of Russia.'

When these men were lecturing in Cambridge the Germans, despite the brutality and bestiality of their methods, were still speaking of themselves as "civilised" and of the Russians as "barbarian," and picturing to their own people the "Russian menace" to civilisation. At the same time certain among us, and these not only extremist disciples of Germanism under whatever self-given name, saw, or said they saw, little to choose between siding with the Kaiser and siding with the Tsar. These lectures, even if the Revolution had not happened, would have demonstrated the absurdity of this idea in the face of facts. To us listening at Cambridge it was obvious that what could truly be called the Russian mind was antipathetic to the German idea in almost every direction, and especially did it grasp the conflict as being between autocracy and freedom; indeed, a small knowledge of things Russian during the last decades in extra-bureaucratic regions of thought might have assured us of this. The great surprise about the Revolution is that it came so soon and so suddenly. Prof. Vinogradoff had warned us at the beginning of the year that the walls of Jericho would not fall at one blast of the trumpets, yet long before the year was out the latent forces indicated to us at Cambridge rushed together in the most dramatic release of even these dramatic days. M. Milyoukoff has conspicuously assisted in this release, and his account of the struggles of the Duma against enormous odds, and the persistence of the democratic spirit in spite of the dead weight of traditional bureaucracy, will probably take precedence in interest over the rest of the volume. His fresh and cheerful personality, full of *bonhomie*, and without any pose of the important or the sardonic, was pleasantly symbolic of that mixture of complexity and engaging simplicity which is Russia. He was hopeful; and as events have proved, his hopefulness was prophetic. One could easily imagine this Milyoukov making the protest which should take its place among the historic utterances of the war: "Milyoukov does not matter; it is Russia that matters."

Poland—to most of us a vague idea of an unfamiliar civilisation until German measures for its destruction excited our horror and sympathy—and the Polish question are excellently treated by M. Dmowski. Four-fifths of Polish opinion was on the side of Russia even before the mailed fist crushed its heart, and in spite of Russian oppression; the development of Polish national ideals was felt to lie in alliance with Russia—which has always been M. Dmowski's contention, and in this M. Milyoukoff agreed with him. In Dr. Lappo-Domilevsky's masterly sketch of Russian intellectual development is seen again the emergence of a democratic and nationalist spirit against the "dark forces" striving to imprison it. All who are interested in reconstruction after the war should apprehend the value of Dr. Struve's lectures on Russian economic history and prospects, and his independent agreement with Ruskin in the dictum that "the production of souls of a good quality is the most lucrative national manufacture."

Three zealous beliefs stood out very clearly in these Russian lectures in Cambridge: (1) that the war is for enlightened Russia a most righteous war in a sacred cause; (2) that the Anglo-Russian alliance is to Russia an honourable and precious thing; and (3) that the war had proved the greatest instrument of Russian unity. If certain elements have since broken away from that unity, or were, indeed, always apart from it, it is only to weld together more closely the moral forces which are, as Dr. Williams says, awakening Russia to a new national

life, and struggling towards a new and free and spiritually adventurous civilisation. F. ROBERTS.

PUBLICATIONS RECEIVED.

MESSRS. GEORGE ALLEN & UNWIN, LTD.—Proposals for the Prevention of Future Wars: Viscount Bryce and others. 1*s.* net.

MESSRS. BAILLIERE, TINDALL & COX.—Chemistry for Beginners: C. T. Kingzett.

MESSRS. CASSELL & CO., LIMITED.—God the Invisible King: H. G. Wells. 6*s.* net.

MESSRS. GAY & HANCOCK, LIMITED.—Poems of Purpose: Ella Wheeler Wilcox. 1*s.* 3*d.* net.

MESSRS. HEADLEY BROS.—What is Quakerism? Edward Grubb. 2*s.* 6*d.* net. William Penn: John W. Graham. 6*s.* net.

THE LINDSEY PRESS.—Seven Services for Public Worship: Compiled by W. Copeland Bowie. 1*s.* 6*d.* net. New Edition.

MESSRS. LONGMANS & CO.—The Church and the Sacraments: P. T. Forsyth, M.A., D.D. 6*s.* net.

MESSRS. MACMILLAN & CO.—Competition: A Study in Human Motive. 3*s.* 6*d.* net. Providence and Faith: William Scott Palmer. 2*s.* 6*d.* net.

OXFORD UNIVERSITY PRESS.—The Idea of God in the Light of Recent Philosophy: The Gifford Lectures: A. Seth Pringle-Pattison. 12*s.* 6*d.* net.

MESSRS. WATTS & CO.—The Principle of Nationalities: Conway Memorial Lecture: Israel Zangwill. 9*d.* net. The Origin of the World: A Book for Children: R. McMillan. 1*s.* net. The Bankruptcy of Religion: Joseph McCabe. 5*s.* net.

MISCELLANEOUS.

Cornhill Magazine.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is registered by the London County Council, under the provisions of Section I. of the War Charities Act, 1916.

The objects of the Fund are: (1) *To aid the Belgian hospitals and convalescent depots in France, and the Belgian military doctors at the Front in Belgium;* (2) *To maintain a Civil Hospice at Calais;* (3) *To aid the Belgian School Colonies in France.*

122ND LIST OF SUBSCRIPTIONS.

	£	*s.*	*d.*
Already acknowledged	16,833	14	5
The Rev. and Mrs. T. Bowen Evans (eighteenth donation)	1	0	0
Miss Swaine (twenty-fifth donation)	2	0	0
Mrs. Winser (twenty-eighth donation)	1	0	0
Northgate End Chapel, Halifax, per Mr. J. Teal (thirteenth donation)	1	14	5
Mr. H. Woolcott Thompson (fifteenth donation) ..	25	0	0
Miss Sarah Jane Gregg (twentieth donation)	1	0	0
Mr. George Banks (twenty-eighth donation)	1	0	0
Dr. and Mrs. Burridge (third donation)	3	3	0
Mr. and Mrs. J. H. Green (twelfth donation).. ..	1	0	0
Mrs. Eric Lemmon (fifth donation)	1	0	0
Lewes Branch of the Women's League, per Miss Severs ..	2	2	0
Miss Katharine H. Greg (fourth donation)	5	0	0
	£16,878	13	10

Note.—The donation acknowledged on April 21 as from the American Unitarian Association should have been from the "Alliance of Unitarian and other Liberal Christian Women, per Mrs. William Noyes."

Parcels have been received from: Miss Orr; Mrs. George Webb; Mrs. Eric Bayley; Mr. J. A. Kenrick; The Ladies of the Unitarian Chapel, Preston (per Miss Smith); Mr. H. Woolcott Thompson; Redlynch House Work Depot (per Mrs. Robinson); Anon., Leamington Spa; Miss E. S. Hollins; The Unitarian Church Sewing Circle, Southport (per Mrs. Harris); Miss Gertrude Martineau; Mrs. F. E. Baines; Miss Wilkinson; Newington Green League of Honour (per Miss Titford); Plymouth Branch of the Women's League (per Miss R. Bond); Miss Catherine Scott; Mr. P. Riess; Mrs. Notcutt; Mrs. Edwin Ellis; Miss Swaine; Miss Jessie Green; The Old Meeting Church, Birmingham (per Mrs. Lloyd Thomas).

WEEKLY NOTES.

IN order to make our position quite clear, I wish to state that although we have aided the French just lately, to some extent, *for special reasons*, we do not propose to continue this work, as the work for the Belgian Hospitals is as much as we can do with the funds available.

Miss Holmes writes from the Calais Hut:—

"Two very interesting events have just happened. First, our orchestra paid a return visit and gave a concert in a Y.M.C.A. hut at No. 1 Camp. They went in full strength, forty-five of them, with all their big instruments and our hut piano. The Commandant and I went too, he to sit in the front row with British officers, while I perched pleasantly, though with less dignity, on the high counter with my friends in blue overalls at the far end. It is a nice, airy hut, with dark beams, but much smaller than ours. The concert was an unqualified success, and the audience very appreciative of 'William Tell,' 'Faust,' the buoyant concerto, and some vigorous compositions of M. Rousseau, the conductor, and M. Lepage, our pianist. It was delightful to see our Belgians received so enthusiastically; they will certainly have to go again. The second event was last Sunday, when we had a fête to celebrate the coming in of America and the gift of the new hut. The two Americans, Miss Nott and Miss Mitchell, came with their Consul's wife and little boy, and as soon as they had been piloted through the crowd to the front seats the orchestra struck up the American National Anthem, and then all the Belgian school children, massed on the stage, sang 'Hail Columbia,' with much waving of stars and stripes and other flags. The rest of the programme was orchestral and particularly good. The Commandant made a short speech, explaining the occasion and the gratitude he felt. The Consul was unable to come, but his wife made a pretty speech and said that though her country may be great in territory, Belgium is great in honour. I think all the visitors found it a happy occasion. A little girl presented each of them with a pink and white posy as they left."

SPECIAL WANTS.

Helpless shirts in thin flannel or flannelette.
Pyjamas.
Shirts and socks.
Slippers, handkerchiefs, towels.
Games of all sorts, especially cards.
Layettes, on Belgian methods (patterns sent free).
Chemises for women and girls.
Treasure bags (10 by 12 in.), in coloured washing materials.

I have now a new consignment of grey wool, suitable for socks, &c. I shall be glad to sell it for 4*s.* 6*d.* a lb., carriage free.

The name and address of sender and list of contents should be enclosed in each parcel.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W. 3.

NATIONAL BRITISH WOMEN'S TEMPERANCE ASSOCIATION.

ANNUAL MEETING.

THE forty-first Annual Meeting of the National British Women's Temperance Association was held at Kingsway Hall on Tuesday evening, May 15, Miss Agnes Slack presiding. Notable addresses were delivered by the Right Hon. Walter Runciman, M.P., Prof. Gilbert Murray, and Archdeacon Lloyd, D.D., of Canada. The last-named speaker received a very cordial welcome, and the stirring speech he delivered roused the audience to great enthusiasm.

The following resolution was moved from the chair, and carried unanimously: "That this Annual Public Meeting of the N.B.W.T.A. holding firmly to the conviction, greatly strengthened by the recent experiences in other countries, that the only real and complete remedy for the tragedy and waste caused by drink is to be found in Prohibition, strongly urges the Government to bring in a measure for prohibiting the manufacture and sale of alcoholic liquors during the war and demobilisation." The question of prohibition was coming more and more to the front at the present time, Miss Slack said, in connection with the food shortage, and her own opinion was that the working people were quite ready to accept it in view of the terrible waste of foodstuffs involved in the manufacture of alcoholic drinks. At a meeting of 1,500 shipbuilders which she had recently addressed at Stockton-on-Tees the feeling in favour of it was unanimous, and she believed that every one present voted for prohibition. They must send from that meeting a message to the Government that they believed in saving the people of the nation, and that they were in earnest. They must make the Government do their will.

MR. RUNCIMAN ON PROHIBITION.

Mr. Runciman said that England had, unfortunately, a sorry record as regards its delay in dealing with the liquor traffic during the war, and from first to last the three Governments which had controlled their destinies (he himself had been a member of two of them) had

been much too timid in the matter. He realised from his own experience that they had far better have taken the stronger line from the first. As a teetotaler he had felt it necessary to press the national interests in regard to this question, and he would say again now what he had said as a member of the Government, that the attempt to ration the people of this country on food so long as they used a particle of food for the manufacture of drink was to betray the national cause. Continuing, Mr. Runciman said he feared we had to a great extent failed in our duty to our Canadian and Australian brethren. Many Canadians on landing at Southampton and Plymouth came, *for the first time*, into a drink area, and learnt that the first thing a British patriot did in order to show his friendliness was to offer him liquor. Some of them, he was sorry to say, had acquired a liking for drink in a British uniform. Soon we should have American soldiers also coming to this country, on their way to France, many of whom, like the Canadians, have always lived in "dry" territory. Surely the best thing we could do for the parents of those boys was to see that they were as well protected in our country as they would be at home. It was always being said that if prohibition were introduced the working classes would not stand it. If this was true, perhaps that was somewhat to the discredit of temperance workers, who clearly must have been lacking in enthusiasm in promoting a cause the arguments for which were unanswerable. But was it true that the working classes were against prohibition? Had their opinion ever been properly ascertained? The statements of the London press in regard to the feeling in the North, for instance, were very unreliable. People in London did not always know what was the state of mind of people in other parts of the country, and some of the newspaper writers did not allow their purview to range outside Fleet Street, which was not a "dry" area! But, putting the whole matter entirely in terms of food, and setting aside for the moment all the moral and social considerations which could be adduced in favour of the abolition of drink, it must be clear that no man would hesitate if the alternative to providing food-stuffs for the brewers was to reserve foodstuffs to keep his wife and children from starvation. After a masterly summary of the whole situation, in the course of which he dealt with the various methods adopted by the Government, the rather curious prophecies as to future measures of control which had appeared in the papers that morning, and the actual figures relating to the quantities of cereals, sugar, and molasses used in the manufacture of beer and whisky (mentioning incidentally that we have probably a stock of alcohol in bond sufficient to last two or three years), Mr. Runciman urged upon his hearers the necessity of going on converting, and converting, and converting public opinion, for the fact remained that if public opinion had been strong enough prohibition would have been adopted. In regard to State Purchase, he was glad to see that the Government had taken one of its "definite steps," and decided to place the whole matter in the hands of a Royal Commission. He hoped the Royal Commission would be a long time over its deliberations, and that it would analyse the subject very exhaustively; in the meantime they must work hard for their cause, so that it would triumph before the Commission published its report.

Prof. Gilbert Murray on the Effects of War.

Prof. Gilbert Murray dealt with the whole atmosphere created by the war, rather than with the drink question in particular, though he showed how the two things were related, and how great was the need for the efforts of associations like the one he was addressing in mitigating the grave evils which always came to the fore when human beings were driven to mutual slaughter. They were fighting for democracy, and for some time to come they *must* fight—the end was not yet in sight; but their moral tone had suffered deterioration, for day by day they were doing and hearing things which they hated, they were governed in a way they hated, they were getting to think and feel in a way they hated. Some sort of corruption resulting from war was in the air, and the poison was being administered to them all the time. The question was, were they reacting to that poison like a healthy organism to which it might prove a useful medicine, or would it be too much for them? The first evil they had to combat was militarism, the worship of the sword, resulting from the concentration of their thoughts upon fighting power; another thing was the fact that war, throughout history, had always thrown women back. Napoleon, when questioned on a certain occasion as to the place of woman in the world, said she was "the soldier's recreation." That was the pure doctrine of militarism set forth by its greatest exponent. Another grave danger was the association of drink and vice. There never was a war in history which did not increase both. In regard to the drink question, old, unregenerate Russia had shown more courage than our own nation, and a great friend of his, a historian, who was in Petrograd at the time of the revolution, had told him that one of the good things about it was that there had been no massacre, no indiscriminate bloodshed, "because nobody was drunk," adding that he supposed it was the first revolution in the history of the world without drunkenness. Continuing, Prof. Murray said we were in a stage in which we must either go back or forward. We could not stand still and let things happen. Men had been taken out of conditions in which they had lived protected lives, not knowing whether they were brave or cowardly, and put into positions where danger was right in front of them, and where they had to be definitely one thing or the other. They had been uprooted from many of the old ideas of right and wrong which they had once taken for granted, and whereas it used to be considered rhetorical to speak of some things being more precious than life or worse than death, this had now become one of the commonplace facts of everyday experience. Every one in that audience had been bought with a price, and upon them, in consequence, rested an absolutely overwhelming responsibility. They must ask themselves, were they ready for sacrifice in the way in which it was likely to come to them in their ordinary life? Were they true to their faith? Speaking as he did to women, and as a suffragist, he would remind them that in spite of all that women were doing now in the world, for which they had been rightly praised, there were things to which they should hold fast which lay quite outside the sphere of politics or professional triumphs. Was there no place for love and prayer amid all this carnage? It was unfair to ask who were serving their country best. They could not judge by the V.C.s, and titles, and the like. Personally he felt there was no service quite like that of the men who had given their lives for others, but he would put very high indeed another service, which could be exercised by women to the full as well as men, the service of those who through all this pestilence succeeded in keeping life sweet, and did not forget their old ideals, and who were not going to let the world get habituated to war. Katherine Breshkovsky, the little grey-haired woman who recently received such a tremendous reception when she returned to Moscow from exile, once sent this message to her comrades: "Day and night we labour. Instead of meat and drink and hope we have dreams of freedom. This is youth calling to youth through prison walls and across the world." That was something like a message, and if they believed in freedom, purity, and justice they should heed that call. The permanent work of women, rooted in nature, was more important than the material public service called out by any occasion. They could get any one to make shells and run motor-cars so long as they paid high wages, but the great majority of men when facing death or some great danger thought of some woman, and he needed from that woman what could never be obtained by payment, something very simple and ancient, some sort of love, faithfulness, and courage. Those of them who believed that women have very great opportunities before them must remember to stress that aspect of woman's work. "A wounded world," Prof. Murray said in conclusion, "needs all the care that women can give it. The world, brutalised and made savage, and, in some cases, with its standards gone, needs bitterly that women as well as men should be true to themselves."

Archdeacon Lloyd on the Leadership of the Empire.

Archdeacon Lloyd urged those present to make their determination felt, and to give the Government no rest till the resolution they had passed was carried into effect. He would say, as was being said in another connection, "don't accept an inconclusive peace," for if they did, in ten years' time they would have to fight all over again. If they were going to deal with the greatest of all the enemies of the English-speaking race by means of purchase, the old country would never lead the Empire on the other side of the seas. It was not a mere matter of food; the question was:

"Shall England retain her leadership among the Anglo-Saxon nations of the world in all that is right, and good, and noble, or shall she drift back?" As Prof. Murray had said, they could not stand still. They had got to wipe out the impression that was created around the world when the papers recorded a speech of Mr. Lloyd George in which he stated that drastic measures in regard to drink could not be introduced because the Trade came down to the House and shook their fists in his face. What sort of Parliament was that, quailing before the drink traffic, to govern one quarter of the world's surface? If they did not get prohibition before the men were disbanded from the army, what would they have to face when these brave fellows came home, afte enduring what men had never had to endure before, with their nerves on edge and their minds excited, and people ready to treat them wherever they went? They would have some of the sad experiences which occurred after the South African War, when men who had become slaves to the drink habit went over to Canada to get away from the land they were disgracing, and "went under" there, because the same temptation awaited them on the other side. Now, except in one province, this danger did not exist in Canada, and when the boys returned they would find their country "dry." England must give her own boys a chance, too, and sweep the country clean before they returned to it.

LONDON DISTRICT UNITARIAN SOCIETY.

ANNUAL MEETING.

The annual meeting of the London District Unitarian Society was held on Monday evening, May 14, Mr. Alfred Wilson in the chair, in the unavoidable absence of the President, Dr. C. Herbert-Smith, who was regretfully obliged to fulfil another engagement. Mrs. Sydney Martineau, who was to have spoken, was also prevented from attending owing to illness, and apologies had been received from the Revs. W. G. Tarrant and J. H. Weatherall, who could not attend

The Report was read by Mr Alan Forbes, acting-secretary. The committee are of opinion that in spite of the grave difficulties with which the churches are faced at the present time, the work has been well maintained, and in a spirit of hopefulness. At a conference held with the ministers, officers, and committees of aided churches, a noteworthy sense of the value and necessity of the work which even the smallest of the churches is doing was revealed, and it was insistently urged that such work ought to be recognised as national service of the highest importance. At the same time it was agreed that while this must be the primary consideration, ministers would be justified in giving such time as they could spare from essential duties to other forms of service. A tribute of admiration and gratitude was paid to the young men belonging to the various congregations who had given themselves—some even unto death—for righteousness' sake. Details of the various activities at Kilburn, to which the Missionary Minister, the Rev. J. Arthur Pearson, has been giving a great deal of attention; Peckham, where the Rev. R. Travers Herford has done such acceptable work; Bermondsey, which is under the charge of Mr. Stanley P. Penwarden; Leytonstone, South Norwood, Woolwich, Deptford, and the East End churches were given, and sympathetic reference was made to the death of Mrs. Carlier, who had shared to the full her husband's ministry at Deptford. The courageous way in which the churches are preparing for the future is very noticeable. The Bermondsey congregation has been drained of all its young men, but the position is being faced with good heart and prospects of success. At Woolwich, where the building in which services were originally held has been requisitioned by the military authorities, plans are being made to buy a plot of land, (for which money is now being collected), and erect a building upon it, when normal conditions return. The members of the Stratford congregation are bent on having their church, which has fa len into disrepair, thoroughly renovated, and the committee fully approve of the intention to raise funds for the purpose, provided no appeal is issued to the general public until there is a substantial sum in hand. The report closes with an expression of thanks to the acting-secretary, who, in spite of his military duties, has continued to carry on the work of Capt. Ronald Bartram, now in France.

Mr. T. B. Taylor, treasurer, read the financial statement, which may be considered fairly satisfactory under the circumstances, but it is pointed out that while the Society is very grateful to the generous group of persons whose support is the mainstay of the work it would be much more satisfactory, and a better guarantee of future security, if an income adequate to the needs came from many subscribers of small amounts. The death of two valued subscribers, Mr. Hahnemann Epps and Mr. W. Baily, is deeply regretted.

The Missionary Minister in his Report gave an encouraging account of his work at Kilburn, where there are between fifty and sixty Sunday scholars and where good work is being done in connection with the Girls' and Boys' Clubs. It is hoped that, as a result of this transitional ministry, the congregation has a brighter future before it. Owing to his activities in connection with Kilburn, Mr. Pearson has not been able to devote as much time as usual to general missionary endeavours, but his sympathies are as wide and his enthusiasm as contagious as ever. He is particularly anxious that the young people's meetings shall be resumed in the winter, and that in every way the atmosphere shall be preserved which means so much to the young men from our schools and churches at the front, who will owe it largely to what they have learnt in those schools and churches if they are able to withstand the temptations of both war and peace. Of his fellow workers, the Lay Preachers, the Pioneer Preachers, and the members of the congregations in the various centres maintained by the Society, Mr. Pearson spoke in most cordial terms. The call to service, he said, was insistent, even if the opportunities for expansion were absent, and they must keep their hopes high for greater success in the days to come when democracy would have a better chance of achieving its aims.

The Chairman, in moving the adoption of the reports, said that although every one of their churches was suffering from a depletion of forces, and some inevitable discouragement, they must gather strength from the fact that they belonged to this larger body, and hearten themselves while the war lasted by keeping their helpful and ennobling gospel before those who came to hear it, trusting that in the future it would attract and hold the people more than it had ever done before.

Mr. H. G. Chancellor, M.P., in seconding, paid a warm tribute to Mr. Pearson for his work, and expressed regret that he had not been able to give as much attention himself during the past few years as he would have liked to the churches. He laid great stress on the necessity for keeping the spiritual homes of those whose thoughts turned back to them in France, or Flanders, or Mesopotamia, or wherever they might be, intact, so that they would find the door open and receive that welcome on their return to which, as their letters showed plainly, they were looking forward. There was a great deal of questioning, while all this carnage was going on, about the goodness of God, and one of the functions of their churches was to keep alive the faith in a good and loving God. The war was not different from other evils; it was only unique in being bigger; and if other evils could go on under an all-wise Providence, then the war was no proof that God did not exist. One thing was being borne in upon everyone, namely, that if men broke the divine law of love, if national and international hatreds were cultivated, if things were done that cut both men and nations off from sympathy with each other, then inevitably the results must follow, just as results always follow, and they must learn to put the blame where it really rests. It was part of the work of their churches, also, to maintain their ideals at a high level, to see that no sordid motives or clamour for reprisals drew them down to a lower moral plane, to keep their hearts pure and their hopes steadfast for the future progress of mankind.

The Rev. A. A. Charlesworth spoke of the value of the Society as a means of bringing the men and women who were interested in the churches together, in order that they might encourage one another. They specially needed at the present time to feel the power of the common faith, and to realise their mutual helpfulness as they stood shoulder to shoulder. In regard to the question which was so often raised, and inevitably so, as to the desirability of keeping the weak churches alive or of linking them on to the strong churches, he felt very strongly indeed that any body of persons organised for a definite religious purpose, to deepen the consciousness of our life in God and of our obligation to serve one another under God, was of supreme importance, for it was contributing to the general spiritual atmosphere. In view of the fact that things are not working harmoniously in the industrial

world at the present time, and that, wherever we affix the blame, we are in a state of society where individual action contrary to the common good is far too prevalent, it was of the greatest importance that our sense of oneness in the spiritual life should be strengthened, and that the forces likely to counteract these grave tendencies should be made more powerful. The London District Unitarian Society was a religious ganglion, providing a junction between the nerve of need and the nerve of service, and although the junction was not quite complete, it *was* a junction, and they were answering to the need for help as well as they could.

The Rev. R. T. Herford gave a sympathetic account of his work at Peckham, and of the successful classes which he has been conducting there among the young people for the discussion of the fundamenta's of religious faith. Mr. F. Maddison made a very earnest plea that the spirit of worship should not be sacrificed in our churches, which existed, and would be needed more and more for this purpose, for the spiritual rather than the intellectual enlightenment of those who attended them. The Reports were adopted, and the officers for the ensuing year were elected on the motion of Mr. F. Allen, seconded by Mr. Rosling. The meeting closed after an expression of sympathy with Mrs. Sydney Martineau in her illness had been voiced which the secretary was requested to forward to her.

NEWS OF THE CHURCHES.

Battle.—News has been received of the death of second Lieutenant Eric Burgess, who was killed in action while leading his men in France. He was only 19, a young man of great promise and fine courage. His father, Mr. Sydney H. Burgess, who is now out in the East, was a constant attender at the old Battle Chapel when living in that town.

Bootle. — Second Lieut. W. Short, minister of the Bootle Free Church, writes as follows from "Somewhere in France": "I should like to be allowed through the columns of THE INQUIRER to place on record evidence of the loyalty that obtains in my church. Although it is nearly eighteen months since the congregation was faced with the problem of 'carrying on' without me, the bond of attachment has grown stronger throughout that time. My mail of the last few days fully bears this out. After working in a rear area for three weeks, I had started out on Saturday morning, April 21, with a party of men for the front. Presently word was passed up to halt, as a messenger had a wire for me. My congregation at its Annual Meeting had telegraphed its good wishes for my speedy and safe return. The thing was very dramatic and most opportune, seeing I was moving forward into the danger zone. Last week a big box of chocolates reached me with 'the love and best wishes of the Lonely-ites,' these being eleven women members who have clubbed together for consolation during the absence at the war of their men-folk. A day or two later, my sure friend, Mr. Robert Dibble, Chairman of the Congregation, sent a parcel of tobacco and cigarettes. Next a registered packet came to hand, containing a valuable pair of Carl Zeiss field glasses, bearing the inscription: 'Presented to the Rev. W. Short, B.A., by members of Bootle Free Church as a mark of affection and esteem, April, 1917.' About the same time word reached me that an anonymous member had sent a cheque for £12 to the Church Treasurer so that 'Mr. Short might know the Church started its new year free from debt.' Behind these gifts is the steady service of ministers and laymen who supply the pulpit; also the staunch adhesion of officers and members. Flowers are not very profuse in Bootle, but I should like the Unitarian public to know that the fine flower of loyalty flourishes there."

Chesterfield.—The following extract is from the May issue of the Elder Yard Chapel (Chesterfield) Calendar: "The bronze cross with roundels of green mother-of-pearl that is now placed permanently upon the Communion Table is the gift of Messrs. H., C., and W. Broomhead and Miss Broomhead. It perpetuates the memory of another of those devoted sons of the Church, the late Mr. George Broomhead. It has been both a privilege and a joy for the Minister to design this cross, that has been so well carried out by the Leicester Dryad Company." The late Mr. Broomhead, who for a good number of years was the Borough treasurer for Chesterfield, was for a long period closely identified with the cause at Elder Yard. He was a trustee, and until compelled to resign through advancing years, was an active worker in both church and Sunday school.

Coalville.—The Unitarians at Coalville held a special Service on the afternoon of Saturday, May 12, and a welcome was given to fourteen new members who have joined the congregation during the past few months. Membership cards were presented and an appropriate address was delivered by the Rev. John C. Ballantyne, of Nottingham. The North Midland Association is proud of this congregation—a small band as numbers go, but full of spirit and hopefulness, conducting their services, their school, and their Bible Class by their own efforts and the help of lay preachers. During several years of constant and devoted effort they have met with many difficulties, but "baffled to fight better" has been their motto, and now, for them, the sun of success is shining.

Colne.—Successful Sunday School Anniversary Services were held in the Stanley Street Church, on Sunday, May 13, the Rev. H. Fisher Short, of Park Lane, Wigan, preaching morning and evening to appreciative congregations. The attendances and collections were up to the average. Anthems were rendered by the choir, and Mrs. Lonsdale was the soloist.

London: Blackfriars Mission.—On Sunday, May 5, the usual Spring Flower Services were held at Blackfriars Mission and Stamford Street Chapel, which had been tastefully decorated by Miss Francis with the kind and beautiful gifts of country friends. Special and appropriate sermons were preached morning and evening by the minister and warden, the Rev. Wm. J. Piggott, and in the afternoon a popular Children's Service was conducted by Mr. Fred Home, A.K.C. We understand that Mr. Piggott has resigned his charge and retires from office at the end of the summer.

London: Highgate.—On Sunday morning, May 13, by invitation of the Rev. Addison A. Charlesworth, Miss G. A. Brackenbury, Honorary Speaker for the Ministry of Food, delivered an address at the Unitarian Church. The service was conducted by Mr. Charlesworth, who read the King's Proclamation. Miss Brackenbury, who has been speaking in many parts of the country as well as in London, is of opinion that even now the people are not awake to the urgent necessity of doing without everything not essential to health and efficiency, and especially of exercising the utmost economy in the consumption of grain. She strongly deprecated the spirit of grumbling, and the habit of focusing the attention on the faults, real or imaginary, of others, and emphasised the fact that putting the blame on the Government, the rich, the poor, the men or the women, would not get us out of our difficulties. It was no easy task that all were asked to perform, and it would be wise to enlist the services of many C's—Courage, Charity, Carefulness, Commonsense, and Cultivation. The co-operation of all classes and the utmost self-sacrifice on the part of the truly patriotic would be needed to make up for any lack of these virtues in the ignorant or selfish. If the nation would respond to this call for voluntary self-sacrifice, the speaker predicted that it would become stronger, nobler, and greater than before.

London: Mansford Street.—The Sunday School Anniversary Services in connection with Mansford Street Church and Mission were held on Sunday, May 13. The Rev. Arthur W. Fox, of Todmorden, conducted the services in the afternoon and evening. There were good attendances, and the services were greatly enjoyed by all. Sixty elder scholars, teachers, and friends were present at the tea and Conference following the afternoon service. The flowers were taken to the Children's Hospital in Hackney Road.

Nelson.—On Saturday, May 5, a successful Sale of Work was held in connection with the Unitarian Church, opened by Mr. Lawrence Clegg, of Bury, which resulted in a sum amounting to over £101 being realised, leaving £93 clear after all expenses were paid. The main part of this, along with grants from the British and Foreign Unitarian Association and the North and East Lancashire Unitarian Mission, will enable the church to pay off £105 of debt on the church building. The Mayor and Mayoress of Nelson were present during part of the proceedings and contributed financial help, as did Mr. and Mrs. Lawrence Clegg, and others. The Sale of Work Committee have since passed a hearty vote of thanks to the Rev. H. Bodell Smith and Mrs. Smith for their efforts in this connection.

Nottingham.—On Sunday morning last a service in commemoration of the late Mr. Richard Enfield of Nottingham, who was born on April 5, 1817, was held in the High Pavement Chapel. It was conducted by the Rev. J. C. Ballantyne, and the address was given by the Rev. H. Enfield Dowson of Gee Cross (who is a nephew of the late Mr. Enfield) from the text "Mark the perfect man and behold the upright" (Ps. xxxvii. 37). Mr. Dowson spoke of all the happy recollections that were associated in his mind with the Enfield family from his earliest years, and the inspiration and help its members had been to so many, from Dr. William Enfield of famous memory, down through his son Henry Enfield, Town Clerk of Nottingham, and *his* sons, Henry, William (who succeeded his father as Town Clerk), and Edward, to the youngest of them, Richard Enfield, whose birth they were met to commemorate. None knew how much they owed to him and to his high character and example. The members of the High Pavement would never forget what he was to them, his help to their church and schools, and his devoted labours in the Sunday school for nearly forty years. His fellow-citizens were under deep obligation to him for his work in connection with Nottingham charities and educational institutions, and his profession of the law for the high example he set of courtesy, rectitude, and devotion to duty, while his leading share in the establishment of the Nottingham University College and the Oxford and Cambridge University Exten-

sion Lectures (which owed their inception in great measure to him and to the late Prof. Stuart) put a still wider circle in his debt. In private life his kindness, his generosity, his culture, his wise advice to those in doubt and difficulty, and his ready help in enabling them to overcome both, endeared him to all, and his name was still one to conjure with in Nottingham. Among those present at the service were the late Mr. Enfield's son and daughters, and other relatives, and also very many who had the privilege of his friendship and of sharing in his work.

Preston.—On Sunday, May 6, the congregation of the Unitarian Church had the pleasure of a visit from their minister, the Rev. Mortimer Rowe, on the eve of his departure to France. Since his enlistment early last year, Mr. Rowe has served in the R.A.M.C., first in hospital work and afterwards in Field Ambulance training, and has now proceeded overseas for active service with the E. Lancs. Field Ambulance. On the previous Sunday, the Rev. J. W. Bishop brought to a close his term of office as *locum tenens*, and the congregation took the opportunity of expressing both verbally and in a practical way, their indebtedness to him for his devoted work as pastor during Mr. Rowe's absence.

South Cheshire and District Association.—The 27th Annual Meeting of the Association took the form of an emergency meeting at the Beech Street Free Christian Church, Crewe, on Thursday, May 10. All the churches were represented except Newcastle. After a short presidential address from the Rev. J. Park Davies, the minutes were read and adopted, as was also the condensed report for the year 1916. Miss Simpson, of Nantwich, was elected President for 1917-18. At the Conference the Rev. A. E. O'Connor, B.D., of Shrewsbury, read an excellent paper on 'International Brotherhood.' He traced the growth of the principle from its family and tribal beginnings through Jesus, Paul and Christianity, through the Protestant Reformation and the French Reformation down to the present times. He said that we were still in the tribal stage even in the most enlightened nations. How could we realise International Brotherhood? There were only two methods: (i.) the propagation of right principles; (ii.) a federation of the nations in a league for enforcing peace. Votes of thanks were passed at the tea table to the retiring officers, to the reader of the paper, and to Crewe for its hospitality.

NOTES AND JOTTINGS

Indian Women and Indentured Labour.

It is quite in keeping with the best traditions of Indian womanhood that one of the most remarkable meetings held to condemn the indentured labour system and to demand its early abolition was that convened lately by several well-known ladies of Bombay. The speakers included Lady Mehta, Lady Chandavarkar, Mrs. Sarojini Naidu, the poet (well known to some of our readers), Mrs. Ghandhi, and other bearers of honoured names. Although none of those who addressed the meeting had the slightest wish to embarrass the Government at this juncture, it was resolved that a small and representative committee should wait upon the Viceroy to express to him the feelings of Indian women on the subject under discussion. Public feeling has been deeply stirred by the recent revelations of the condition of things in Fiji, and Miss Cursetji won general approval when she said that it mattered little whether the Indian women who went to Fiji as indentured labourers were poor or not, their fate affected *all* women.

The Martyrdom of Native Races.

The following passage from the pamphlet entitled 'Native Races and Peace Terms,' by Mr. John H. Harris, Organising Secretary of the Anti-Slavery Society, reprinted from *The Contemporary Review*, should be pondered well by all who are alive to the responsibilities which Imperial reconstruction will lay upon us after the war: "The suffering of native people and the depopulation of their territories within the last fifty years has demonstrated the evils of white industrialism, and if civilisation will heed the lessons this martyrdom would teach it, there is yet time to stop that degradation, disintegration of tribal life, and the thoughtless exploitation which will ultimately spell economic ruin to the white races no less than to the native tribes. The depopulation figures of the tropical and sub-tropical world are worth a moment's reflection. It is a disturbing thought that the hecatombs of dead, as a result of the great war, will probably not reach, nor anything like reach, the reduction of population, mainly by violent methods, amongst native peoples since the 1884 American and European Congress at Berlin.

* * *

"No student of colonial affairs will deny," Mr. Harris continues, "that since 1884 the depopulation of Central Africa alone has exceeded 10,000,000. Herr Dernburg's was one of the first authoritative voices raised against the colossal destruction of African life in German colonies, which he would probably admit exceeded 500,000 in German South-West Africa, and almost as heavy a proportion in Togoland. In the Pacific Ocean the ghastly experiment of the Franco-British Condominium in the New Hebrides during the same period has been primarily responsible for a reduction of the population from 650,000 to less than 65,000. What would not Germany have given could she have called back to industrial life the able-bodied Herreros? What would the copra merchants of Europe give to-day if they could call into activity again those prematurely dead Polynesians of the South Seas? These countless thousands of the world's workers have gone, and it is useless to bemoan the fact; but to the insane folly of the past would be added the crime of to-day if we ignore the lessons which a thirty years' martyrdom of native races should teach us."

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A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3908. NEW SERIES, No. 1011.] *LONDON, SATURDAY, MAY 26, 1917.* [THREE HALFPENCE.

BRITISH & FOREIGN UNITARIAN ASSOCIATION.

Tuesday, May 29.—RELIGIOUS SERVICE. Essex Church, The Mall, Kensington, **7.30 p.m.** Devotional Service: Rev. C. M. Wright. Preacher: Rev. W. H. Drummond.

Wednesday, May 30.—ANNUAL BUSINESS MEETING. Essex Hall, **11 a.m.** The President in the Chair.

PUBLIC MEETING. Essex Hall, **7 p.m.** Addresses on "The Need and the Opportunity for the Reorganisation of the Religious Life of the Country." Dr. Carpenter in the Chair. Speakers: The Master of Balliol (A. L. Smith, Esq.), Prof. Caroline Spurgeon, Rev. Neander Anderton, Rev. R. F. Rattray.

Thursday, May 31.—CONVERSAZIONE. Essex Hall, **8 p.m.**

Tickets, **1s.** each, at the Book Room.

THE SUNDAY SCHOOL ASSOCIATION.

Essex Hall, Essex Street, Strand, London.

The ANNIVERSARY MEETINGS of the ASSOCIATION will be held at ESSEX HALL, LONDON, on WHIT-TUESDAY, MAY 29, 1917.

The Programme of Proceedings will be as follows:—

11 a.m. President's Address. Business Meeting for the Reception of the Report and the Election of Officers. All friends welcome. Followed by a Conference on 'The Year's Work with my Class.'

2.30 p.m. Public Meeting. Address by Mr. T. M. Chalmers, M.A., Honorary Secretary of the Association, on 'Child Religion and the Future Sunday School.' To be followed by discussion.

4.30 p.m. Tea in Small Hall.

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NATIONAL UNITARIAN TEMPERANCE ASSOCIATION.

THE TWENTY-FOURTH

Annual Public Meeting

WILL BE HELD AT

ESSEX HALL, ESSEX STREET, **STRAND, LONDON,**

ON

Friday, 1st June, 1917.

The President, Rev. Dr. J. ESTLIN CARPENTER will take the Chair at 7 p.m.

Lieut.-Colonel C. S. BULLOCK

WILL SPEAK ON

'The Progress of Prohibition in other Lands.'

Business Meeting of Members at 4.30. Tea, 6 p.m.

UNITARIAN HISTORICAL SOCIETY.

A Public Meeting

WILL BE HELD ON

Wednesday, MAY 30, at 4.30, at ESSEX HALL

when a Paper will be read by the President of the Society

JOHN C. WARREN, Esq., M.A.

Subject:

"From Puritanism to Unitarianism at Lincoln."

UNIVERSITY HALL,

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May.

27. Rev. DENDY AGATE, B.A.

June.

3. Rev. W. TUDOR JONES, Ph.D. of Bristol.

BRITISH LEAGUE OF UNITARIAN AND OTHER LIBERAL CHRISTIAN WOMEN.

ANNUAL MEETING,

Wednesday, May 30th, at 2.30,

AT

ESSEX HALL.

Short opening Service conducted by **Miss Margaret Crook** (Manchester College, Oxford).

Mrs. Blake Odgers (President) in the chair, supported by **Mrs. Bernard Allen, Mrs. S. Martineau, Miss Johnstone** (President Manchester District League), and **Miss Clephan.**

All friends cordially invited.

Central Postal Mission and Unitarian Workers' Union.

ANNUAL MEETING

THURSDAY, MAY 31, at Two o'clock,

at ESSEX HALL.

Miss TAGART in the chair.

Supported by Rev. J. CYRIL FLOWER, Rev. W. H. SANDS, H. G. CHANCELLOR, M.P., and Mr. JOHN BEGG.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to *The Publisher*, 13 Bream's Buildings, E.C.4, not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted unless instructions are received to the contrary by Thursday midday.

SUNDAY, May 27.

LONDON.

Acton, Creffield Road, 11.15, Rev. H. C. Horsley, M.A.

Bermondsey, Fort Road, 6.30, Mr. S. P. Penwarden.

Blackfriars Mission and Stamford Street Chapel, 11 and 6.30.

Brixton, Unitarian Christian Church, Effra Road, 11, Rev. F. Hankinson; 7, Rev. H. C. Horsley, M.A.

Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. W. Chynoweth Pope.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. Weatherall, M.A.

Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. D. Basil Martin, M.A.

Forest Gate, Upton Lane, 11, Mr. Frank G. Fincham; 6.30, Mr. J. H. Smith.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. B. Lister, M.A.

Hampstead, Rosslyn Hill Chapel, 11 and 6.30, Rev. Henry Gow, B.A.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. Charlesworth.

Ilford, High Road, 11, Mr. Kinsman; 6.30, Rev. A. H. Biggs, M.A., LL.M.

Islington, Unity Church, Upper Street, 11, Mr. Harvey Lewis; 7, Rev. J. Vint Laughland.

Kentish Town, Clarence Road, N.W. No Morning Service; 6.30, Rev. F. Hankinson.

Kilburn, Quex Road, 11 and 6.30, Rev. R. T. Herford, B.A.

Leytonstone, Haydn House, 63 Fairlop Road, 6.30, Rev. J. Arthur Pearson.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. Gordon Cooper, M.A.

Peckham, Avondale Road, 11 and 6.30, Rev. W. R. Clark-Lewis.

South Norwood, League House, 141 Portland Road, 7.

Stoke Newington Green, 11.15 and 7, Dr. Lionel Tayler.

Stratford Unitarian Church, 11, Mr. J. Harry Smith; 6.30, Mr. Joseph P. Rosling.

University Hall, Gordon Square, W.C., 11.15, Rev. Dendy Agate, B.A.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. Clement E. Pike, F.R.Hist.S.

West Hampstead, All Souls, Weech Road, Finchley Road, 11.15, Rev. Edgar Daplyn.

Wood Green, Unity Church, 11 and 6.30, Rev. G. Coverdale Sharpe.

Woolwich, Lecture Hall (Co-operative Stores), Herbert Road, Plumstead, 6.30, Rev. D. Delta Evans.

Aberystwyth, New Street Meeting House, 11. Supply.

Bath, Trim Street Chapel, 11 and 6.30, Rev. A. C. Fox, B.A.

Birmingham, Old Meeting Church, Bristol Street, 11 and 3.30, Rev. J. M. Lloyd Thomas.

Birmingham, Church of the Messiah, Broad Street, 11 and 6.30, Rev. Lawrence Clare.

Blackburn, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. Hall.

Bournemouth, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. Davis, B.A.

Brighton, Free Christian Church, New Road, 11 and 6.30.

Bristol, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. Tudor Jones.

Buxton, Hartington Road Church, 11 and 6.30, Rev. G. Street.

Cambridge, Assembly Hall, Downing Street, 11.30, Rev. James Harwood, B.A.

Chatham, Unitarian Church, Hamond Hill, 11 and 6.30, Mr. F. Cottier.

Chester, Matthew Henry's Chapel, 11 and 6.30, Rev. D. J. Evans.

Clifton, Oakfield Road Church, 11 and 6.30, Dr. G. F. Beckh.

Dean Row, 10.45, Rev. E. A. Voysey, M.A.

Dover, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. Ginever, B.A.

Dublin, Stephen's Green West, 12 and 7, Rev. E. Savell Hicks, M.A.

Dudley, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. Glyn Evans.

Exeter, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. Bloor, B.A.

Gee Cross, Hyde Chapel, 11 and 6.30.

Hastings, South Terrace, Queen's Road, 11 and 6.30, Rev. E. Lockett.

Hindley, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. R. F. Rattray, M.A., Ph.D.

Horsham, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. Jones.

Hull, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. Falconer, B.Litt.

Leeds, Mill Hill, 10.45 and 6.30, Rev. Dr. Hargrove, M.A.

Leicester, The Great Meeting, 11 and 6.30, Rev. D. B. Fraser.

Lewes, Westgate Chapel, 11 and 6.30, Rev. J. M. Connell.

Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Rev. E. D. Priestley Evans.

Liverpool, Bootle Free Church, 11, Rev. C. Roper, B.A.; 6.30, Mr. W. H. Jacobsen.

Liverpool, Hope Street Church, 11 and 6.30, Rev. Dr. Mellor.

Liverpool, Ullet Road, Sefton Park, 11 and 6.30, Rev. J. C. Odgers, B.A.

Maidstone, Unitarian Church, Earl Street, 11 and 6.30, Rev. Alexander Farquharson.

Manchester, Cross Street Chapel, 10.45 and 6.30, Rev. H. McLachlan.

Manchester, Platt Chapel, 11 and 6.30, Rev. W. Whitaker, B.A.

Manchester, Sale, 11 and 6.30, Rev. W. S. McLauchlan, M.A.

Nantwich, Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. Park Davies, B.A., B.D.

Newcastle-on-Tyne, near Free Library, 10.45 and 6.30, Rev. Alfred Hall, M.A.

Newport, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. Ruddle.

Oxford, Manchester College, 11.30, Rev. Dr. J. E. Carpenter.

Portsmouth, High Street Chapel, 11 and 6.45, Rev. G. W. Thompson.

Portsmouth, St. Thomas Street, 6.45, Rev. T. Bond.

Sheffield Upper Chapel, 11 and 6.30, Rev. J. W. Lee.

Sidmouth, Old Meeting, High Street, 11 and 6.30, Rev. T. Bowen Evans, M.A.

Southampton, Church of the Saviour, London Road, 6.30, Rev. Victor Moody.

Southend, Darnley Road Church, 11.

Southport, Portland Street Church, 11 and 6.30, Rev. W. Jellie, B.A.

Torquay, Unity Church, Montpellier Road, 11 and 6.30, Rev. Joseph Worthington, B.A.

Tunbridge Wells, Free Christian Church, Dudley Road Institute (side entrance), 11.15 and 6.30, Rev. S. Burrows.

Wallasey, Memorial Church, Manor Road, 11 and 6.30, Rev. A. Ernest Parry.

Warwick, High Street Chapel, 11.15 and 6.30, Rev. Gardner Preston.

West Kirby, Meeting Room, Grange Road, 11 and 6.30.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. Ramsden Balmforth.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. Wilfred Harris, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. Wyndham Heathcote, B.A.

Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. Sinclaire, M.A.

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WINNIPEG, CANADA.

All Souls Church, 7, Rev. Horace Westwood, D.D. Sunday School, 3.

DEATHS.

Smith.—On May 17, at Highfield, Penwortham, Preston, John Whittaker Smith in his 81st year.

Thomas.—On May 19, at Sunnyside, Woolley Road, Matlock, the Rev. Halliwell Thomas, aged 72.

CHANGE OF ADDRESS.—Rev. W. R Shanks, Secretary, Yorkshire Unitarian Union, 61 ASHGROVE, BRADFORD.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** *All letters and manuscripts for the Editor should be sent to 23 Cannon Place, Hampstead, N.W.3. They must reach the Editor not later than Wednesday evening for publication the same week.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

MAY we draw the special attention of our readers to what Mrs. Bernard Allen says about the Belgian Hospital Fund this week. The lists of subscriptions have been small lately; the account at the Bank is running low; all that we have is pledged already for the support of the work which we have in hand; and —in a word—we want more money. We do not say this in any mood of complaint; far from it, for we have not made any special appeal for a considerable time, and we know from experience how prompt and generous our supporters are, when we make our needs known. We have always maintained that our work must be continued to the end of the war. It is only in that way that all the fine human feeling which has been created can be made available for the noble purposes of friendship in the days of peace. We say nothing of our own reputation for practical generosity, but we have reason to know that it stands very high with our Belgian Allies, and we must do our best to live up to it.

* * *

THE Editor has just returned from another visit of friendship to the Belgian institutions in France, which have been helped by our Fund. Once again we have been deeply impressed by the variety and the practical helpfulness of the work, which it has been our good fortune to achieve under Mrs. Allen's able administration. Everywhere we are received as old and valued friends, and the Belgian Hospital Fund is recognised as an invaluable institution. It was a special pleasure to visit the large civilian colony at the Chartreuse de Neuville, and to see the admirable use which is being made of all our gifts for the health and comfort of the children. The organisation and management are both excellent. The glimpse of the open-air nursery for the babies was delightful after many days spent in the warlike atmosphere of hospitals and camps.

* * *

WE have, of course, a special affection for the Belgian "Hut" in Calais. It has more than fulfilled its promise of usefulness. It is continually thronged with men, and it has become so much a part of their daily life that the difficulty is to realise now how they ever managed to exist without it. In a neighbouring street is the new "Maternité" which we have furnished and promised to maintain for the wives and newly born infants of Belgian soldiers and civilians. It is a delightful haven of peace, dainty in its arrangements and spotlessly clean. Mme. Lageot, who will superintend the work, said to us with pride that there was nothing to equal it in Calais. We are glad that it should be so, for it is an offering of our goodwill to the mothers of the new Belgium which will spring up from the ashes of war.

* * *

IT was a signal piece of good fortune which enabled the present writer to combine these visits for the Belgian Hospital Fund with work for our own men in the Huts of the Y.M.C.A. Every evening was occupied with lectures and services over a wide area and under the most various conditions, and everywhere the speaker was received with the utmost cordiality by the Y.M.C.A. Headquarter's staff and with interest and delight by the men. It would be hard to find anywhere keener or more intelligent listeners. One scene may be taken as representative of many others. It was in a rest camp near the sea a few evenings ago. The men had come down for a short respite from a very hot part of the line. They crowded the great tent of the Y.M.C.A. and stood in ranks outside, about 1,200 of them, listening intently to a lecture on Garibaldi. After they had given vent to their feelings at the close, the speaker led them in evening worship. There was a silence that could be felt, and then as with one voice they joined in the Lord's Prayer. Moments like these are not easily forgotten. It is seldom that it is given to us to enter into such close and uplifting fellowship with our fellowmen.

* * *

No words can fitly describe the glorious work which the Y.M.C.A. is doing for our men in France. The noble band of men and women, who work in the camps at the base or up the line, is a fighting force of no small value, for they keep faith and courage alive in countless hearts. And they in turn are being changed into something bigger than they were before by the discipline of a strange and exciting experience. The differences which bulk so largely in our Church life at home cease to trouble men over there, because everybody is expected to live on the high level of self-sacrifice and brotherly kindness, and his worth is tested by that alone. It is not the denominational loyalty, but the large and inclusive Christian loyalty which counts. There is a fellowship in effort after a divine standard of goodness, and a spirit of friendliness in the daily

life of service, which make men anxious to understand one another. It is an experiment in re-union of a far-reaching kind, which has come about without foresight or contrivance in answer to an overwhelming need.

* * *

Men who can pray together and serve together in this way, though they may not think alike or express their doctrines in exactly the same terms, have learned the true secret of Christian fellowship, for heart answers to heart and spirit joins with spirit in the high enterprises of love and obedience. To them the whole life of religion becomes larger and more wonderful. They gain a new power of discovering the presence of God in unexpected places. Every striving of the human spirit to reach upward to the light calls forth their reverence. Even sharp differences of thought assume a new meaning and cease to irritate, for they may all be part of the effort of sincere souls to grow in the knowledge of God, while the Love which triumphs through sacrifice and spends itself in service remains supreme over all.

* * *

Meanwhile whatever may be the result of this quickening of new sympathies the work of the Y.M.C.A. goes on, and the best way of showing our appreciation of it is by generous support. If follows the army wherever it goes. It has already established a centre on Vimy Ridge. It is quick to see new needs and to meet them. It has done excellent social work for young officers as well as for our men. It is indeed difficult to grasp the extent and variety of its activities and the spirit of keenness and practical good sense which pervades the whole organization, until a man has seen and felt it all for himself. At the present moment in many places in France open-air life and sports are being arranged for the summer. Everywhere there is need of strong and capable men to go over and help. For work like this nothing can be too good. The Churches at home will be unworthy of the ideals of Christian service, which they exist to promote, if they do not freely offer of their best.

* * *

The news from Russia this week is a good deal more cheerful, and we hope that the worst danger has been passed. M. Kerensky, the new Minister of War, has the reputation of being a strong man with a real capacity for leadership. He sees that Russia has still to fight for her freedom, and that the military situation dominates everything. Discipline has been gravely impaired in the army, this must be restored and a vigorous offensive taken in hand without delay. This is his policy, and he does not mince the words in which he has announced it to the people. "It may appear strange," he said to the Congress of Peasants' Delegates, "that I, a civilian who was never a soldier, have undertaken the heavy task of restoring discipline in the army, but I have accepted it because I understand that this discipline is based on honour, duty, and reciprocal respect. I have never known what this discipline is, but nevertheless I propose to introduce an iron discipline into the army, and I am sure that I shall succeed. This discipline is necessary not only at the front, but also in the interior of the country, in order to bring the liberty which has been conquered into the Constituent Assembly."

* * *

The Russian Prime Minister, Prince Lvoff, has made a public statement not less stern and emphatic. He declares on behalf of the Government, that in announcing its desire for a speedy peace, and a peace without annexations or indemnities, it is not supporting a policy of passive defence. Free Russia will not consent to leave under the yoke of German militarism the territories which were abandoned owing to the criminal negligence of the old regime. The following words make it quite clear that in his view no lover of freedom can be content that the war should end in a weak compromise :—

> In order not to hand down to future generations a dishonoured reputation, and in order to remain with raised head among the great democracies, revolutionary Russia must rise to the heights worthy of the power of her army, and all the efforts of the Government will be towards this aim. The existing armistice at the front, which enabled the German Imperial Chancellor to formulate the idea of a separate peace dishonouring to Russia, must cease. The country must speak its imperious word and must send its army to fight. I am sure that the free Russian army, strongly united by discipline based on the reciprocal confidence of officers and soldiers, will know how to defend the honour and dignity of the country, and will give its powerful assistance to the Allies, with whom it is closely united by the blood shed in the great common cause.

* * *

M. Ribot's speech in the French Chamber on Tuesday was an important commentary upon the Russian phrase "Peace without annexation and without indemnity." The danger of all such phrases is that they may be used in the interests of a vague sentimentalism and provide an excuse for ignoring facts and declining the hard tasks of thought. From this the vigour and clarity of the French mind have saved us. In M. Ribot's view it is an elementary demand of justice that Germany should restore what she has ravaged and destroyed, and there is no trace of vindictiveness in terms which will exact this from her.

> The formula "No annexations, no indemnity" [he said] does not apply to restitution based upon right and justice and to the horrifying outrages committed in France. There is no question of a war indemnity placed upon the vanquished as though it were a fine. What we demand is reparation and justice. The whole world shall judge of our case. That is how Russia and France understand the words "no annexation." We shall see on what terms we can agree with our Allies to end the war. No fundamental differences divide us. What both Governments want is a lasting peace based upon justice and the disappearance of German military despotism. When the German people, whose right to development we do not deny, understands this, peace will be more easy to obtain. That is what is said in Washington as well as in Petrograd. Meanwhile, the Russian Army must understand its duty and make a victorious offensive. Then, when the American divisions have arrived, the enemy will see the collapse of their hopes. They will come to ask for peace frankly, instead of hypocritically by the underhand methods of to-day, and we will give them terms worthy of France, of her past and present, and if they do not sue for peace, we shall know how to exact it.

* * *

We hope that the speech which General Smuts made in London last Tuesday will be widely read and deeply pondered. It was remarkable alike for its political vision, its moral idealism, and its splendid eloquence. Dealing with the colour problem in South Africa he laid it down that in all their relations with the natives they must build upon the bedrock of a Christian moral code, honesty, justice and fair play.

> Of course [he continued] that applies to other countries besides South Africa. If you ask my opinion what is wrong with Europe, I would say that it seems to me that the moral basis in Europe has become undermined. All this enormous superstructure of civilisation and commerce and trade, all those enormous developments that have been built on that basis, have become too much for it. The Christian moral code has proved too weak a basis, and so you see the building sagging and all this ruin with which Europe is now involved. If this applies to the European peoples, still more does it apply to the natives in South Africa, people who have the simplest minds possible, people who do not understand ideals and who are almost animal-like in the simplicity of their nature—people, in fact, who appreciate only the most primitive human feelings. If we want to make a success in South Africa we know we shall have to proceed on the basis of the bedrock of the Christian moral code.

THE SPIRIT OF FELLOWSHIP AND POWER.

On the day of Pentecost there were people who said "These men are full of new wine." All they could see in the strange enthusiasm which marked the birth of the Christian Church was something disorderly and unpleasant. Then Peter stood up and proclaimed the truth that what they took for drunkenness was due to the outpouring of God's Spirit. We read the narrative now in the light of all the sacred memories which have gathered round it, and we take it for granted that if we had been present we should have shared in the exaltation of spirit and the open vision of that hour. But have we any just ground for thinking so? The people who talked about new wine were probably very like ourselves, earnest believers with settled habits of thought and worship, convinced that God's grace has its authorised channels, and more sensitive to what is crude or disturbing in new forms of religious expression than to their significance for the future. Now as then anything that breaks in with a sharp challenge upon the peaceful decorum of our religious life is felt to be doubtful and unpleasant. This is the reason why in revolutionary days so many sincere men are to be found on the side of things as they are.

How slow we are to read the lessons of history! Many a time in the past religion, in a spirit of adventurous youthfulness, has broken away from its own traditions and proclaimed its need of a new language and a fresh method of appeal. As the familiar forms became staled by custom or false emphasis crowds of men ceased to use them. Fiery warnings and pathetic entreaties failed to draw them back into the ways of conformity and obedience. Often they drifted far away from the ancient moorings; they tried to live without God in the world; they made experiments of their own in new forms of fellowship; some of them became the easy victims of the intellectual quack or the religious charlatan; until something occurred to awake in them the vast longings of the spiritual nature once more, and the spirit of life began to create new forms of fellowship in which the souls of men could dwell in gladness and strength. Many of their contemporaries saw in all this the intoxication of human pride and discontent, which refused to accept the way of wisdom and the yoke of discipline; but men of vision, who had learned to read the lesson of the day of Pentecost aright, rejoiced that once again God had poured out of his Spirit upon all flesh.

At the present moment we stand in trembling expectation on the threshold of a similar experience. We await with eagerness a new outpouring of the Spirit of fellowship and power. We know that the life of the civilised world cannot pass through the whirlwind and the fire without testing both the substance and the forms of its faith. A chapter in spiritual development which has lasted for centuries has come to an end, and a fresh chapter, with an accent of its own in thought and language, has begun. Already a few lines of it have been written, and what is essential in the religious life of men is beginning to appear in a new setting. Perhaps we hardly feel it in the routine of our religious activities at home, but out in France, in the camps where the young men who hold the future of the British Empire in their hands are gathered, something very wonderful is happening. Amid the fierce business of war and in spite of crowds of men who are still quite indifferent, there is an awakening among our soldiers of freedom, which is rich in promise for the intellectual life, the moral idealism, and the religious faith of the future. No one can lecture to them on great themes of human interest, or appeal to their instincts of unselfishness and loyalty when they meet for worship in the Y.M.C.A. Huts on Sunday evening, without feeling a triumphant sense of it all through him. Conventional differences have disappeared; there is a craving for fellowship, and a strong devotion to ideals of generosity and kindness. Service is binding man to man, and leading manhood into closer and more conscious union with God. And in spite of its unconventionality and the strange and critical questions which are often asked, there is no break with vital Christianity; for more and more Christianity itself is understood as the religion of the good life, which makes a man a brave and loyal comrade and expresses itself in countless forms of human service and goodwill. Those who take any part in this work realise more and more that they are in the presence of a new revelation of the Spirit of God. For them every day is rich with the experience out of which the religion of the future must grow. But many are the searching and anxious questions which are asked about the attitude of the churches at home. Will they have an understanding of the situation which will enable them to outgrow their stale disputes, to lay aside their unreal divisions, to place matters which are secondary or indifferent in their proper place, and to devote their own spiritual energies without stint to the service of this new movement of life?

Every new outpouring of the Spirit brings with it a challenge to open our minds wide to fresh aspects of truth and to tread unfamiliar paths without shrinking. The challenge is often met with spiritual blindness and dull resistance. We prefer our own routine to God's unfamiliar discipline. But that cannot be so for men who have penetrated to the heart of Christianity and discovered that it is not in the first place either a creed or a ritual, but a quickening Spirit. It is not bound by the forms which men have made either to interpret its message or to convey its power. Already many of these forms have had their day and ceased to be, and others which have been of sacred use for many generations may have to go, if they can serve no longer as the simple and natural expression of religion in the modern world. Probably some of us will view such a possibility with deep misgiving or even with frank dislike; and to do anything to hasten it may seem like an offence against the piety which we owe to the Christian past or our own special line of tradition. But the changes which we resist are often God's chosen opportunity. Through the revolutions of history and the storms of human fate, while our little systems rise and pass away, the Spirit of Christ lives on in undimmed splendour in the mind of God, and it never ceases its divine work of fashioning the raw material of human life into a new creation.

Good Thoughts for Evil Times.

THE CHARACTER OF MICHEL BEAUPUY.

A meeker man
Than this lived never, nor a more benign,
Meek though enthusiastic Injuries
Made *him* more gracious, and his nature then
Did breathe its sweetness out most sensibly,
As aromatic flowers on Alpine turf,
When foot hath crushed them. He through the events
Of that great change wandered in perfect faith,
As through a book, an old romance, or tale
Of Fairy, or some dream of action wrought
Behind the summer clouds. By birth he ranked
With the most noble, but unto the poor
Among mankind he was in service bound,
As by some tie invisible, oaths professed
To a religious order. Man he loved
As man; and, to the mean and the obscure,
And all the homely in their homely works,
Transferred a courtesy which had no air
Of condescension; but did rather seem
A passion and a gallantry, like that
Which he, a soldier, in his idler day
Had paid to woman: somewhat vain he was,
Or seemed so, yet it was not vanity,
But fondness, and a kind of radiant joy
Diffused around him, while he was intent
On works of love or freedom, or revolved
Complacently the progress of a cause,
Whereof he was a part.

'The Prelude,' Wordsworth.

Not in careless pleasure, but in watchful love and trust of God your father, in faithful and fervent desire to be His child, is the secret of life's victory, and of the overcoming of death by life.

Stopford A. Brooke.

Give unto us, O Lord, the spirit of brightness and of courage. Help us to play the man, and so to help others to face courageously whatsoever tomorrow may bring to meet them. Let not these shadows oppress our spirits, lest our gloom should darken the light by which others have to live. Say unto our souls, "Be of good courage; fear not, for I am with thee." Say unto our land, "Fear not, O land, be glad and rejoice, for the Lord will do great things." Amen.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. Letters cannot be inserted without the writer's name, *and all private information should be accompanied by the name and address of the senders.*

THE THIRD ANNIVERSARY OF THE DECLARATION OF WAR.

To the Editor of The Inquirer.

Sir,—One may safely assume that in August of this year we shall still be in the grip of the war; and at any rate it will be easy to abandon preparations made now on that assumption, if a surprisingly early peace is declared. This letter is written to express the hope that preparations may now be set on foot for the conduct of simultaneous Services of Commemoration in our churches on Sunday, August 5, the third anniversary of our declaration of war. There is no necessity to dwell upon the advisability of making our services on an occasion of this kind harmonise as to the actual day on which they are held, and the style and order of service used. And as to the idea of holding such services at all, probably there are few amongst us who will not rejoice in the opportunity to express in some such solemn and reverent way their pent-up gratitude to God for all the loyalty and devotion to our cause which have been manifested during these three years; to seek the peace of a perfectly pure national desire; to pray for a profound purgation in the soul of the nation at home, safe behind our human barrage; to pledge ourselves to sustain the loftiest spirit in our strife and to fight on with no less worthy weapon than the "sword bathed in heaven." We should make it felt, on such a day, that at a time like this the one influence most urgently needed is the uplifting power of religion. Such simultaneous services in all the churches (and they were held last year in all the "Free Church Council" churches, for example) do much to purify and inspire our purpose and keep us strong in the determination to win for God and His kingdom, and nothing less.

The simultaneous services held last year on November 5 lacked something; for several of our churches had already held commemoration services on August 4, and this other date had no special significance. May we hope to secure unanimity this year? May we also have some united preparation for the service in the form, say, of a letter, embodying suggested preparatory readings and prayers, to be circulated among all the members of our churches at least one week before the service, so that on the actual day itself there may come a watershed of spiritual quickening to hearts made ready, and a deep stirring of consecration to a worthier life, in us all? It may be that the National Conference Committee have already considered the matter and come to some decision; if so I trust they will forgive an apparent interference by an outsider. If the idea is to be carried out, it might also be good to consult those who held commemoration services last year, as to their experience, and any suggestions they have to offer.—Yours, &c.,

John C. Ballantyne.

10 *Devonshire Road,*
West Bridgford,
Nottingham.

NATURE AND GOD.

To the Editor of The Inquirer.

Sir,—In the book which Christians call the "Word of God" it is recorded, and on Sundays throughout Christendom it is read aloud, that "God made the world and saw that it was good." Nevertheless the Book of Nature has, I think, been read with less sympathy as well as less diligence by the chosen guardians and directors of our national religion than by seekers after truth without the gates. One of our names for God is "the Creator." Does the Christian Church really mean that, and teach that? If so, this world (natural as opposed to artificial) and other worlds too far for telescope and too small for microscope to bring to human eyes, should surely be approached with as much reverence as any painting in the National Gallery. Youth's aspiration is primarily to create. It depends upon his gifts of inheritance whether it be a painting, a mechanism, or a writing. But whatever the ideal towards which he aspires, he does but model a comparatively clumsy imitation of one little bit of the supreme Artist's great work. Man strives to "give life" to his creations. Our highest praise to a genius is that he has given life to his subject. It is, however, but a form of speech. His modelling is in clay; and through that modelling one artist can discern the feeling and thought of him who modelled. The great Artist of all—mechanic, dramatist, and all else beside—models in realities; living, moving realities, from the sunbeam to the snail. "Who runs may read."

To return now to the attitude of the Churches. What has been, and is, their point of view? I am not refuting their insistence that revelation of God is found in the heart of man and most in the perfect life as lived by his sons on earth. But this string is the one harped upon continually until all the other strings of religion's harp are left untuned. Is it strange, then, that so many interpreters of that great book, the Universe, find themselves outside the doors that are guarded by the high priests of our national religion? Of all the saints, who is the most loved of the populace? Is it not St. Francis, who took other of God's children into his religious life besides man? And is it not within the scope of religious teaching to extend that attitude of mind towards the whole of God's creation, endeavouring to read the mind of the Artist in his work? In this respect the Archibald System of teaching in Sunday schools accords entirely with the lines I am indicating, and would seem to me to be a move in the right direction.

But if I mistake not, the orthodox teaching has been rather to think of the lower forms of life merely as tools for the use of man. And the practical outcome of this is—Take hold of anything you like that may be of use to you, regardless of why the Creator placed it where it is found,—an attitude which has resulted in much wasteful destruction afterwards deplored as a mistake. What do exponents of the Church mean when they speak of Nature? Do they not frequently use the term as if "she" were a third power—neither God nor devil? In view of the now widespread wonder and concern at the lack of response to the Church's appeal, a few remarks from leading men upon this topic would be to me very acceptable.

Yours, &c.

SUSAN M. GAIRDNER.

West View, Pinner.

THE REV. H. E. DOWSON AND THE FREEDOM OF HYDE.

To the Editor of THE INQUIRER.

SIR,—A few days ago the Hyde Town Council conferred upon the Rev. H. Enfield Dowson the Honorary Freedom of the Borough of Hyde in recognition of his distinguished services to the town during the last fifty years, this being only the second occasion on which the honour has been conferred in Hyde since the Act, authorising such distinctions, was passed in 1885. In the course of the formal proceedings it was publicly stated that, so far as was known, there was no previous record of an Honorary Freedom being conferred by any town upon a clergyman or minister of any Denomination. It would be exceedingly interesting to know whether this is correct or not. As secretary to Mr. Dowson's congregation, I should be very pleased to hear if any of your readers could refer to any precedent.—Yours, &c.

PERCY HIBBERT.

45 *Clarendon Place, Hyde.*
May 21, 1917.

UNITARIAN HISTORICAL SOCIETY.

To the Editor of THE INQUIRER.

SIR,—Permit me to draw attention to the meeting of this Society advertised for Wednesday next at 4.30, at Essex Hall. There are many in the Lancashire and Cheshire Province unable to get to London in Whit-week who will be interested to hear that we are arranging to hold a meeting of this Society early in July in Manchester, at which the Rev. H. McLachlan, M.A., B.D., will read a paper. The Council of the Society extends a cordial invitation to the public to attend both these meetings. Subscriptions to the Society, five shillings a year, entitle to a free copy of the 'Transactions.' It is hoped that as many as possible will join the Society as from the beginning, and thus secure the initial number of the 'Transactions,' which is now ready.—Yours, &c.

WALTER H. BURGESS,
Hon. Secretary.

4 *Ladysmith Road, Plymouth.*
May 23, 1917.

BOOKS AND REVIEWS.

HUMAN IDEALS. By Frederick A. M. Spencer, M.A. T. Fisher Unwin. 6*s.* net.

"THIS book," we are told in the advertisement, "is an attempt to indicate some of the ways in which humanity may be expected to develop itself." We must suppose, then, that the author has made the attempt. Unfortunately the attempt cannot be regarded as successful. The general impression left on the mind after reading the book can be best expressed in an analogy. A benevolently curious gentleman sits on the bank of a stream, watching the course of a cork floating by. He falls into harmless meditation and hypothesis. The cork must have come a long way; perhaps some time it will float out into the ocean. Now, if it escapes entanglement in weeds or rushes, if no interfering person removes it from the water; if none of the accidents or interruptions to which it is liable actually occur, probably it will reach the ocean. The riverside philosopher proceeds to formulate his discovery into a series of imperatives. The cork must be allowed to float on unimpeded. No contrary winds must blow it ashore. No child must remove it. No current must drift it into a backwater. Thus the observer indicates the ways in which the cork will float out into the ocean.

Mr. Spencer is the benevolent and well-intentioned watcher: humanity is the cork. If humanity rises to heights of self-control, mutual service, and social co-operation, humanity will evolve to fuller and richer life. In other words, if mankind becomes good, mankind will have become good. The author formulates numerous imperatives for men and women, rich and poor. When they all carry out these imperatives the kingdom of God will be appreciably nearer. We may unreservedly agree, in general terms; but was it necessary to take 280 pp. of a book, when paper is scarce, to recapitulate ideas on which most intelligent people, at any rate such as are likely to read a book of this kind, are fully agreed, without once coming to grips with the essential problem: how can we set about getting people to apply these and other ideas? With the exception of one or two suggestions dropped more or less casually, such as the minimising of domestic drudgery, "partly by means of some wonderful labour saving machinery" (not further specified), and the reduction of the social evil arising from necessary but dangerous and unpleasant occupations by providing that they shall not be saddled indefinitely on any one section of the community, there is scarcely an immediately practical constructive idea in the book. The method of solving difficulties proposed by the author may be exemplified by two brief quotations from the chapter on 'Brotherhood.' Dealing with the obstacle of racial differences to the realisation of brotherhood, he says (p. 183): "If some races, or some mixtures of races, are thus blind alleys in the evolution of spiritual humanity then, somehow or other, they will cease to be." On the following page confidence is expressed "that mankind will not be denied the knowledge necessary for it to do its part in directing its own evolution. We look for a revelation to tell us." Apparently the conclusion of the whole matter is that humanity may be expected to develop itself towards higher life "somehow or other"—more precisely *how* "we look for a revelation to tell us." But we look for any such revelation in this book in vain.

It is a pity, because throughout one is conscious of a genuine desire on the part of the author to be helpful. Many of the problems of modern life have been clearly envisaged, and frequently we are led to anticipate some clear application of moral and spiritual principles to show how the gross illusions that enchain us can be shattered. Such an expectation is aroused, especially in the chapters on 'The Distribution of Wealth' and 'Production and Consumption,' when the crucial evil of the modern estimate and use of wealth is depicted, but the opportunity is missed and the problems fade away in a cloud of nice sentiments. So in the chapter on 'Religion' Mr. Spencer raises high hopes by his suggestive reference to the abuse, and his hints as to the true use, of the Lord's Prayer. We look for a bold statement and application of the scientific, social, and spiritual teaching of Jesus, only to meet with disappointment. Quotations from the teaching are indeed not infrequent, but they merely appear as more or less artistic conclusions to the author's excellent aspirations. What is needed is enlightenment and guidance as to the way in which the ideals, personal, social, spiritual, which are fermenting in so many minds to-day, can be put into effective use for the reorganisation of social institutions and the radical reconstruction of the machinery of life.

THE first number of the *Transactions* of the Unitarian Historical Society, which has just appeared, comes just in time to stimulate interest in the Whitweek meeting of the Society, which is fixed for Wednesday, May 30, at 4.30, in the Lindsey Room, Essex Hall. The President of the Society, Mr. John C. Warren, M.A., is to read a paper on 'From Puritanism to Unitarianism at Lincoln.' Mr. Warren has contributed an article on 'Early Records of a Presbyterian Congregation' (Nottingham) to the *Transactions*, other contributors being Mr. R. M. Montgomery, K.C. ('The Deeds of the Free Christian Church, Horsham'), the Rev. C. J. Street, M.A. ('The Old Nonconformity at Norton, Derbyshire'), and the Rev. A. Amey ('The Old Meeting, Framlingham'). The editor, the Rev. W. H. Burgess, prefixes a useful sketch of the histories and similar works dealing with Unitarianism, beginning with that written by Stephen Nye in 1687. Postponing a more detailed notice of the *Transactions*, we cordially commend the newcomer to the attention of our readers. The magazine may be obtained at Essex Hall.

MEMORIAL NOTICES.

THE REV. HALLIWELL THOMAS.

The Rev. Halliwell Thomas, whose death at the age of seventy-two is announced this week, retired from the active ministry in 1910 after forty years' service, and spent the remaining years of his life in Matlock. He was born near Halifax of a small yeoman family whose names are to be found in the villages of the district for some centuries. Being left an orphan at the age of five, he was brought up by an aunt at Mossley, where as a lad he attracted the attention of the late Rev. George Fox, who encouraged his strong tastes for intellectual pursuits and directed his thoughts towards the Unitarian ministry. Like many other young ministers of the time he maintained a life-long friendship with Mr. Fox, whose warm sympathy and wise counsel were greatly valued by him. After his course at the Home Missionary Board, he became assistant to the Rev. Russell Lant Carpenter at Bridport, subsequently holding pastorates at Ballymena; Failsworth, where his work resulted in the building of the fine new chapel; Stockton-on-Tees, and Doncaster. Though a lucid and interesting lecturer, and an attractive preacher to some types of mind, his appeal was not wide; he was of a studious and retiring disposition, and was more drawn to the literary than to the institutional activities which bulk so largely in the life of many of our congregations. But he was able to exercise a considerable influence among a small circle of friends with kindred tastes. He was a man of catholic interests, had a wide and discriminating knowledge of books, and was conversant with six or seven foreign languages, in which he read largely and with ease. During his ministry at Doncaster he was President of the local Scientific Society, and an active member of the Borough Library Committee. The funeral took place at Holloway in Derbyshire, the service being read by the Rev. A. W. Fox, of Todmorden.

MR. SEYMOUR GOODWIN.

We regret to announce that Mr. Seymour Goodwin, the talented organist of Rosslyn Hill Chapel, Hampstead, has been killed in action in France at the age of twenty-six. In the course of his sermon last Sunday morning, the Rev. H. Gow made the following reference to his memory:—

"We remember to-day with deep affection and sorrow our organist, Mr. Seymour Goodwin, who was killed a short time ago in France. All of us who knew him felt the charm and lovableness of his nature. We recognised with gratitude his skill as a musician and his devotion to our service. He was admired and loved by all with whom he worked. He had tried many times to enlist in the army, but was rejected owing to defective eyesight. When at last he was accepted, he went with joy and a bright boyish courage. At first he was retained for Home Service, but a few months ago he was allowed to do what he wished and was passed for active service in France. He had no military tastes or ambitions. He was made for love and peace and for quiet happy work at home. But he felt deeply the claims of his country and he longed to give himself to the uttermost. She needs men's hearts more than their eyes, he said. Some of us remarked how happy he looked when he came here a few weeks ago on his way to the front to wish us farewell. He has given himself to the uttermost and he will not come back to us again. We in this Church feel it as an irreparable loss. His services were deeply valued by us all. We think with deepest sympathy of his wife and little son and of his parents. Our hearts go out to them in loving sorrow. He has made, like so many others, the supreme sacrifice on behalf of duty. He has fought the good fight and finished his course and kept the faith. It has shown us once again the divine depths of courage and of love."

The following is an extract from a letter written by Mr. Claude Aveling, Head of the Royal College of Music: "It is impossible for me to describe the distress that your news has caused amongst us all here. Seymour had a wonderful gift of making everybody love him, and friends of his who had not seen him for years are deeply grieved at his loss. As you know I loved the boy for his beautiful nature and his sweet character. From the very day he came here up to the last I never heard one word spoken of him that did not express the admiration and affection of all who knew him. There was something in him quite apart from the ordinary boy that goes through college. Perhaps it was his gentleness and purity of vision that endeared him to us. At any rate, the news of his sacrifice has fallen like a thunderbolt on a great many more people than you can possibly guess. He was lovable in the best sense of the word and we could not help loving him."

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is registered by the London County Council, under the provisions of Section I. of the War Charities Act, 1916.

The objects of the Fund are: (1) *To aid the Belgian hospitals and convalescent depots in France, and the Belgian military doctors at the Front in Belgium;* (2) *To maintain a Civil Hospice at Calais;* (3) *To aid the Belgian School Colonies in France.*

123rd List of Subscriptions.

	£	s.	d.
Already acknowledged	16,878	13	10
First Presbyterian Church, Holywood, per the Rev. G. L. Phelps (fifth donation)	1	5	0
Mr. F. Maddison (twenty-sixth donation)	0	10	0
Mr. and Mrs. Harold Coventry	1	0	0
Mr. William Noble	1	1	0
The Bootle Free Church War Relief Committee, per Mrs. Yates	1	7	6
Mr. F. E. Shepherd (sixth donation)	4	4	0
Staff of Haverstock Hill Girls' School, per Mrs. Westaway (twenty-second donation)..	0	19	0
Mr. Thomas Chattaway (seventh donation) ..	0	5	0
	£16,889	5	4

Parcels have been received from: Mrs. Titterton; Mrs. Cave-Browne-Cave; Sidmouth Old Meeting Sewing Society (per Miss Barmby); Miss Partridge; Graham Street Girls' Provident Society (per Miss E. R. Lee); The Misses Wetherman; Miss E. A. Evelegh; Mrs. Cooke-Taylor; Mrs. and Miss Carter; Todmorden Branch of the Women's League (per Miss Shaw); Ullet Road Sewing Circle, Liverpool (per Mrs. Odgers); Bessborough Road Sewing Circle, Birkenhead (per Miss Ogden); Essex Church Work Party (per Miss Neele); Mr. H. Woolcott Thompson.

WEEKLY NOTES.

During my visit to Le Havre, I was able, by the kindness of Mme. Carton de Wiart, to visit the "Rose Allen" Hospital for Children near Yvetôt. The building is an old and spacious one, and stands quite by itself surrounded by meadows—a delightful situation and very suitable, as it is mostly infectious cases which are sent here. The wards are not large, each containing five or six beds at most. The rooms are all in pairs, as it was formerly a monastery, and each brother had his two rooms and a sleeping alcove (which makes a good place for the nurse in charge to sleep). There had been a number of serious diphtheria cases recently, but these children had been sent back cured the week before. At the time of my visit there were only ten little patients, and of these nine were well enough to be out in the meadow basking in the sun. It was such a pleasure to see all the things we had sent in use.—the pretty patchwork quilts looking so gay on the beds, the bedroom slippers made by loving hands here in England from odds and ends of bright coloured stuffs, the neat little nightgowns and bedjackets belonging to each little invalid. Luckily the French doctor who looks after the children was making his visit when we arrived, and was delighted to go round with us and tell us about all the cases. They were nearly all going away the following week, but probably their places are filled again now. The kind sisters were out in the meadow watching the little ones who were able to run about having great fun with some calves, and the whole party, children and calves, seemed on the best of terms.

There were several additions to the equipment very desirable, and some renewals required. Our funds are very low, and just now we have a number of heavy claims. I do not know how we shall meet them, and also continue our usual work, unless our friends will again come forward in the generous spirit they have shown in the past.

Rose Allen.

SPECIAL WANTS.

Helpless shirts in thin flannel or flannelette.
Pyjamas.
Shirts and socks.
Slippers, handkerchiefs, towels.
Games of all sorts, especially cards.
Layettes, on Belgian methods (patterns sent free).
Chemises for women and girls.
Treasure bags (10 by 12 in.), in coloured washing materials.

Mrs. Allen has a quantity of grey knitting wool to sell for the Fund. Price 4*s.* 6*d.* per lb. (carriage free).

The name and address of sender and list of contents should be enclosed in each parcel.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W. 3.

LAWRENCE HOUSE.

It is announced that the Hostel for Sailors and Soldiers at Essex Hall will be formally opened by Lady Durning-Lawrence next Thursday afternoon, at 4.15, when any soldiers or sailors from our churches will be specially welcome. The fact that Lawrence House was not built for the purpose to which it is now being put adds something to its attractiveness, for the process of "adapting" it has accentuated certain rather old-fashioned features which give the interior an air of homeliness and comfort. The rooms are certainly rather small, but they lend themselves admirably to treatment with pale distemper, muslin curtains, and bright-hued chintz, and the spotlessness of everything will, of course, appeal to the men, weary of the discomfort of the trenches, who find their way to this haven of rest in Essex Street. The front door opens immediately into a cheerful little apartment where visitors may read, write, and chat, and where they can also have breakfast before making an early departure. The staircase leads up from this room—on the walls of which, by the way, some delightful photographic studies of North Country scenery by the Rev. A. W. Fox are hung—to the matron's room, with its dainty curtains and inviting air of cosiness. Above, as you mount higher, are the six small but comfortable bedrooms, each with its own spacious window and a ventilating panel over the door, where a good night's rest ought to be ensured, if quietness and cleanliness can do it. On the top floor are the two bathrooms, lit by skylights which admit plenty of fresh air, and lavatory accommodation. The kitchen, extra lavatories, larder, and coal-cellar are in the basement, and are approached by a somewhat hazardous staircase. In this part of the establishment, as, indeed, throughout, everything possible has been done to economise space and facilitate the smooth working of the domestic arrangements, and no little ingenuity has been exercised in fitting things in. The building is heated with hot pipes, and fitted with gas stoves and electric light, and the whole place breathes an air of cheerfulness and cleanliness which is delightful. A door in the Rest-room on the ground floor leads to Essex Hall, where the Lindsey Room, and the committee room adjoining, will be used as a drawing-room and tea-room respectively. The latter, with its soft blue colouring, light oak panelling, and cosy lounge chairs, is a particularly attractive apartment. Smoking will be allowed, it is understood, in the Rest-room in Lawrence House, and in the Lindsey Room, but Essex Hall will be closed at 11 o'clock, after which hour men in residence next door must confine themselves to their own domain. Miss Beeley, the matron, has already taken up her abode at the hostel, and by Whit-week she will have added the finishing touches which help, almost more than anything else, to make a place really habitable. The sight of a huge bunch of country flowers resting, for the time being, in a pail, conjured up a charming picture in the mind of the writer of what Lawrence House will look like when it is ready for its guests.

LIVERPOOL DISTRICT MISSIONARY ASSOCIATION.

AN APPEAL FOR PROHIBITION.

In view of the need for economy in the use of food the following circular letter has been issued by the Liverpool District Missionary Association to all ministers and church secretaries within its area :—

Dear Sir,—From many quarters voices warn us of the pressing need for the utmost economy in the use of foodstuffs. We are assured that, unless our resources are most carefully conserved, there is real and imminent danger of a shortage in the supply of essential articles of food, and particularly bread. Should this danger not be averted, it needs no argument to prove, quite apart from other serious consequences, that the poorer classes of our fellow-citizens, and especially women and children, will be subjected to bitter privation, if not to actual starvation, with most disastrous effects upon the national life. So urgent is the matter that, as you are aware, the King has issued a proclamation "earnestly exhorting" those most able to do so "to practise the greatest economy and frugality in the use of every species of grain." And yet, whilst the spectre of hunger thus menaces the land, large quantities of grain that might otherwise be of value for human sustenance, are being used in the production of beer and ardent spirits. *Surely this ought not to be allowed!* In present circumstances the manufacture of alcoholic beverages stands obviously condemned as a waste of precious material which may be sorely needed in coming months, whilst the permission to continue such manufacture makes it far harder to convince our people of the necessity for voluntary restraint in regard to food.

In view of the tremendous importance of the matter, the Executive of the Liverpool District Missionary Association urge that all the churches connected with the Association should unite in a simultaneous appeal to the Government to take steps immediately to prohibit, during the continuance of the war, the use of grain for the making of beer and spirits. Whit Sunday, May 27, is mentioned as the most suitable day for such a united appeal, and we hope that you will bring the matter before your congregation on that day, and submit a resolution or resolutions. Since it is desirable that on this occasion the churches should speak with one voice, we enclose forms of resolutions, one or both of which it is hoped you will be able to accept.

If a resolution is passed, or both resolutions are passed, by your congregation, will you be good enough to send copies of the resolution or resolutions to the Prime Minister, the Food Controller, the Leader of the House of Commons, and the member of Parliament for your constituency, and also to inform at once the Secretary of the L. D. M. A. of any action you may take, in order that he may communicate the matter to the Press.

We are, Sir, yours fraternally,
J. Crowther Hirst,
President L.D.M.A.
Stanley A. Mellor,
Secretary, L.D.M.A.

The letter is accompanied by two resolutions, which it is suggested should be passed at congregational meetings.

Forms of Resolutions.

Resolution I.

"That in view of the urgent need now existing for conserving with the utmost care the resources of the nation in order to avert a serious shortage in the food of the people, this congregation earnestly appeals to the Government to take steps at once to prohibit, during the continuance of the war, the use of foodstuffs of any kind in the manufacture of alcoholic liquors."

Resolution II.

"That, in view of the urgent need now existing for utmost economy in conserving the resources of the nation, and in view also of the admitted dangers connected with the drink traffic at present, and certain to arise during the period of demobilisation, this congregation earnestly appeals to the Government to take steps immediately to prohibit, during the continuance of the war and for some time thereafter, the *sale and the manufacture* of alcoholic liquors."

THE PROGRESS OF RELIGIOUS LIBERTY IN ITALY.

The following reports of the work of the Italian Free Believers Association during the past year have been sent to the secretaries of the American Unitarian Association and the British and Foreign Unitarian Association from Florence.

Signor Conte's Report.

This year we have more than ever reason to thank the Most High for the strength vouchsafed to us in our struggles with extraordinary difficulties and for the fact that we have not only not lost ground but made fresh progress. We began the year hoping that the war would soon be at an end, and that the severe surgical operation which I had to undergo would restore my full power to me. Both these hopes were doomed to disappointment. The war is still raging, and my life continues to be one of suffering, sometimes in bed, sometimes in my study, while increased expenses and a decreased income, lack of voluntary helpers and the uncertainty of what the morrow might bring forth, added to the

burden of anxiety and illness, made the year most difficult and trying both for myself and our work. We threw ourselves into the work, however, with all our remaining strength. The burning question was whether the war and its personal consequences would diminish the interest taken in it by our friends. At the close of the year we are happy to be able to answer this question in the negative. One of the effects of the war is a tendency to turn to God and to estimate moral values more highly than in days gone by. We have, perhaps, profited by this tendency. Only thirteen of our old subscribers have stopped their subscription, and several of these were discontinued by the families of the subscribers deceased on the battlefield. The gaps thus left have been filled and we have lost nothing.

Our *Riforma* promoted two new debates in the course of the year, in which, among others, Borgese, Croce, Anile, Barzellotti, and Sereno took part. The systematic collaboration of a distinguished exegetist has been and will continue to be of great practical service to our cause, while our *Riforma* has been greatly honoured by an article from the pen of his Excellency Luigi Luzzatti, who has often been a member of the Cabinet and was once Prime Minister. He is the only man in Italy whose political activity bears the stamp of glowing idealism. We continued with equal interest our study of social questions, and more particularly those relating to juvenile criminals and the housing of the working classes. Further, we have translated and already published in the *Riforma* a large part of E. J. Carpenter's 'The Place of Christianity among the Great Religions of the World.' When the whole of it has been completed, we hope to find a publisher who will undertake to bring it out on his own account, if the author will allow it. We have received many congratulatory letters on the work of the *Riforma*. The success of the review is in great measure due to the Hon. Signor Murri. We have presented our subscribers with a recent work, 'La Bibbia e la Critica,' published by the Federation of Students. This book is the best Unitarian work published in Italy. Several of our articles have been reproduced by other reviews, such as the *Universita Italiana*, the organ of the universities of Italy, and the Waldensian *Voce*.

We propose to bring our Association to the notice of every professor in Italy, and with this end in view we are sending to each of them three copies of our review. This involves a great deal of trouble and expense, but is both necessary and useful. The activity of our central office was hampered during the early months of the year by my absence, but was resumed on my return. The work takes the whole time of two people and frequently extends into the watches of the night. The amount on postage bears witness to some of our labours, the rest is known to God alone. We have also to offer sincere thanks to the American Unitarian Association, to the British and Foreign Unitarian Association, and to the Women's Leagues, for their constant pecuniary help and for their moral support. We look to the future with full confidence that God and our friends who have been with us in the past will not forsake us in the days to come.

Signor Murri's Report.

The war, while it has greatly increased the difficulties of our work, and lessened the opportunities of spreading it, has not, however, checked its normal development; on the contrary, its bases have become more clearly defined, and it has met with encouragement in important quarters. I should like to draw attention more particularly to one characteristic of the activities of the "Association of Free Believers" and of the *Riforma Italiana*, namely, the drawing together of representatives of the different bodies of believers in Italy, not one of which, from the Roman Catholic Church, the greatest of all, to the most humble, is absent from our list of collaborators and correspondents. We have had the pleasure of welcoming and numbering in our ranks friends from the opposite poles of the spiritual world. In the pages of the *Riforma Italiana* students and believers of every school, orthodox Catholics, Protestants, Jews, and Free Thinkers write of common anxieties, and sketch the ideal outlines of work for that awakening of Italian spiritual life which the war has so clearly shown to be both longed for and needful. This could not be the case were our programme of the religious liberty of a purely negative order, aiming at detachment from the old faiths, or at all events at a revolt against their intolerance in both doctrine and practice. It is, rather, wholly and essentially practical. In liberty we seek for unity, that fundamental life-teaching expressed in Christianity which forms the common basis of a moral life of differing religious consciences. Moreover, the *Riforma Italiana* makes a point (especially in its editorials, some of which have been echoed far and wide) of laying great stress on this practical fundamental Christianity, and of urging union of effort and life alike for its furtherance, a union in which those points which divide us may, without being specially aimed at, gradually become of less importance.

In view of the impossibility at the present time of looking for any great spread of our work or any great addition of members and adherents to our ranks, we have devoted ourselves more particularly, both in the reviews and in the private correspondence sent from our office, to this drawing together of minds, so that several of those who have joined us recently will to-morrow have their spheres of propaganda, from which we may expect the introduction of fresh elements into our work. Thus, without neglecting that popular propaganda to which Signor Conte devotes so much loving care and ability, we have striven to make the *Riforma Italiana* the organ of an accurate revision of religious truths, more especially in the interests of our young men, who pass so readily from traditional faith to indifference owing to the lack of a serious presentation of the eternal and living content of Christianity. We hope in this way to obtain results of a more and more satisfactory order. In the meantime the fact that we have succeeded in overcoming the mistrust and the prejudices which kept apart from one another those representing the most authoritative and active religious doctrines and tendencies, and have also been able to convince them of the possibility of coming to an understanding and of working together, is in itself a result full of promise for the future, and does much to compensate us for the difficulty of working in a country in which all free spiritual initiative meets with such a cold reception from the public and such obstinate resistance from a rich and jealous clerical caste having innumerable resources at its disposal.

PROHIBITION IN THE UNITED STATES.

The following article, by the Rev. E. S. Wiers, of Montclair, New Jersey, appeared in *The Christian Register* recently. The subject it deals with is of special interest at the present moment in view of the possibilities of further temperance legislation in this country:—

Prohibition of the liquor traffic as the best solution of the liquor problem has had an interesting but chequered career in the United States. It is said that nearly all the colonies from Maine to Georgia enacted, at different times, laws prohibiting in various ways the manufacture and sale of liquors, but these were rarely enforced. The strong temperance movement which developed in the first half of the last century, largely as a religious movement, found that moral suasion was useless while the liquor traffic was unrestricted. Efforts were made to regulate it by law, and when these measures failed there came a widespread demand for prohibition, and a remarkable and almost forgotten wave of prohibition swept the New England and Northern States. Maine led the way by adopting prohibition in 1851, and Illinois took the same step in the same year. In 1852 Massachusetts, Rhode Island, and Vermont became prohibition States. Illinois repealed her law in 1853, but in 1854 Connecticut joined the prohibition ranks. But the banner year came in 1855 when eleven States voted through their legislatures to prohibit the traffic in drink. In some of these the legislation amounted to little. In Wisconsin the law was passed twice, but vetoed each time by the Governor. Maryland, Ohio, and Illinois, which were in this group, contented themselves with but a few months' trial, and the law was declared unconstitutional in New York, which had been one of the eleven. The remaining six States of this group were Delaware, Indiana, Iowa, Michigan, Nebraska, and New Hampshire, which varied in their fidelity from the two years of Delaware to the half-century—lacking but two years—of New Hampshire.

But this drastic legislation had not had adequate preparatory work. It was built on the foundations of the old sentimental and pietistic type of temperance, and, while it was a magnificent pioneer effort, it had come before its day. The great issue of slavery was engrossing the mind of the nation. The Civil War was at hand, and this other reform fell by the wayside. In 1856 Maine repealed her law, but in 1858 re-enacted it, and

has since allowed it to stand. Delaware repealed in 1857, Indiana and Nebraska in 1858, Rhode Island in 1863. Kansas came in as a new recruit in 1867, and the action of the States was sporadic and swayed in both directions with little general tendency, though perhaps the current ran rather against prohibition. Massachusetts repealed her law in 1868, but immediately re-enacted it the next year. Connecticut repealed in 1872, but Rhode Island, which had had first eleven years with prohibition and then eleven years without, again in 1874 put a prohibition law on her statute books. The next year she repealed it, as Massachusetts did and Michigan. Kansas repealed her law in 1879, but re-enacted it in 1880, and has strengthened it from time to time since then. South Dakota went under prohibition in 1885, Rhode Island made her third attempt in 1886, and Alaska her first in 1886. Rhode Island repealed for the third time in 1889. North Dakota adopted in 1890, Iowa, after almost forty years of trial, repealed in 1894, and South Dakota repealed in 1896, as Alaska did in 1899. Vermont and New Hampshire repealed their prohibition laws in 1903, the former having had an experience of fifty-one years and the latter of forty-eight. This entire period shows detached experimentation, but no general movement

The new movement which is sweeping up from the South and in from the West, and which promises to make this a saloonless nation, began just ten years ago in Georgia. Most of the States had by local option laws slowly increased their dry territory. The South had come to dread the effect of drink upon the Negro. In 1907 Georgia voted for prohibition, and that same year Oklahoma came into the Union as a prohibition State. Two years later North Carolina, Mississippi, and Alabama became prohibition States. Alabama went back to licence in 1911, but three years later returned to the prohibition ranks. Since then the movement has been rapid. In 1893 there were but six States under prohibition; to-day there are twenty-three. "Maine, Vermont, New Hampshire, North Dakota, South Dakota, Kansas," read the roster in 1893. At the end of 1914 the roll was Maine, Kansas, North Dakota, Oklahoma, Georgia, North Carolina, Mississippi, Tennessee, and West Virginia. Fourteen more have decided for prohibition in 1915 and 1916—Arizona, Alabama, South Carolina, Idaho, Iowa, Arkansas, Colorado, Oregon, Washington, Virginia, South Dakota, Michigan, Nebraska, and Montana. Alaska has also voted for it. Florida and Utah will be added to these soon, as a sure result of the last election; and there is good reason to believe that Wyoming will follow, and that either statutory prohibition or prohibition referendums will be enacted this year in New Mexico, Texas, Ohio, and Minnesota, and prohibition referendum movements are already on foot in Indiana, Illinois, Kentucky, and Nevada.

Eighty per cent. of our national territory including fifty-seven per cent. of our population is saloonless. The District of Columbia, with the nation's capital, is being voted dry. The National Prohibition Amendment is a possibility of the near future. It needs a two-third vote of both branches of Congress, and then must be ratified by three-fourths or thirty-six of the States. This new wave has been carefully prepared for by local option, which has made great sections of most of the States dry territory; and the new temperance has modern science and the whole world of modern industry and business back of it. Anti-alcohol education, life insurance, public health movements, efficiency and safety campaigns, and even war are its new allies; and religion and social reform and accumulating experience are urging it upon the nation. Prohibition is but one step of many, but no more effectual way of curbing and destroying the drink evil has been evolved.

Within the past few weeks events have moved rapidly. Of the States already under prohibition, Oregon, Tennessee, and Arkansas have passed bone-dry laws; Wyoming and Minnesota have voted for referendums on the question of prohibition; and Utah and Indiana have joined the prohibition ranks by adopting statutory prohibition, the Utah law being a bone-dry one, prohibiting the importation, manufacture, sale and possession of liquor except pure alcohol and sacramental wine, to be sold as the Governor may prescribe.

Congress has passed the Alaska Prohibition Bill, and the District of Columbia Bill and National Prohibition Bill are pending. The Supreme Court decision on the Webb-Kenyon Act has declared constitutional the forbidding of shipment of liquor from wet territory into dry, provided the States so legislate, and is being followed by the bone-dry legislation. The next States that are expected to adopt prohibition are Wyoming, Florida, New Mexico, Minnesota, Texas, Kentucky, Ohio, Illinois, and Nevada.

We are informed that Dr. J. Fort Newton will begin his ministry in the City Temple next Sunday, and the midday service will be resumed on Thursday, May 31, at 12 noon, when Dr. Fort Newton will preach. We are glad to take this opportunity of offering our own word of greeting to the new minister at the City Temple. We hope that his ministry will add greatly to the strength of the forces which are working for a broadminded Christianity in the Metropolis.

NEWS OF THE CHURCHES.

Belfast: All Souls' Church.—The Anniversary Services on May 6, conducted by the minister (the Rev. E. H. Pickering), celebrating the twenty-first year of the present Church building, were memorable in more than one respect. The morning service, which was largely attended, was followed by a Service of Welcome to new members, thirteen in number. Most appropriately, Holy Communion was celebrated, and the attendance at the Communion Service was the largest in this church for many years. A short address on the duties and privileges of church membership was given by the Moderator (the Rev. H. J. Rossington), who welcomed the new members into the fellowship of the Non-Subscribing Presbyterian Church of Ireland. The welcome to the membership of All Souls' Church was given by the minister. In the evening, a striking address was given by the minister on the text "Whom say ye that I am?"

Blackpool: South Shore.—A Sale of Work was opened by the Mayoress on Wednesday, May 16. Mr. J. T. Cattlow was in the chair. A goodly company was present at the opening ceremony, including the minister (the Rev. B. C. Constable), the secretary, Mr. J. Cunliffe, the treasurer, Mr. James Bibby, and nearly all the members of the Ladies' Sewing Society. After the Mayoress had declared the sale open, one of the scholars, Hilda Taylor, presented her with a charming bouquet of flowers. The total amount raised, including a large number of donations in money, amounted to £164. With the promised aid from the North and East Lancashire Unitarian Mission, and the British and Foreign Unitarian Association, the whole of the building debt of £165 will be paid off, and a substantial sum left in aid of the church funds. The success of the effort has been most gratifying, and far beyond expectation, thanks to the generous assistance of so many friends.

Bristol.—On Sunday, May 13, the United Schools Anniversary, comprising Lewin's Mead Schools, the Mission, the Stokes Croft School, the Red Lodge School, and the Boys' Industrial School, was held at Lewin's Mead. The event is always looked forward to, and was again this year a very impressive day for both young and old. Music and words were composed for the occasion and excellently rendered. One of the hymns was by a member of the congregation, Pte. J. Norgrove, now in Salonika, another was by a member recently deceased, while the music was composed by Mr. D. Churchill, also a member. On Sunday, June 20, the local Brigade of St. John's Ambulance and the Red Cross attended Lewin's Mead Chapel, and marched to it through the city headed by their band. On both Sundays the addresses were given by Dr. Tudor Jones. The King's Proclamation was read and the National Anthem sung.

Dewsbury.—Mr. John W. Maw, M.A., of the Unitarian Home Missionary College, Manchester, has received and accepted a unanimous invitation to the pastorate of Unity Church.—Mr. E. O. Dodgson, of Leeds, opened a Sale of Work in the schoolroom on Saturday, May 5. The Rev. Frank Coleman, of Hunslet, presided. The object of the sale was to raise £100, towards which donations amounting to £20 18*s.* 6*d.* had been received and parcels of goods had been sent by members of other churches and friends. Encouraging speeches were made by Mr. Dodgson, the Rev. J. S. Mathers, of Leeds, and the Rev. Richard Newell, of Pudsey. Mr. Ernest Thornton (president of Unity Church) proposed a vote of thanks to the opener and chairman, and this was seconded by Mr. E. D. Gaunt (the secretary). The Sale of work was continued on the following Tuesday—at the close of which Mr. Gaunt was able to announce that the gross receipts for the two days amounted to nearly £130.

Dover.—In honour of the American Alliance the friends at Adrian Street Chapel arranged on Monday last an excellent American evening, with readings from American authors. Mr. Ginever opened with a few introductory remarks, and the selections read by various friends with a brief account of each author and his works were much appreciated.

London: Highgate.—Readers of The Inquirer who kindly contributed to the Highgate Special Constabulary Fund for raising £400 for a recreation hut for our soldiers in France, will be interested to learn that a cheque for the sum required

has been handed to the Church Army. The generosity of friends made it possible to send £150 to the Highgate War Depot, the total amount reaching £550, a result very gratifying to all concerned.

Midland Guilds' Union.—The third annual meeting of the Union was held at the Old Meeting Church, Birmingham, on Saturday last. After an opening hymn, and prayer by the Rev. H. C. Hawkins, the Report and Financial Statement were presented by the secretary, the Rev. W. G. Topping. The president (the Rev. H. Warnock) moved the adoption of the Reports, and Mr. Stanley Mossop, of Manchester, seconded. Brief but interesting reports of the affiliated Guilds were then given by their secretaries. These revealed the fact that while two or three of the Guilds had been obliged to suspend activities, others had carried on with more or less success, in some cases showing an increase of interest and enthusiasm. The officers were re-elected, on the motion of the Rev. I. Wrigley, seconded by the Rev. T. Graham. Mr. Grainger, Coseley, was appointed auditor. At the tea which followed the meeting, the Rev. A. H. Shelley voiced the thanks of the Union to the Old Meeting Guild for their hospitality, and Miss Councillor Martineau responded. Following an organ Recital in the beautiful church, Communion Service was conducted by the Rev. J. M. Lloyd Thomas, assisted by Mr. Mossop.

Nelson.—At the monthly meeting of the Nelson branch of the British League of Unitarian Women on May 15, Mrs. H. Bodell Smith was presented by the members with a silver mounted umbrella in appreciation of her services as President, with expressions of deep regret at her coming departure to Mottram and best wishes for her future. On Sunday last the Sunday School Anniversary Services were held, the Rev. H. Bodell Smith being preacher, morning and evening, and the Rev. T. Munn, of Padiham, in the afternoon. At morning service special hymns and solos were sung by scholars, and at the other services the choir was assisted by friends from Colne.

Preston.—In the death of Mr. J. W. Smith, Preston Chapel has lost one of its oldest and most valued members, who, after only a few days' illness, passed away on Thursday, May 17, at the age of 80. John Whittaker Smith joined the church at Preston in 1862. He was born near Bolton in 1837. In early youth his family took a farm at Rivington, and here he spent his younger days. Afterwards becoming a servant on the L. and Y. Railway, and was soon appointed station master at Preston Junction, in which capacity he remained for forty years, retiring about fifteen years ago. He was of very quiet habits, yet always shedding a bright steadying influence upon all who knew him, and of a most kindly disposition, but strong and sturdy for right principles. He was seldom heard in the councils of the church, but his opinion was always referred to, and the gap his absence will make, will be keenly felt in the coming days. On Sunday morning, the Rev. J. W. Bishop preached a memorial sermon from the words "For to me to live is Christ, and to die is gain." On Monday, May 21, he was interred at Rivington, Mr. Bishop taking the service and the Rev. S. Thompson officiating at the grave.

Wolverhampton.—The Sunday School Anniversary Services held on May 20, were completely successful. The children, who had been trained by Miss K. V. Wright, A.T.C.L., rendered their hymns very effectively. The Rev. J. A. Shaw preached at each of the three services. The attendance, especially at the evening service, was excellent, and the collections taken exceeded those of any previous anniversary.

NOTES AND JOTTINGS

A Famous Oxford Benefactor.

On Wednesday, May 23, the tercentenary occurred of Elias Ashmole, the seventeenth-century antiquary, whose memory is enshrined in the Ashmolean Museum. Owing to the war there was no ceremonial celebration, but it was announced that the Corporation of Lichfield, where Ashmole was born, proposed to lay a wreath on the site of their famous townsman's birthplace. But for his memorable benefaction to Oxford and the world-wide fame of the Museum, Elias Ashmole's tercentenary would scarcely have been commemorated. That wonderful collection, *The Manchester Guardian* reminds us, has grown out of the "Closet of Curiosities," originally formed by John Tradescant, a botanist of renown in the seventeenth century, who assigned the collection as a gift to Ashmole. The latter bestowed the Museum on Oxford in 1667 on condition that a suitable building should be provided. This was ready by 1682, and thus the Ashmolean, the first public museum in the country, was opened.

The Lake Mohonk Conference.

According to *The Christian Register*, the Lake Mohonk Conference on International Arbitration, which has met annually since 1895, this year withheld invitations for its twenty-third gathering, which was to have been held May 16, 17, and 18. In explanation of the indefinite postponement, Mr. Daniel Smiley, host of the Conferences, said: "The postponement of the Conference is not demanded by patriotism. Peace and war in the abstract, purely national policies, or wars in progress have never been germane subjects at Mohonk. In fact, our original topic, international arbitration, remains one practical if imperfect institution that has been little discredited in the present struggle. The entry of the United States into the war imposes unusual duties and responsibilities on the prominent men and women who are invited to Mohonk. All of us need time to adjust ourselves to the new conditions and determine how we can be of the largest service. Similarly, it seems wise to defer calling the Conference until a more opportune time for the usual large and representative attendance."

Imported Feathers.

Mr. James Buckland stated recently that during the last three years no less than 1,865,431 lb. weight of feathers, not including ostrich feathers, have been imported into this country, and that these articles of luxury are still pouring in. "A matter of still greater importance," he said, "even than transport difficulties or extravagance in dress—now that every ounce of foodstuff that can be grown in our Dominions is required for the Empire's needs—is the fact that a vast quantity of these feathers come from our possessions overseas, that the majority of the birds killed are insect eaters, and that in consequence of their destruction food crops of all kinds are being subjected to incalculable damage by the inroads of insect pests. We are at death-grips with the enemy, and the question of tonnage, of extravagance, and of food supplies is becoming graver day by day. In such a juncture the importation of the feathers of wild birds is contrary to the interests of the Empire."

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10. Rev. KENNETH HERBERT BOND, of Chesterfield.
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N.B.—The name of the Minister of the Church is in all cases inserted unless instructions are received to the contrary by Thursday midday.

SUNDAY, June 3.

LONDON.

Acton, Creffield Road, 11.15, Rev. H. C. HORSLEY, M.A.

Bermondsey, Fort Road, 6.30, Mr. S. P. PENWARDEN.

Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. W. J. PIGGOTT.

Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. FRED HALL.

Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.

Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. D. BASIL MARTIN, M.A.

Forest Gate, Upton Lane, 11 and 6.30, Mr. J. BEGG.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. B. LISTER, M.A.

Hampstead, Rosslyn Hill Chapel, 11, Rev. W. G. TARRANT, B.A.; 6.30. Rev. H. C. HORSLEY, M.A.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.

Ilford, High Road, 11 and 6.30, Rev. A. H. BIGGS, M.A., LL.M.

Islington, Unity Church, Upper Street, 11, Rev. F. HANKINSON; 7, LIEUT.-COL. BULLOCK. Subject: 'Pacifism; or, the Church and the War.'

Kentish Town, Clarence Road, N.W. No Morning Service; 6.30, Rev. F. HANKINSON.

Kilburn, Quex Road, 11 and 6.30, Rev. J. ARTHUR PEARSON.

Leytonstone, Haydn House, 63 Fairlop Road, 6.30, Miss MAUD B. BURTT.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.

Peckham, Avondale Road, 11 and 6.30, Rev. R. T. HERFORD, B.A.

South Norwood, League House, 141 Portland Road, 7, Mr. FRANK G. FINCHAM.

Stoke Newington Green, 11.15 and 7, Dr. LIONEL TAYLER.

Stratford Unitarian Church, 11 and 6.30, Mr. JOSEPH P. ROSLING.

University Hall, Gordon Square, W.C., 11.15, Rev. W. TUDOR JONES, Ph.D.

Wandsworth Unitarian Christian Church, East Hill, 11, Rev. W. WOODING, B.A.; 7, Rev. W. G. TARRANT, B.A.

West Hampstead, All Souls, Weech Road, Finchley Road, 11.15 and 6.30, Rev. EDGAR DAPLYN.

Wood Green, Unity Church, 11 and 6.30, Rev. G. COVERDALE SHARPE.

Woolwich, Lecture Hall (Co-operative Stores), Herbert Road, Plumstead, 6.30, Rev. D. DELTA EVANS.

ABERYSTWYTH, New Street Meeting House, 11. Supply.

BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.

BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 3.30, Rev. J. M. LLOYD THOMAS.

BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE CLARE.

BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, COUNCILLOR J. HIND.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIGHTON, Free Christian Church, New Road, 11 and 6.30. Rev. J. VINT LAUGHLAND.

BRISTOL, Lewin's Mead Meeting, 11 and 6.30.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

CAMBRIDGE, Assembly Hall, Downing Street, 11.30, Rev. W. H. DRUMMOND, B.A.

CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Mr. F. COTTIER.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. J. EVANS.

CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.

DEAN ROW, 10.45, Rev. E. A. VOYSEY, M.A.

DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER, B.A.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.

EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.

GEE CROSS, Hyde Chapel, 11 and 6.30.

HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. E. LOCKETT.

HINDLEY, Nr. Wigan, Market Street, 10.30 and 6.30.

HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. JONES.

HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. Dr. HARGROVE, M.A.

LEICESTER, The Great Meeting, 11 and 6.30, Rev. R. F. RATTRAY, M.A., Ph.D.

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LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. F. K. FREESTON.

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LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. MELLOR.

LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Rev. ALFRED HALL, M.A.

MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.

MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. H. MCLACHLAN.

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NANTWICH, Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. PARK DAVIES, B.A., B.D.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Mr. W. STEPHENSON.

NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.

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SOUTHAMPTON, Church of the Saviour, London Road, 6.30, Rev. VICTOR MOODY.

SOUTHEND, Darnley Road Church, 11.

SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, B.A.

TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. JOSEPH WORTHINGTON, B.A.

TUNBRIDGE WELLS, Free Christian Church, Dudley Road Institute (side entrance), 11.15 and 6.30, Rev. S. BURROWS.

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THOMPSON.—On May 27, at Newcomb, Winscombe, Mary Gower, beloved wife of Henry Woolcott Thompson, aged 66 years.

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NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

COMPARED with previous years it has been a quiet week at Essex Hall. The proceedings were curtailed, especially on the social side. For the first time all common meals were abandoned and we missed the greetings of many old friends. But those who were present welcomed the opportunity of fellowship, and felt once again how the discipline of suffering and heroic effort helps men to dismiss their petty controversies in a common devotion to the things which matter. The terrific thunderstorm, which broke over some of the suburbs of London on Tuesday evening, kept a good many people away from the service at Essex Church. It did not, however, mar the deeply devotional spirit or the glorious singing of the familiar hymns. As the Rev. C. M. Wright read the great words of the 'De Profundis,' followed by the glowing promise of the song of deliverance 'When the Lord turned again the captivity of Zion,' many of the worshippers must have felt with a poignance seldom known before the needs and emotions which gave them birth.

* * *

THE announcement that Dr. J. E. Carpenter has allowed himself to be elected as President of the Unitarian Association for another year will be received everywhere with pleasure and gratitude. We use the two words advisedly. There will be a feeling of keen pleasure in many churches and localities, which even his eager activity has not enabled him to reach in the past year, when they realise that there is still an opportunity to give him the welcome of honour and affection which they desire. But even deeper than this pleasure is the feeling of gratitude that a representative position of this kind, with its wide and penetrating influence, should be held during this critical year by a man of large and tolerant mind, whose firm conviction of the justice of our cause has never weakened his loyalty to the ideals of peace or dimmed his vision of the federation of the world.

* * *

THE most interesting event of the anniversary week was the presentation on Wednesday morning of an Address to the Rev. W. Copeland Bowie, congratulating him on the completion of twenty-five years as secretary of the British and Foreign Unitarian Association. At the same time the announcement was made that the theological faculty of Meadville, U.S.A., had conferred upon him the honorary degree of Doctor of Divinity in recognition of his long services to the cause of religious freedom. In his reply Mr. Bowie modestly waived aside any claim to academic distinction; but the cause of religious truth needs its gifted men of affairs as well as its quiet scholars, and we are glad that Meadville has recognised that the man who serves the cause of intellectual and spiritual freedom with practical sagacity has his own title to honour. Mr. Bowie has gifts which would have carried him far in the business world; but he has given them all with ungrudging zeal to religious service. He has had his controversies with his own people, but he has known how to treat them with shrewdness and good humour. By the leaders of other denominations he is held in wide respect as a man of large common sense and tolerance of mind. His sternness he holds in reserve for idleness and drifting and the meaner forms of incapacity by which noble causes have so often been betrayed. We join with his friends far and near in congratulating him upon his fine record of service and achievement.

* * *

THE raid by German aeroplanes last week was a terrible and disastrous affair; but already it has been almost buried out of sight and forgotten. Our days are so full of the presence of danger and death, and events pass so swiftly before our eyes, that it is impossible for the mind to become absorbed in any one of them. It is hard to keep sensitiveness to suffering and bereavement at its true pitch, and even indignation at moral outrage has lost some of its edge. In some quarters there has been a fresh clamour for reprisals. With a few people it is no doubt due to a mood of bitter fury and a fierce acceptance of the doctrine "an eye for an eye, and a tooth for a tooth." But in the case of many others there is a genuine belief that it is the only way to stop outrage. The motive is not one of vindictiveness. The desire is to inflict punishment severe enough to strike terror into the heart of the criminal and make him feel that "frightfulness" is a policy which cannot be pursued with impunity. We understand the argument, but we think that it is mistaken. Until his military machine is broken the German bully will be quite ready for a competition with us in frightfulness, and that is a game which we cannot play without doing violence to our instincts of honour and self-respect. In any case the people who disagree with this judgment may be asked to remember that punitive expeditions are worse than useless unless we have the power to make them effective.

THE CALL TO SERVICE.

By the Rev. W. H. Drummond.

"I am among you as he that serveth."
—*Luke xxii.* 27.

Service is one of the key-words of the Gospel. Christianity came into the world as a new ideal of the power and meaning of service. Its messengers were ministers, servants, not men who only taught and spoke, but who won men by living the life of service, bearing burdens, entering into the heart of trouble and living in closest fellowship with human need. All this was in the first instance the creative work of the Master himself. He had lived among them as one who serves. The fine flower of his trust and love and his prayerful fellowship with God was the life spent in doing good. This was his message for the world. His gift to them was not so much a word to be spoken as a life to be lived; and he gave it to them by making them his friends, by daily companionship in the labours of love, by opening to them the deep secrets of his own soul, till life was quickened by life, and the power of his own deathless service passed from him into them. "Ye also shall bear witness, because ye have been with me."

We cannot read the records of early Christianity without feeling how much of its power to appeal to the imagination of men and to satisfy their religious needs was due to this ideal of service. Not only did it fill the human heart with a strong and healing pity; it made men dissatisfied with their own happiness while others languished in misery. At its touch the dividing walls of class and party crumbled and disappeared. It made fellowship possible. It inspired the communism of the Church in Jerusalem. It drove men forth, regardless of their own comfort and safety, to live and to die in the effort to bring help to their fellows. In a world that was tired of its own theories of life and satiated with its own wealth, dead to the finer instincts of justice and deaf to the misery of the victims of its own splendour and success, it created an atmosphere of charity and goodwill, of gracious helpfulness, of deep concern for the social miseries and the spiritual destitution in which men languish and die, of radiant hope in the victories of love, when like God Himself, love gives and serves to the uttermost.

For behind all this vigorous life of service, raising it far above vague sentimentalism or the mirage of human dreams, there was a revelation of the Divine Character and Purpose. These men were convinced that when Jesus, their Master, lived among them in the form of a servant, bearing their burdens, sharing their pain, and in the end giving his own life as the price of their deliverance and peace, he was the living channel through which the very nature of Divine Love itself was made known. The Father to them was not Power transfigured into benevolence, but Love which gives itself to the uttermost in the divine passion of serving and saving. What words can fitly express a truth so sublime as this? We can only use the language of picture and symbol, knowing that it can never do more than faintly describe the human side of a conviction, as it touches our own need and experience, which for the Christian must ever be the light of all his seeing. For unless the Christian ideal of service is an expression of the nature and the will of God, we cannot claim for it either security or permanence. Its beauty may be tarnished by the corroding touch of time. It may become the sport and the victim of doctrines of ruthless Power. It may simply unite us in a partnership of helpless and hopeless pity, as we wait for the last staggering blow of fate. But if it be of God, and there is some spark of the Love "which moves the Sun and the other stars" in all our service of human need; if God gives Himself to us and pleads through us, whenever we offer the cup of cold water or share a tiresome burden or ease the heartache of a little child, or sink all anxiety for our own safety and interest in some sublime cause of human freedom and redemption; then every refusal to serve is an act of blindness to the divine meaning of the world; the life of prudent selfishness or insolent assertion is rushing headlong to defeat; and the sons and daughters of God, who share his nature and are partners in his work, accepting as their highest dignity the form of a servant, are justified in their daring venture of faith. The clouds and the thick darkness may be all around them, disappointment may beat their lives into the dust, but even at the moment when all seems to be lost they know in Whom they have trusted, and they shall never be confounded.

It is for this reason that the call to service has always been powerful to restore to Christianity the freshness and buoyancy of youth in days when it has grown jaded with controversy or soiled with the traffic of the world. It speaks to the deepest springs of worship and active goodness in the human heart, and with a simplicity which all can understand. It would take too long and draw our attention away from things which at the moment are vastly more important, if I attempted to illustrate this statement from the rich field of history. Seldom, if ever, have reforming movements had any large success unless they were quickened by a desire to provide fresh channels for human sympathy and to achieve richer forms of human fellowship. The intellectual passion for accuracy or reasonableness in our definitions of doctrine is cherished by many noble minds, but its appeal is limited. The desire to reform abuses and lop off the dead branches from the tree of life burns furiously at critical moments; but its work is quickly done and it dies away. It is the increase of faith and hope and charity which the common people are eager to greet. When the heart of God is revealed to them in the beauty of perfect living and the hearts of men are touched anew with simplicity and kindness—the language of practical religion which is understood everywhere—they listen and are glad. Is there any chance at the present day, amid the ruin of theological systems, which have long ceased to be the vehicle of living thought, and the alarming indifference of masses of men to anything which the churches have to say about the serious problems of life, that here, in the inexhaustible ideal of Christian service, we may find the way of recovery and power? Many of us have never ceased to dream that it might be so, if only something big enough were to happen to liberate religious teachers from their bondage to theological dialectic and the traditions of the elders, and to convince ordinary people that it is not a matter of a few tinkering reforms but of a spirit strong and rich enough to recreate the whole life of the nation and to set it forward in new paths of fellowship and goodwill. Has this big thing happened? Are we at this moment witnesses of its revolutionary advent? Who among us has the keen vision and the openness of mind to read the signs of the times?

At this point I must become personal for a few moments in order to be practical, and tell you of things which I have myself felt and seen. For I stand before you to-night as a man who is still tingling with the excitement of a revealing experience. It has been my privilege to spend a month in close fellowship with our soldiers in France, giving lectures and religious addresses to them in the Y.M.C.A. Huts in various centres and chatting with many of them on a basis of frank human comradeship. In this way I have spoken to thousands of them, and I have returned with an admiration for the manhood of our race which I believe nothing else could have given me, and with a startling sense of boundless opportunity. I wish that it were possible to share the experience with you or to describe some of the pictures which are printed with photographic clearness on my own mind—the quiet talks with small groups of men on Sunday afternoons followed by a big service in the evening—the service for workers one Sunday morning, when Anglicans, Presbyterians and Congregationalists assembled and the Unitarian minister led them in worship and spoke to them of the ideals of their work, and there was perfect unity of spirit—the ripples of laughter that passed over the crowded audience of soldiers as I told them the quaint details of Garibaldi's love story, and the splendid response to the appeal of everything that was brave and chivalrous in his career—the crowd of Indian cavalry men who gathered round me one hot evening in the open-air, their keen faces lighted by the rising moon, while the big-hearted man who acts as their friend and interpreter translated my words into Hindustani—or that last evening before my return in a rest-camp by the sea, where once again I told the matchless story of Garibaldi's life to an audience of 1,200 men, who had come down a few days before from one of the hottest parts of the line; and then we prayed together for courage and faithfulness and the grace of a noble manhood, and for God's protecting care for the loved ones at home, and the Spirit of love and power was manifestly present in our midst. Wherever I went, in Havre and Rouen, in Dieppe, Boulogne, Calais and Dunkirk, I found the same craving for fellowship, the same eager response

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The Annual Sermon of the British and Foreign Unitarian Association preached at Essex Church, London, on Tuesday Evening, May 29, 1917.

to large-hearted ideals of life, and the same instinctive feeling that true religion expresses itself in service, the service of our country, the service of our comrades, the service of those who are weaker or more suffering than ourselves. It is along these channels that the power of God is being poured anew into these men's lives. Some of them may still use the religious phrases to which they have been accustomed from childhood, while for others they have lost their meaning, but it is by fellowship and service that they live and struggle upward into larger manhood, and they have no use for a religion which does not express itself in these terms.

Again and again the workers in France have asked me this question, What are the Churches at home going to do with this new situation so overwhelming in its significance for the future of our country? Do they in the least realise what is going on out here? There is a genuine fear that they are still so wedded to the old divisions, the old controversies, and the pleasant habits of their respectable routine, that they will simply wait for these men to crowd their empty pews and then never recover from the paralysis of a bitter disappointment. This disappointment would not mean the failure of religion, but only that this new awakening has passed the churches by in order to create some more responsive vehicle for the nurture and expression of the spirit of fellowship and service.

How is it with ourselves, and with the churches which are represented in this congregation? There is much in our spirit and tradition which should make it easier for us than for many of our friends and neighbours to welcome a new opportunity and to adapt ourselves to its needs; and yet we have to confess that our churches are not at the present moment throbbing with the promise of new life. They have been cradled in intellectual freedom, but they have contracted very conservative habits and a faculty of criticism which impairs their initiative and damps their courage. Will these conservative habits be their undoing in the new day, which is breaking on the earth? None of us who owe the first dawn of faith to their nurture and realize, as an influence "felt in the heart and felt along the blood," the power of their tradition of goodness and sanctity, can face such a question without registering an inward vow that it shall not be so, if there is left in us any conquering ardour of soul or any bright vision of faith to prevent it. But we must be honest and severe with ourselves. The greatness of the days will tolerate nothing else. If we are content with small victories or put up poor excuses for our failures, blaming the war and not ourselves for our lack of life and power, we shall deserve any cruel fate that may befall us. I have, indeed, no programme of first duties or even a first sketch of reform to offer you. For that the day has not come. The creative Spirit is brooding upon the face of the waters, and men are still locked in the death-grip of the battles of freedom; but out of the womb of night and this chaos of a world at war there shall come new experiments in living, and new ventures of faith, which will appear strange to us, until we discover that they are simply richer expressions of the old spirit of fellowship and service. Meanwhile we who are forced by age or circumstance to be spectators of the heroic parts, which other men must play, can share with them their mood of high and eager expectation. We can trample fear and personal anxiety, and the feeble desire just to go back to the easy and pleasant days before the war, and all that evil brood into the dust, while like men on a watch-tower we stretch our eyes to the far horizon, eager to greet the new forms of life for which we have toiled and prayed, knowing well that they will not be bound by our habits of thought and worship, for God, the creative Spirit of life, still dwells in the heart of the world, and behold He makes all things new.

If our churches are to live and act and serve the present hour, we must have the courage to bring the whole matter down to strictly personal issues. The noblest principles and the purest doctrines are powerless in this world, if they are not backed by simplicity of purpose and personal sacrifice. You have done but little for a man to bring him into fellowship with God, when you have convinced his intellect if you have not subdued his heart. You can only quicken life in others, when you have life in yourself. We need in these days to recover the fine and simple meaning of the word "minister." A minister is not in the first place a man who speaks to others about God, nor is he a student of theology who can instruct the layman and the amateur. A minister is a servant, who is devoted with all the love of his heart and all the strength of a consecrated will to tasks of human helpfulness. It is this ideal of service which is being brought back and placed once more at the centre of our religion. Those of us who have passed already the meridian of our strength must be slow of brain and dull of heart, if we do not feel some renewal of our youth and a spirit of adventure coursing through our blood, while we watch the great events of these days and all the air around us trembles with the prophecies of hope. But it is for our younger fellow-labourers in the ministry that the opportunity is rich and glorious beyond the power of words to utter it. "Good is it in this dawn to be alive; but to be young is very heaven." You stand on the threshold of one of the creative epochs of the world's history. You are going to deal with men who have explored the dark secrets of suffering and risen to rare heights of sacrifice and seen a splendid vision of human liberty and fellowship afar off. You will have many strange adventures by the way. You will see the whole fabric of the world changing before your eyes. You must have the courage to try daring experiments to match the greatness of the hour. For to-day and to-morrow you must live at the heart of this agony of freedom. You must make its bitter pain and its exultant joy your own, and discover for yourselves its hiding-places of power. And then all will be well with you, if taking the passion of worship into your hearts and laying aside all mean human ambitions and the paltry desire of fame, you have the grace to forget yourselves in the service of God and the future. Let us go forth then, old and young together, a glad company, to greet the new day, strong for its tasks and prepared for its sorrows, asking only that at the day's end we too may be numbered among the servants of the servants of God.

Good Thoughts for Evil Times.

SINCE that loving Lord
Commanded us to love them for His sake,
Even for His sake, and for His sacred word,
Which in His last bequest He to us spake,
We should them love, and with their needs partake;
Knowing that, whatsoere to them we give,
We give to Him by Whom we all doe live

SPENSER.

To fear a change in one's manner of life is to be the slave of habit; freedom is a chief object both of religion and philosophy.

To have a wide experience is to inherit the earth; with a narrow horizon a man cannot be a sound thinker.

Some men are brutes; some are human; very few begin to be divine.

Optimism is the condition of successful effort.

In the hour of danger a man is proven. The waster hides, the egotist trembles; only he whose care is for honour and for others forgets to be afraid.

In the hour of danger all good men are believers; they choose the spiritual and forget the material.

The death of a hero convinces all of eternal life; they are unable to call it tragedy.

From 'A Student in Arms,' by
DONALD HANKEY.

O GOD of peace and charity, deliver us from all temptation, assist us in every conflict, console us in every tribulation. Give us patience in adversity, and grace to worship Thee with a pure conscience, and to serve Thee with all our strength. We bless Thee, we thank Thee, we magnify Thee day by day. Let our praises be pleasing to Thee, and our prayer acceptable in Thy sight. AMEN.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, *and all private information should be accompanied by the name and address of the senders.*

THE REV. H. E. DOWSON AND THE FREEDOM OF HYDE.

To the Editor of THE INQUIRER.

SIR,—Mr. Percy Hibbert asks whether there is any precedent for the distinguished honour recently paid to the Rev. H. E. Dowson by his Borough Council. Dr. Richard Price, minister of Newington Green Chapel, received the Freedom of the City of London about the year 1776. I am under the impression (but am not certain) that Bishop Fraser also was made a Freeman of the City of Manchester about a hundred years later. I expect our friend, Mr. Dowson, will appreciate his honour all the more from the fact of sharing it in such company. —Yours, &c. JAMES HARWOOD.

Hampstead, May 28, 1917.

To the Editor of THE INQUIRER.

SIR,—About the year 1773 the Freedom of the City of London was conferred upon the Rev. Richard Price, and within the last thirty years the late Rev. Alexander Maclaren was made an honorary Freeman of the City of Manchester.—Yours, &c. GARDNER PRESTON.

Leamington, May 28, 1917.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is registered by the London County Council, under the provisions of Section I. of the War Charities Act, 1916.

The objects of the Fund are: (1) *To aid the Belgian hospitals and convalescent depots in France, and the Belgian military doctors at the Front in Belgium;* (2) *To maintain a Civil Hospice at Calais;* (3) *To aid the Belgian School Colonies in France.*

124TH LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	16,889	5	4
Mr. and Miss Hirst (eighteenth donation)	2	2	0
Mr. J. A. Kenrick	10	0	0
Mr. Henry Sharpe (twenty-ninth donation)	5	0	0
Mr. A. W. Harris (eighth donation)	1	0	0
Master Henry Thew (sixth donation)	0	2	0
Mrs. Frank Preston (fourth donation)	1	0	0
Miss Kathleen Freeston (third donation)	1	0	0
The Rev. R. Jenkin Jones (fifth donation)	0	1	6
Miss Caroline Harrold (tenth donation)	10	0	0
Mr. T. H. Terry (fifth donation)	2	2	0
Miss Colfox (seventh donation)	5	0	0
Unitarian Christian Church, Effra Road, Brixton, per Miss L. Martineau (second donation)	3	8	9
Mrs. Christopher James (sixth donation)	5	0	0
Mrs. Roscoe (seventeenth donation)	10	0	0
Mrs. R. T. Heys (sixth donation)	2	2	0
Dr. Robert Harris (second donation)	2	2	0
Lady Durning-Lawrence (seventh donation)	25	0	0
Miss Durning-Lawrence (fourth donation)	20	0	0
Miss Dora Roscoe (fifth donation)	10	0	0
Col. M. Locke Blake (seventh donation)	10	0	0
M. F. G. (seventh donation)	3	0	0
Mr. J. Hess (sixth donation)	2	2	0
Mr. W. Harvey Blake (fourth donation)	5	5	0
Miss E. A. Lemann (fifth donation)	5	0	0
Mrs. Leese (third donation)	2	0	0
Friars' Street Girls' Club, Ipswich, per Mrs. Saunders	1	10	0
Mrs. Peyton (seventh donation)	25	0	0
	£17,058	11	7

Parcels have been received from: Mrs. Reginald Wight; Miss Smith; Brookfield Ladies' Sewing Society (per Mrs. Blakeney); Mill Hill Sewing League, Leeds (per Mrs. P. R. Jackson); Mrs. Ernest Aves; Miss Heavisides; Mrs. Ussher; The Misses Fryer; Platt Chapel Dorcas Society (per Miss A. Fryer); Miss Short; Miss E. M. Greg; Essex Church Work Party (per Miss Neele); Mr. Roscoe; Col. Wike Danesmoor (per Miss Johnstone, Bury); Mrs. Grosvenor Talbot; The Misses Worsley; Miss Mary T. Worsley.

WEEKLY NOTES.

THE following letter will be of interest:—

From the English Matron of a Belgian Hospital: "Very many thanks for the gift of handkerchiefs. They have just reached me safely and will make our boys so happy. As you know, who have done so much for our dear Belgian soldiers, it takes so little to please them. I often wish that people who have been disheartened by the ways of some naughty Belgian refugees could just come and care for the Belgian soldiers. They are so splendidly brave, grateful, and good and have such an admiration for the British. As you know, too, their convalescent hospitals lack many comforts which our own possess and it is such a joy to send them off with small gifts that may help them. They are all so homesick and worried too about their loved ones who are still in Belgium! I do love and admire them."

In many ways the position of the Belgian soldier is harder now than ever. The recent revelations of horror in the French villages fill them with terror for their own folk, and the long months in the trenches have been a severe trial in endurance. Anything we send is taken as a token of friendship. I have had two urgent appeals this week—one from a hospital in a dug-out in the trenches, badly in need of help; and one from a small hospital as close as it dare be to the trenches; and every day brings letters from doctors at the front asking for surgical instruments for their work, as all theirs are worn out or lost in the winter's mud. The response to last week's appeal was most generous, and makes me hope that interest is still keen in this work and that we may confidently count on the support we need.

ROSE ALLEN.

SPECIAL WANTS.

Helpless shirts in thin flannel or flannelette.
Pyjamas.
Shirts and socks.
Slippers, handkerchiefs, towels.
Games of all sorts, especially cards.
Layettes, on Belgian methods (patterns sent free).
Chemises for women and girls.
Treasure bags (10 by 12 in.), in coloured washing materials.

Mrs. Allen has a quantity of grey knitting wool to sell for the Fund. Price 4*s.* 6*d.* per lb. (carriage free).

The name and address of sender and list of contents should be enclosed in each parcel.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W. 3.

THE SUNDAY SCHOOL ASSOCIATION.

ANNIVERSARY MEETINGS.

THE Annual Meeting of the Sunday School Association was held at Essex Hall on Tuesday, May 29, the President, the Rev. A. W. Fox, in the chair. The Acting Treasurer, Mr. Harold Wade, presented the financial statement, which, in spite of rigid economies, can hardly be regarded as satisfactory. It has been found necessary to borrow £100 from the Pritchard Fund, which will have to be paid back at the earliest possible date, and in view of the urgency of the situation the committee has decided to make a special appeal for the purpose of establishing an endowment fund when the time is opportune. Mr. Wade urged that this should be borne in mind, so that a generous response might be made when the signal was given at headquarters. It in no way precluded a simultaneous effort to increase the list of subscriptions, which offered opportunities to many who were unable to give to an endowment fund. The Association undoubtedly deserved a much wider measure of support, especially as they had in their two secretaries, the Rev. Bertram Lister and Mr. Chalmers, two men who were absolutely brimful of ideas and of schemes for expanding the work, but whose hands, at present, were tied.

The REV. J. A. PEARSON gave some details in regard to *The Sunday School Monthly*, which, under his editorship, has appeared regularly in spite of the grave difficulties in regard to printing and

paper at the present time. The lessons have been found increasingly useful, and Mr. Pearson pointed out that, in so far as the *Monthly* attained its object of providing help in an attractive form for those who did not know much about teaching, there came into being through this means a body of knowledge which was possessed by the teachers and scholars throughout the country, and reinforced the spiritual aspirations which they held in common with other denominations. They proposed to publish in the new volume an instalment of lessons on the life of Jesus, and on such poems as Sir Edwin Arnold's 'Light of Asia' and 'The Light of the World.' Other suggestions had also been made which they hoped to carry out. The 'New Sunday School Hymn Book' is in an advanced stage of preparation, and this will include some services which, it is believed, will be found very helpful.

The REV. BERTRAM LISTER, in presenting the Report, necessarily curtailed owing to the need of economy, referred with regret to the fact that the Committee has been obliged to defer, for the present, the publication of the series of practical pamphlets on questions of interest to teachers which they had planned, and that *Young Days* will not be published after the present year. It has been felt that in view of the outlay which the publication of *Young Days* involves, especially at the present time, and the fact that the needs of the children are so well provided for in similar magazines—which was not the case when *Young Days* was started in 1876—its continuation is no longer justified. The warmest expressions of gratitude are tendered to the Rev. J. J. Wright, who has edited it for twenty-three years, of late under very great difficulties owing to his illness, and it is recognised that the young people of the congregations are greatly indebted to him for his long-continued labours on their behalf. The Rev. F. K. Freeston's 'Pioneers and Planters,' a series of short biographical studies, will be welcomed, and preparations have been made to publish a short history of the Unitarian faith and movement by the Rev. A. W. Fox. An admirable arrangement has been made with the Beacon Press, U.S.A., for an interchange of books, which has resulted so far in three American volumes being added to the lending library. The visits to schools and societies in different parts of the country which have been made by representatives of the Association have had very beneficial results, and this branch of the Association's work could be extended with much success if financial support were forthcoming. The Committee is steadily preparing for increased activities in the future as soon as circumstances permit, and the programme of reconstruction has already been so well considered that when peace comes the members will be in no uncertainty as to what they must do.

The PRESIDENT, in moving the adoption of the reports, reminded the teachers that when they were in want of books on certain subjects they should write to the Association (a thing they never seemed to think of doing), when they would probably find that the very thing they needed had been published by it. He hoped that those of them who lived in the North would do their best to make the appeal for funds known when the time came. The seeds of the reconstruction movement had been sown, and the Committee were desirous of making it possible for the Association to do for the Sunday schools throughout the country what the British and Foreign Association was doing for the churches.

The election of officers for the ensuing year was proposed by the Rev. A. H. Dolphin, who made the welcome announcement that in selecting a new President the choice had fallen upon Mrs. Blake Odgers. Warm thanks were given to Mr. Fox for his services during the past year, coupled with a welcome to his successor. Miss Harriet Johnson seconded the motion, which was carried with great cordiality. Mr. Fox briefly responded, and Mrs. Blake Odgers, in a short speech, said she undertook the task with extreme diffidence, as she was not qualified for it, like the President she was succeeding, by long experience in Sunday school work; but she was apt to wax enthusiastic over any movement into which she was drawn, and she yielded to none in the very warm interest which she took in the welfare of the churches. Their future depended so much, she believed, upon the training which was given to their young people, and she would do her best to further the good objects which the Committee of the Association have in view during the next twelve months.

MR. FOX, in opening the Conference, which followed the annual business, said he derived much encouragement in these times from the Sunday school. In one of the numerous letters which he received week by week from the lads away at the front the following words occurred: "Second to my home, the Sunday school and the Church have played the greatest part in my life." That was one of the things that made him regard as of extreme importance the simple and old-world method of teaching which brought the teacher into closest contact with his or her class, and allowed the light to shine into their lives. There was scarcely one of these letters, from France, from Salonika, or wherever it might be, that did not send "love to the class"—a thing the writers would never do in ordinary times and under ordinary conditions—and this showed that the influence which had been received there was felt to be of value in the great crisis of these boys' lives. In his own school, Mr. Fox continued, if the attendance had dropped, it was only because so many of the elder scholars were away at the war, but their absence had given him a new experience of the younger lads, who must be trained to be good and manly in order that they might fill the places of those who had gone. They must not spend their time in looking at the clouds. The clouds were there, and the storms were roaring about them; but, as Emerson had said, "all these things are the product of the great sun which is shining behind," and they could be quite sure that the sun of righteousness was shining behind the tempest. The future would be more glorious than the past, and they only needed patience, prayer, strength, courage, and love to meet it.

MISS FRANCIS, of Stamford Street Mission, gave a bright and sympathetic account of a year's work in a boys' class, and showed how much can be done to influence lads at the most difficult age if you have a love of teaching, an understanding of the young mind, and a keen sense of humour. The great secret of influencing boys, which is to give them opportunities to develop their own personality, had clearly been grasped by the speaker, and very instructive were the particulars given as to the way in which the members of her class were encouraged to take their own share in the simple service, to suggest their own subjects for discussion, and to bring their own problems forward under the guidance of the teacher. All these boys were now in the Army and Navy, and although she could not say that they ever became Church members, she did know that they became thoroughly manly men, and that they appreciated thoroughly all that was done for them in the Sunday school.

The REV. C. C. WRIGHT, speaking in a similar way of his own practical experiences as a superintendent, said that he found one of the best ways of getting orderly behaviour and a sense of reverence in the school was by the use of a simple liturgy, which made provision for that instinct of the child to *do something* which is regarded as most important by the psychologist. They used the services at the end of 'Hymns and Choral Songs' at Mansfield, and they also recited the familiar Confession of Faith: "I believe in the Fatherhood of God, the brotherhood of Jesus," and so on. This formed the basis upon which to build a sound superstructure of faith and belief. He was not at all afraid of definite teaching, as some people were, and the argument often advanced that they must not prejudice the child's mind in the matter of religion did not weigh with him in the least. They prejudiced the child's mind in regard to dancing, and music, and history, and geography, and if they believed what they *said* they believed then they ought not to be afraid to teach it. In conclusion Mr. Wright gave some figures relating to the tremendous decline in Sunday school membership in all denominations, and quoted the words of one writer on the subject, who said that if this decline were not arrested it would mean the practical extinction of the Sunday school in about ten years' time, the main cause for this being the neglect of the Sunday school by the Church.

Before the meeting closed Mr. Fox took occasion to warmly congratulate the Rev. H. Enfield and Mrs. Dowson, who were present, on the attainment of their jubilee at Hyde Chapel, Gee Cross, and the celebration of their golden wedding, and to refer to Mr. Dowson's interest in everything which related to the welfare of their schools, their churches, their country, and all mankind. Mr. and Mrs. Dowson both responded, the former testifying to the permanent influence in his life of the teaching which he had received as a boy in the Sunday school at the Octagon Chapel, Norwich.

AFTERNOON MEETING.

The chief feature of the afternoon meeting, which was held at 2.30, was an admirable address by Mr. T. M. Chalmers

on 'Child Religion and the Future Sunday School,' in which he laid great emphasis on the vital importance of guiding the child's mind, without destroying its freshness and individuality, as a gardener guides the growth of the flower. The idea that the Sunday school should be regarded as a sort of institution from which the choir, or the dramatic society, or any other branch of Church activity might be fed, or as a sort of investment from which the Church might draw interest, was one which he strongly deprecated. The ideal Church expected nothing from its Sunday school, and, as a matter of course, got everything. The whole of their work must be brought into relation with the children themselves, and in this respect great advances had been made within the last few years. Their method of presenting the truths they wished to teach had changed, and they were bringing in everything they could think of that would make their message more attractive to the child in the best sense. The old method of teaching worked out rather like a sum in addition. On the one hand they had the young, unregenerate boy, and on the other a certain sum of doctrines. You added the two together, and you got your good boy. They now knew that the thing was not as simple as that. Children go through several stages in religious evolution, similar to the changes which mankind has gone through since prehistoric times, and if, when they are in the earlier stages, they are taught adult religion, this simply has the effect of hindering the development of their own personality and of smothering their own ideas, while making them dislike religion because it is utterly unreal and repellant to them. There were, roughly, three stages which most children go through: (1) the stage in which, between five and seven, the child looked upon God as primitive man did, as a big man up in the skies; (2) the stage in which the child is trying to force his individuality upon his surroundings, and to get his own way, which usually resulted in the surroundings being changed by his being packed off to school. His idea of God at this period was usually connected with power, separated from justice, and what they had to do then was to introduce the idea of God's love and justice as apart from his power. (3) After that came the stage when the boy, at about 12 years of age, showed a tendency to form into bands and to follow some leader, a tendency for which the Scout Movement provided so well. Here, obviously, the opportunity should be taken to emphasise the idea of leadership, and the following of Jesus Christ or some other great master. After 15 years came the beginning of the ordinary adult religious consciousness as we know it to-day. A great many children, however, never went through these stages at all, and there were, apparently, people who grew up without any development of their ideas beyond the primitive stage, either for lack of teaching or as a result of bad teaching. If teachers disregarded this law of gradual development the results might be disastrous, and no doubt the dislike of many young people to religion was due to the fact that some form of teaching had been given to them at different stages in their evolution which at those particular stages they were incapable of understanding. Mr. Chalmers urged that in all their teaching they should allow for this law of growth, which, of course, at once made the idea of the general lesson for the whole school from top to bottom impossible. Psychology—which was simply the boiled down experience of a large number of parents and teachers—had not nearly enough material to go upon in regard to children, and it would be an extremely useful thing if all who were interested in the subject would take note of these things and collect information for the use of their Association. The larger problem of the decline of Church membership was bound up with this question of the young people, for it was usually found that when the children were brought to church nothing was provided for their needs. How could the churches "attract" young people when they gave them nothing? Was it too much to ask that their religion should be made rather more fresh and young, and that it should deal less with abstract ideas and more with life itself?

An interesting discussion followed, in which the President, Miss Clephan, the Rev. Morley Mills, Mr. Slater (President of the Manchester District Sunday School Association), Miss Tarrant, the Revs. J. Ruddle, Morley Mills, A. H. Biggs, and others, took part. The speeches, especially that of Mr. Morley Mills, who spoke with great sympathy of the new developments in child psychology, and of the great importance of remembering that the child *is* (not that he *has*) a soul, were marked by much earnestness, and a deep sense of the importance of loving guidance and understanding in dealing with the young mind.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

ANNUAL MEETING,

The Annual Meeting of the British and Foreign Unitarian Association was held on Wednesday, May 30, at Essex Hall at 11 o'clock, Dr. Carpenter, the President, in the chair. The Reports of the Committee and the Treasurer were submitted formally by the Secretary, the Rev. W. Copeland Bowie, who announced that the Treasurer, Mr. Howard Chatfeild Clarke, was unable to be present owing to his continued illness. A letter had been received from Sir Edgar Chatfeild Clarke expressing his brother's keen regret at his inability to be present. He was looking forward to taking up his duties as Treasurer on his restoration to health.

The President, in moving the adoption of the Report, said that the work had inevitably been depressed and curtailed owing to very obvious causes, and since the outbreak of the war the income in subscriptions and collections had fallen by very nearly £500. This loss was very serious, but they must hope that in spite of the innumerable appeals that were being made to them the Association would be able to recover its former position. Still more serious was the preoccupation with the war caused partly through the calling away of so many of their young men, and partly by the increased burden of service laid upon those who remained behind. One of the most significant activities was the continuous publication of the "Modern Handbooks of Religion." In this connection Dr. Carpenter called special attention to the work by Dr. Mellone, 'Eternal Life Here and Hereafter,' and referred with very special pleasure to the fact that Dr. Drummond had submitted to them the MSS. of three new books on the New Testament, which would be published later on. These, he said, would be his final legacy to them, and they rejoiced that they would have the privilege of publishing them. Dr. Carpenter also called attention to the booklet 'Freedom and Right' and to the special issue of The Inquirer, which had been so much appreciated by the men on active service. Mr. Tarrant's booklet 'For Those Who Mourn' had also been very highly valued. After referring to Mr. Spedding's unwearied activities in visiting the Home Camps and Hospitals, and to the successful appeal made on the initiative of Mr. R. M. Montgomery on behalf of the Hostel now established at Lawrence House, Dr. Carpenter concluded by expressing the gratitude of the Association to the American Unitarian Association for the help which they had poured in for the Churches in Canada, without which it would have been impossible for the latter to maintain their cause.

The Rev. C. J. Street, in seconding the motion, referred specially to the work which ministers were able to do through the intimate correspondence they kept up with men on active service. He was perfectly certain that this was the best piece of ministerial work he had done for many a year, though it involved considerable strain at times, owing to the great numbers who were away at the front. But it was well worth it, not only because it cheered the young fellows in so many ways, but because he and others were learning so much as a result of the letters they received in return. The souls of these young men were being opened as the result of their experiences. The war had given them new visions and ideals in their lives. One man who had written to him said: "I have seen more true religion here than ever in my life before." A new and a deeper faith was also coming, Mr. Street continued, just because of the severe trials through which we were all called upon to pass, but what they were facing now was nothing to what awaited them. How were they preparing for the men when they came home? These men would assuredly want a freer, more human life than had been possible for them before, and they would certainly want a faith which harmonised with reason and experience. Nothing less would satisfy them. No religion which was not free and generous and full of common sense would have any influence. A new democracy was arising, and they must see that that democracy became a Brotherhood.

After a short discussion, in which Mr. Arnold Lupton, Dr. Mellor, and others took part, and some exception was taken to the paragraph in the Report expressing satisfaction at the entry of the

United States into the war on the side of the Allies, the resolution was carried.

At this point the Chairman announced that the Theological Faculty of Meadville, U.S.A., in recognition of the services which Mr. Bowie had rendered to the cause of Unitarianism during the past twenty-five years, and in gratitude to him for the friendly relations which he had uniformly maintained with the American Association, had decided to confer upon him the degree of Doctor of Divinity. In addition to this, Dr. Carpenter said, they wished to commemorate in another way the conclusion of twenty-five years' service which Mr. Bowie, as Secretary of the Association, completes this year. In order to mark the general appreciation of his work, the following address had been drawn up:—"To the Reverend William Copeland Bowie,—On the completion of twenty-five years of your service as Secretary of the British and Foreign Unitarian Association, your friends desire to express to you their warm appreciation of your many labours in extending the scope and promoting the efficiency of its work. During a quarter of a century many changes must needs take place. Beloved and familiar figures have passed away, but the influence of the Association has been steadily increased on broad and generous lines. Your experience for many years as an active member of the London School Board has enabled you greatly to improve its business organisation; you have extended its publishing operations; you have actively assisted its Missionary objects; you have given frequent and thoughtful counsel to ministers and congregations; you have been a most valuable link in our friendships beyond the sea, and the ever kindly helper in our international gatherings. In times of anxiety your faith has never flagged; and you have never placed a narrow interpretation on our Unitarian name. We trust that the good hand of our God may be upon you for many years in which to continue the efforts which have been so fruitful in the past, and with every assurance of affectionate confidence and goodwill, we are dear Mr. Bowie, Your sincere and grateful friends and fellow-workers, ——." The Address had been written out in gold by Mr. Graily Hewitt, one of the leading artists in decorative work of this kind, and was followed by pages of signatures, the whole being bound as a quarto volume, in blue morocco with gold tooling by Miss Macrae of the Westminster Technical Institute.

MR. RONALD JONES, who had been responsible for all the arrangements connected with the presentation, said that as there were about 1,500 subscribers to the Association the task of circularising them had been found too formidable, and it had been decided, therefore, to confine the signatures to a representative group consisting of Past Presidents, Members of the Executive Committee, the Council, and Colonial and Foreign Correspondents and the Local Treasurers, amounting in all to over two hundred. With the exception of a few of the foreign correspondents, whose replies have doubtless been lost at sea, practically all the members mentioned had responded, so that the volume would be an interesting and unique autograph album representative of present-day Unitarianism. Several pages had been provided in the book for the signatures of other friends attending the Whit-week meetings who might wish to append their signatures.

The REV. W. C. BOWIE, who was received on rising with prolonged applause, expressed his very cordial thanks for the appreciative words which had been spoken, and for the beautiful address. He said he thought it was more difficult to endure praise wisely than to suffer criticism. He felt, however, that the honour which had been bestowed upon him by Meadville College, to which he had no claim as a man of learning, was an honour paid to the Association itself. When a man had passed sixty years of age he had learnt his limitations and was less proud of his achievements. He had inherited a certain amount of latent energy, and had acquired some aptitude for business, and he had served to the best of his ability an Association which had treated him from beginning to end with the greatest generosity and appreciation. Mr. Wells, in his latest book, had spoken of the danger of religious organisations being run by their secretaries and officials, but he went on to show that this danger was obviated if an Association remained true to the spirit of freedom of thought and action and did not impose restrictions upon its members. That Association had never tried to be an ecclesiastical body or to impose its doctrines upon others. It bore the Unitarian name, but that name had always been one that had stood for sincerity, freedom, and veracity in religion, and had been linked in its past history with efforts to ennoble and uplift human life. So long as it remained true to these principles, so long would it be of service to humanity. He could not remember a single instance in which the Committee withheld a grant because the minister was either an old-fashioned Unitarian or a new-fangled something-else. It had simply tried to do its work in the interests of truth and freedom, and it had been a privilege and a joy to him to serve it during the last twenty-five years as its secretary.

Mr. R. M. MONTGOMERY, K.C., moved a resolution of thanks to Dr. Carpenter for the services rendered by him as President during the past twelve months and his reappointment to the office for a second year. In Dr. Carpenter, he said, they had one of the very few men who could be considered adequate to the times, a distinguished scholar of world-wide reputation who had a faith in the future which only a great knowledge of the past could give.

In seconding, the REV. V. D. DAVIS warmly endorsed all that Mr. Montgomery had said, and alluded to the fact that Dr. Carpenter belonged to a family whose name was honoured in their history for devotion to the welfare of mankind. They knew how completely Dr. Carpenter gave himself with absolute simplicity and self-devotion to the service of others, not sparing himself, and they were thankful that he would be the strengthener of their faith through the awful struggle in which they were engaged during the coming year.

DR. CARPENTER in his reply said that he hoped he would be able to visit many places during the next twelve months which he had not been able to visit during the past year, and whatever he could do for the Association he would endeavour to do with cheerfulness and diligence.

A vote of thanks to the Council, Officers, and Committee for their services during the past year, and their reappointment for the ensuing year was moved by the President, seconded by the Rev. J. C. Ballantyne, and passed. The one note of regret was struck in the announcement that the Rev. C. J. Street had been compelled for reasons of health and the pressing claims of other duties to resign from the Executive.

MR. PRESTON moved a vote of thanks and condolence with Mr. Howard Chatfeild Clarke in his illness, expressing the hope that he would soon be restored to health, which Dr. Carpenter seconded; and Mr. Bowie was requested to send a message to that effect.

Two more resolutions, one extending the sincere thanks of the Association to the local treasurers for their efforts in obtaining subscriptions, and to the congregations for the collections made on behalf of the missionary work of the Association; the other warmly welcoming the Revs. Kenneth Dunbar, J. H. Ewbank, H. C. Horsley, and Albert Whitford, who have entered upon their duties in our religious community since the last Annual Meeting, were moved by the President and carried. The Rev. H. C. Horsley (Acton) replied to the latter.

A sixth resolution, expressing the thanks of the members of the Association to the Rev. W. H. Drummond, the preacher of the Anniversary Sermon, to the congregation at Essex Church, and to friends in London who have extended hospitality to delegates and ministers, was also submitted by the Chairman and carried unanimously. Mr. Drummond in reply said he had been over to France eight times in the last two years and he had seen the war, not only in some of its most terrible forms, but also in its most human and kindly aspect as well. In spite of what had been said about our losses, a great many of the men in the army would come home again, and there was going to be a new spirit among them. It was quite extraordinary how the old divisions had crumbled—they had been crumbling for a long time, but now they had gone with a crash, and the dividing lines between men of different ways of thought had become very thin in France, if not in England. Those who were doing religious work over there did not want to come back to a country in which those divisions were maintained. For himself, he had learned that many of the differences which grow stronger in argument melt away in the sunshine of human fellowship and goodwill.

The last resolution was submitted by the Rev. W. G. Tarrant and carried. It was explained by the Chairman that Lieut.-Col. C. S. Bullock, who was to have responded, was prevented from attending the meeting by Government work, and would probably take another opportunity of speaking to the members. The resolution was as follows: "That this Meeting, gratefully recognising the invaluable support rendered to the cause

of freedom and right by the constant and ever-deepening sympathy of American Unitarians since the beginning of the war, warmly appreciates the message of fraternal reassurance and goodwill sent by Dr. Eliot, President of the American Unitarian Association, on the occasion of the entry of the United States into the war on the side of the Allies; cordially endorses the greetings and aspirations expressed by Dr. Carpenter, President of the British and Foreign Unitarian Association, in his reply; and profoundly hopes that the combined efforts of the Allies may speedily bring about a just and lasting peace throughout the world."

Mr. Tarrant said he moved this resolution with some trepidation, not because there would inevitably be differences of opinion in regard to some part of the wording—though he felt sure that nobody present would doubt the sincerity of those with whom any one person might not be in agreement—but because there was something so inexpressibly precious, so valuable beyond all estimate, in the fact that it conveyed, that no words of his were adequate to express it. He referred to the deepened sympathy and affection of their American brethren which had come out of this terrible experience, and which—although they had been aware of it before—had not been able to vent itself previously with quite so much warmth of feeling. He recapitulated the various communications which had taken place between the British and American Unitarian Associations since the outbreak of war up to the time when the United States joined the Allies, and quoted the last paragraph from the Introduction to the Report by Dr. Carpenter, which speaks of their entering into the war as "a prophetic act, a splendid vindication of the great truth of the brotherhood of man."

LIVERPOOL DOMESTIC MISSION.

The Eightieth Annual Meeting took place on Tuesday, May 22, the President, Mr. H. R. Rathbone, C.C., J.P., in the chair, and was well attended by subscribers and supporters, among those present being Councillors Lawrence D. Holt, E. Haigh, F. C. Bowring, J.P., Sydney Jones, J.P., W. Bowring Stoddart, J.P., Mrs. Rathbone, Mrs. Mulleneux, Mrs. Steele, Mr. and Mrs. Jos. Coventry, Mr. and Mrs. F. Robinson, Miss Florence Melly, and the Revs. Collins Odgers, F. K. Freeston, Dr. Mellor, and J. L. Haigh. The reports of the Committee and the Treasurer's Statement of Accounts were read by Mr. Harold Armstrong (Hon. Secretary) and Mr. Lawrence D. Holt (Hon. Treasurer). The President, in moving their adoption, said they were all very satisfactory, especially those of the Missionaries, whose labours during the last two years had been very hard. He drew attention to the fact that some 150 of the elder scholars and workers had volunteered for active service, and to the great depletion thus caused in the staff of voluntary helpers, and expressed his deep satisfaction that owing to the increased efforts of those who remained all the activities of the Mission had been maintained and one more added. On behalf of the subscribers he offered their hearty thanks and congratulations to the workers, and hoped they would be able to carry on the work with equal success during the coming year. Unfortunately, they had again to deplore the loss of several supporters and among them one whom it had been a privilege to have seen and known, a man of such great character as Sir William Bowring. He had left behind him a noble example of generosity and public service; he had the means and used them in a most wise and helpful manner, in relieving distress and supporting every movement for the welfare of his poorer fellow-citizens, and was always the champion of every unpopular cause for the advancement of justice, freedom, and mercy. Mr. E. Haigh, in seconding, said that as an old Mission boy he felt it one of the proudest moments of his life when he became a member of the Committee and was asked to speak that night. He felt it a privilege and pleasure to do what he could for the Mission which had done so much for him.

The Rev. F. K. Freeston moved a resolution of confidence and sympathy with the Missionaries and thanks and congratulations to the workers, and said as Secretary of the London Missions he deeply felt their indebtedness to those who did the work all the year through and under such special difficulties at the present time. There was a danger of making too great a distinction between a church and a mission, between rich and poor, and not to feel the common humanity which binds us all together. It was really only a difference of administration in the functions of a minister and a missionary, although a definite meaning was attached to the latter when Dr. Tuckerman took religion into the homes of the people. But whatever criterion we might take he would resent anything that put a mission in any subordinate position to a church. The first and last work of the Domestic Missionary was the personal appeal, so eminently exemplified in the labours of John Johns, the first minister to the poor in Liverpool. He concluded by congratulating the Missionaries on their work and in having such a splendid list of supporters. Mr. W. Bowring Stoddart seconded. The Revs. T. Lloyd Jones and Jos. Anderton in responding thanked the Committee and subscribers for their unfailing kindness—their actions always preceded their words. Mr. Richard Robinson proposed, and Miss Florence Melly seconded, the election of the Committee. The meeting closed with cordial thanks to the President, moved by the Rev. Collins Odgers and seconded by Mr. A. Chaplin.

NATIONAL UNITARIAN LAY PREACHERS' UNION.

It has become an established custom for the Lay Preachers to be first in the field in Whitweek, though they have to sacrifice some of the leisure of a Bank Holiday in order to do so. An earnest band of men and women gathered in the Council Room at Essex Hall on Monday evening. There were many gaps this year as the various local Unions had found it impossible to send delegates, but greetings were received from all of them. After tea a religious service was held conducted by the Rev. T. P. Spedding. The preacher was Mr. E. R. Fyson. His sermon, based on the text "Say to the children of Israel that they go forward," was a call to optimism and faith in view of the fresh needs and opportunities of the time in which we live. Subsequently Mr. H. G. Chancellor, M.P., presided over the annual meeting for business, the officers and committee being re-elected. The annual report, which was read by Miss Francis, was in the following terms:—

Although the year has been a trying one for the Local Unions owing to depletion of numbers, it has been marked by exceptional loyalty and devotion to duty on the part of those left behind. Local meetings for mutual encouragement and help have, in some cases, had to be entirely suspended; in others, seriously curtailed. This is to be deplored since a renewal of the spirit is essential to continued effort by individual workers. We hope that this state of things is only temporary, and that in happier times of peace the meetings for worship, for fellowship and enlightenment will be resumed with an even deeper appreciation of their value than before the war. But, if the members have themselves suffered they have not let the churches suffer. There is only one record of a call left unanswered. Every local Union can show a gratifying record of services taken, greatly in excess of the usual number. In several churches the work has been entirely carried on by laymen, and much unrecorded institutional work has only been possible through their labour of love. Owing to the demands of the times and the difficulty of travelling, your Committee has not met frequently, but with quiet persistent effort they have managed to "carry on," either through the post or by members' visits to special localities. Particular mention must be made of a generous gift of books by Mrs. Bartram, which enabled the Union to make a grant of several volumes to each of six local Lay Preachers Unions, for which letters of appreciation and thanks were duly received. The Central Postal Mission has also presented the Union with twenty-five volumes from the late Mrs. Reid's library which will be allocated in the immediate future. The best thanks of the Union have been conveyed both to Mrs. Bartram and the Committee of the Central Postal Mission. The volumes will form a nucleus for, or an addition to, the Local Lay Preachers' Libraries. The Union has been in touch with the British Women's League, whose branch of work is heartily commended to members of the National Lay Preachers' Union. Sermons from members have been received for criticism and advice, and an extension of this work is desirable. Finally, it is extremely encouraging to find local Unions coming into line with the recommendations of the National Union, especially in regard to the payment of Lay Preachers' fees. The work of the National Union is quiet, steady, persistent: it is *not ostentatious*, it *is* permeating. We go forward with hopeful hearts and renewed zeal for the Cause of Truth, Love and Liberty.

WE commend to the generous help of our readers the following appeal which has reached us from Captain Ronald Bartram: "I am at present in charge of a Corps Laundry in a village in which there is no place to which the men can go to read or write. I am, therefore, proposing to start a recreation room, but what I am in want of most is magazines and books with which to start a library. I am writing you, therefore, to ask you if you would put an appeal in your paper for some of these for this purpose. I can assure you that they will be greatly appreciated by the men, and if occasional parcels can be sent from time to time, I shall be most grateful. Parcels should be addressed, Officer in Charge, XV. Corps Laundry, A.P.O. S. 45, B.E.F."

NEWS OF THE CHURCHES.

Horsham: the late Mr. J. B. Price.—By the death of Mr. Price, which took place on Monday, May 14, at his residence, 12, Worthing Road, the Free Christian congregation at Horsham has lost its oldest member, and the community to which he belonged a remarkable and striking personality. Born at Portsmouth in 1826, among his early memories was the landing of Don Carlos at that port, and of his disappointment at being unable to procure a Spanish-English dictionary at the stationer's shop of which Mr Price's father was proprietor A few years ago he was delighted to discover, through an article in *The Fortnightly Review*, that the George Meredith who was a close neighbour and at whose house he, with his sister and brother, visited, was the novelist whose fame has spread through the English-speaking world, and it was a keen pleasure to him that he was able to supply the writer of that memoir with particulars which supplemented the somewhat scanty information available regarding that author's early life. Another celebrity with whom his associations were intimate was the good old man John Pounds, to whom many of the Portsmouth poor owed their scanty education and their first lessons in virtue. Mr. Price's aunt, Ruth Jeffery, helped to provide the old cobbler with books, and encouraged him to bring his bairns to the High Street Chapel, and, after he died, Mr. Price, senior, wrote the little pamphlet, which his son always maintained was the most authentic record of his life. He was in business at Horsham, in partnership with Mr. Agate, as draper in the Carfax. He was appointed secretary of the Worthing Road Chapel, and filled that office for about three years, emigrating to Australia in 1864. Here he became deeply interested in the Temperance movement, joining the Good Templars, and later was appointed Grand Worthy Secretary to the lodges of New South Wales. An illuminated address, presented to him in 1903, speaks of his great services to the Order, and calls him "our veteran brother." He was also for many years President of the Unitarian Church in Sydney. About fourteen years ago he returned to England, and, settling near Hackney, joined the New Gravel Pit Church there. Some three years later he came to Horsham, where he spent the evening of his long life. In 1916 he was greatly gratified by receiving a congratulatory address on attaining his ninetieth birthday, signed by fifty members and friends of the Free Christian Church, Horsham. He entered his ninety-second year in full possession of all the faculties of his mind, and considered himself rich in the possession of many friends, and the love of little children, in whom he always took the greatest interest. His failing eyesight was the less a deprivation through the kindness of one friend, who nightly read him the news of the day, and discussed with him the political situation. The funeral service was conducted by the Rev. N. J. Hawthorn Jones, who, in an appreciative address, spoke of the many qualities of heart and head which had won the regard of a wide circle of friends, of the strong religious feeling and fine optimism which had characterised the late Mr. James Brent Price, and of the services he had rendered to the church to which he belonged, especially in regard to the renovation of the organ.

Manchester.—The Annual Whitsuntide Festival in connection with the Sunday schools of the Manchester district was held on Sunday, May 27, in Cross Street Chapel. The schools of the district were well represented. The ground floor of the chapel was reserved for teachers and scholars, and it was packed by happy children, to whom Whit Sunday means a day of happiness, and a day to be remembered. The galleries of the old chapel were filled to overflowing with adults The preacher was the Rev. Herbert Barnes, of Oldham Road. Mr. Oliver Heys was at the organ and Mr. S. H. Whittaker conducted the singing.

Liverpool.—At meetings of the congregation of Hope Street Church specially called for the purpose, after both morning and evening services on Whit Sunday, the following resolution was carried, in the morning *nem. con.*, and in the evening unanimously. The resolution was moved at both meetings by the Rev. Dr. Mellor; it was seconded in the morning by Mr. R. H. Armstrong, and in the evening by Mr. Joseph Lucas, of the Liverpool City Council. At both meetings the attendance was large and representative: "That, in view of the urgent need now existing for the utmost economy in conserving the resources of the nation, and in view also of the admitted dangers connected with the drink traffic at present, and certain to arise during the period of demobilisation, this congregation earnestly appeals to the Government to take steps immediately to prohibit, during the continuance of the war and for some time thereafter, the *sale and the manufacture* of alcoholic liquors."

Liverpool: Ullet Road Church.—A farewell letter to the congregation from the Rev. J. C. Odgers, who terminates his ministry at the end of the month, appears in the Ullet Road Church Calendar for June. Towards the end of the letter, Mr. Odgers says: "I cannot conclude my duties as your Senior Minister without acknowledging once more my warm appreciation of the great kindness that has been shown to myself and my wife on so many occasions during our life in Liverpool. As I said in my letter of December last, it is not possible to suppress regret that I have not been able to accomplish more than I have done for the Church and its permanent welfare. I suppose no man ends his public career without a similar feeling of non-fulfilment of what he had hoped to achieve. If I can bring to my aid any consoling thought it is this, that a minister can only do what he believes to be faithful service in his own way and according to his own ability, and trust that God may bless his efforts, if not now, then in the after-time. With the closing of this chapter of my life, I feel how strong and sacred are the ties of regard and affection which have bound us all together, and the remembrance of these will help to cheer me in the years that may yet remain."—The Rev. Harmon Tayler, the assistant minister, will soon be obliged to give up the Superintendentship of the Sunday School. He is, at present, giving his services as house-surgeon at the Children's Infirmary, and it is possible that more important work may be assigned to him shortly by the Government. He will be greatly missed, especially by the teachers and members of the Adult class, with whom he has been very closely connected.

Leytonstone.—Those who attend the services held in this district by the London District Unitarian Society have for sometime been experiencing a growing self-consciousness as a body of religious believers with a unity of aim and purpose. The war has delayed their progress somewhat, but the spirit of harmony and aspiration has, nevertheless, been increasingly manifest. After the evening service last Sunday a conference was held under the guidance of the District Minister, the Rev. J. Arthur Pearson, when a unanimous desire was expressed that the congregation be formed into a definite self-governing church. On Saturday last a small party of sixteen indulged in a congregational ramble at Loughton, and the event proved exceedingly enjoyable. The Leytonstone friends are looking forward to seeing many Unitarians from other churches in London district at the conference to be held next Saturday (June 9) at their meeting place, Haydn House, 63, Fairlop Road, when after a service at 4 and tea at 5 o'clock, "The Religious Needs of the People" will be discussed at 6, under the presidency of Mr. H. G. Chancellor, M.P.

Portsmouth: the late Mr. E. J. Cooper.—With deep regret the Committee of the John Pounds Home, Southsea, announce the death of their hon. treasurer, Mr. E. J. Cooper, who for nearly twenty years has faithfully and unselfishly given his services to the Home. For some months his health had been failing and he continued his work with difficulty. In March he took a severe chill which later developed into pneumonia, and he gradually sank, passing away on May 14. A Unitarian of life-long standing, for many years he and his family were regular attendants at the High Street Chapel, Portsmouth, of which he was the treasurer and a willing helper in all its activities. In 1907 he left Portsmouth for a house in the country, when the distance prevented his attendance on Sundays and obliged him to give up his active work, but he retained his interest to the end. To the John Pounds Home his loss seems irreparable, for his help and sympathy were always to be relied upon. However tired and overworked he was, he was ready so long as he was able to come to the Home and give his help and encouragement. His work was very quietly and simply done, but well, indeed his whole life may be summed up in the word thorough. The foundation of his character was absolute sincerity, and his life was one of Christian charity, "seeking not his own but others good." He will be truly missed and mourned and the deepest sympathy goes out to his wife and family.

Pudsey.—A pretty pageant took place on Wednesday, May 23, at the Unitarian Sunday school, when the May Queen was crowned, and a Parliament of Flowers was held, accompanied by appropriate songs and dances, and concluding with a fairy play. The performance was well attended, and reflected much credit upon those who had trained the children, and upon the minister, the Rev. R. Newell, who superintended it. The proceeds will materially help the church funds. The Rev. J. Lord, formerly minister of the church, has left the Unitarian body and has been received into the Church of England. He is to receive holy orders as a deacon in the Diocese of Ripon on Trinity Sunday next. His first curacy will be at the Parish Church of Barnoldswick.

Stockton-on-Tees.—The 229th Anniversary of the Unitarian Church was celebrated on May 20, when the services were conducted by the Rev. A. Scruton. A Conversazione was held on the following evening. The Chair was taken by Mr. W. J. Watson, J.P., and the Revs. W. H. Lambelle and J. B. Robinson, of Barnard Castle, gave short and encouraging addresses. Mr. Scruton also spoke with confident courage of the work that is being done in Stockton in the spreading of the liberal faith. Mr. Scruton is devoting three days a week to National Service by doing hard manual labour upon a farm. His son, Pte. Douglas Scruton of the Black Watch, has now sufficiently recovered from his wound to be sent back to active service.

Yorkshire Sunday School Union.—The annual meeting of the Yorkshire Unitarian Sunday School Union was held on Saturday, May 19, at Chapel Lane Chapel, Bradford. There were seventy people present, and the proceedings were marked by deep interest in the welfare of the Sunday schools. Among the new-comers were the Rev. Richard Newell, who has recently settled at Pudsey, and the Rev. J. W. Maw, the newly appointed minister at Dewsbury. The hon. secretary, the Rev. Frank Coleman, is to be congratulated upon the excellent results which his earnest efforts have produced, especially in regard to the satisfactory financial position. Mr. Fred. Clayton, in referring to the good work of the officials, spoke of the valuable services of Dr. S. F. Dufton, H.M.I., the retiring president, whose genial and kindly guidance during the past two years have been so much appreciated. The Rev. Thomas Paxton has been elected president in his place. Mrs. Brownlow, and the Revs. R. A. Dickson and R. Newell also spoke. A hearty welcome was given by the Rev. A. Cobden-Smith (Holbeck, Leeds) to the Rev. A. W. Fox, President of the Sunday School Association, and the Rev. Charles Biggins, representative of the Manchester District Sunday School Association. The business proceedings were followed by an afternoon service, at which the Rev. T. M. Falconer, of Hull, preached. The sermon, which dealt with the Sunday school as a living part of the Church, was extremely helpful and encouraging. After tea, which was kindly provided by the Chapel Lane friends, an evening meeting was held under the presidency of the Rev. Thomas Paxton, when the speakers were the Rev. A. W. Fox, who gave a most practical and stimulating address; the Rev. Charles Biggin, the Rev. T. M. Falconer, and Dr. S. F. Dufton. All the speakers gave helpful advice to the teachers, and Mr. Falconer, in particular, struck the right note in enumerating the principles which should guide them in facing the changes which would arise out of the war. Problems concerning education, democracy, industry, and the life of the soul were now pressing upon us all, and three principles were to be specially noted: (1) the importance of personality; (2) the ideal of the family with its Christian principles of brotherhood; (3) serving as the ruling motive, in the spirit of the Master's saying, "I am among you as one that serveth." Mr. Biggins, in his speech, paid a tribute to the old and tried methods of the Sunday school, and Dr. Dufton gave it as his view that the Sunday school should provide during the week a counter attraction for the children to the life of the street. Good use might be made of their rooms, he thought, if "play-centres" could be organised in connection with their Sunday schools.

THE THIRD ANNIVERSARY OF THE DECLARATION OF WAR.

To the Editor of THE INQUIRER.

SIR,—Will you kindly allow me to say in reply to Mr. Ballantyne's interesting and valuable suggestion that the Committee of the National Conference at its meeting this week decided to recommend our Churches to hold a Commemoration Service on Sunday, August 5. The Committee quite recognised that Bank Holiday Sunday is, perhaps, the most inconvenient in the year for securing united effort. But this inconvenience, it was felt, is counterbalanced by the considerations named by Mr. Ballantyne. A Form of Service is being prepared, and we cordially commend the proposal to the favourable consideration of ministers and congregations.—Yours, &c. JAMES HARWOOD.

May 31, 1917.

SWANWICK SUMMER SCHOOL.

THE proposed United Summer School of Social Service Unions at Swanwick, announced for June 23—July 2, 1917, has been abandoned in view of increased expenses and other difficulties connected with the war.

NOTES AND JOTTINGS.

NO LIQUOR FOR AMERICAN SOLDIERS.

The United States Senate has adopted a prohibition amendment to the Conscription Bill, by 57 to 30, after a spirited debate. The amendment provides for the absolute prohibition of liquor from soldiers, both in selling and giving, inflicting penalties for violation. In the Canadian House of Commons Mr. Rodolphe Lemieux, a former Postmaster-General, has protested vigorously against the institution of "wet" canteens in the Canadian training camps in England. He read a letter from Capt. Beaufort, a Canadian officer, describing the demoralising influence of the drink traffic. Mr. Lemieux demanded that steps be taken by the British or Canadian Government to prohibit altogether the sale of intoxicating drinks in the camps.

POETRY IN WAR-TIME.

Mr. Ronald Ross has written a letter to the press asking the privilege, accorded to past presidents of the Poetry Society, of addressing an open letter on behalf of the Poetry Society to remind all lovers of poetry of its existence and development. "The Society is not," he says, "a poets' club, but rather a fellowship of lovers of this supreme art, who frequently congregate in order to hear readings of the greatest classical or modern works. In this time of tragedy, when the souls of all men are moved to their depths, poetry comes again into its place as the most perfect possible utterance of humanity and the maker of monuments of and for the human spirit. In these days, also, when science and education are being urged forward with the whole energy of the nation, poetry, which contains science, education, and almost every other worthy thing, should not be forgotten. Poetry is the shrine of beauty, the altar-flame of the heart, and the religion of the intellect, and we hope that all those who love it will join us, not only for their own pleasure, but in order to help our nation to consider, appraise, and honour the greatest of the arts." The office of the Society is at 16 Featherstone Buildings, Holborn, W.C. 1.

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24. Rev. ALFRED HALL, M.A., of Newcastle-on-Tyne.

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The ANNUAL MEETING will be held at MANCHESTER on WEDNESDAY, JUNE 13, 1917. Religious Service in Cross Street Chapel at 11 A.M. Preacher: Rev. N. Anderton, B.A., of Monton. Supporter: Rev. E. D. Priestley Evans of Bury. Business Meeting in the Memorial Hall, Albert Square, at 2 P.M., the President, Geo. G. Armstrong, Esq., in the Chair. An Address will be given by P. M. Oliver, Esq. There will be no Evening Meeting. Friends are requested to make their own arrangements for Luncheon and Tea.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to *The Publisher*, 13 Bream's Buildings, E.C.4, not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted unless instructions are received to the contrary by Thursday midday.

SUNDAY, June 10.

LONDON.

Acton, Creffield Road, 11.15 and 7, Rev. H. C. HORSLEY, M.A.

Bermondsey, Fort Road, 6.30, Mr. JOHN BEGG.

Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. W. J. PIGGOTT.

Brixton, Unitarian Christian Church, Effra Road, 11, Rev. F. HANKINSON; 7, Rev. DAVID DAVIS.

Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.

Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. D. BASIL MARTIN, M.A.

Forest Gate, Upton Lane, 11, Mr. J. H. SMITH; 6.30, Mr. FRANK G. FINCHAM.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. B. LISTER, M.A.

Hampstead, Rosslyn Hill Chapel, 11 and 6.30, Rev. HENRY GOW, B.A.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.

Ilford, High Road, 11 and 6.30, Rev. A. H. BIGGS, M.A., LL.M.

Islington, Unity Church, Upper Street, 11, Rev. J. VINT LAUGHLAND; 7, Mr. J. HARVEY LEWIS.

Kentish Town, Clarence Road, N.W. No Morning Service; 6.30, Rev. F. HANKINSON.

Kilburn, Quex Road, 11 and 6.30, Rev. J. ARTHUR PEARSON.

Leytonstone, Haydn House, 63 Fairlop Road, 6.30, Mr. J. KINSMAN.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.

Peckham, Avondale Road, 11 and 6.30, Rev. R. T. HERFORD, B.A.

South Norwood, League House, 141 Portland Road, 7, Rev. J. H. SMITH.

Stoke Newington Green, 11.15 and 7, Dr. LIONEL TAYLER.

Stratford Unitarian Church, 11, Mr. FRANK G. FINCHAM; 6.30.

University Hall, Gordon Square, W.C., 11.15, Rev. KENNETH HERBERT BOND.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.

West Hampstead, All Souls, Weech Road, Finchley Road, 11.15 and 6.30, Rev. EDGAR DAPLYN.

Wood Green, Unity Church, 11 and 6.30, Rev. G. COVERDALE SHARPE.

Woolwich, Lecture Hall (Co-operative Stores), Herbert Road, Plumstead, 6.30, Rev. D. DELTA EVANS.

ABERYSTWYTH, New Street Meeting House, 11. Supply.

BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.

BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 3.30, Rev. J. M. LLOYD THOMAS.

BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE CLARE.

BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIGHTON, Free Christian Church, New Road, 11 and 6.30.

BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. W. H. DRUMMOND.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. J. EVANS.

CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.

DEAN ROW, 10.45, Rev. E. A. VOYSEY, M.A.

DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER, B.A.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.

EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.

GEE CROSS, Hyde Chapel, 11 and 6.30.

HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. E. LOCKETT.

HINDLEY, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. R. F. RATTRAY, M.A., Ph.D.

HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. JONES.

HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. R. A. DICKSON.

LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. D. PRIESTLEY EVANS (Sunday School Anniversary Services.)

LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. F. K. FREESTON.

LIVERPOOL, Bootle Free Church, 11, Mr. GEO. CLARKE; 6.30, Rev. J. C. HIRST.

LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. MELLOR.

LIVERPOOL, Ullet Road, Sefton Park, 11, Rev. J. C. ODGERS, B.A.; 6.30, Rev. H. TAYLOR.

MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.

MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. D. WALMSLEY.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.

MANCHESTER, Sale, 11 and 6.30, Rev. W. S. MCLAUCHLAN, M.A.

NANTWICH, Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. PARK DAVIES, B.A., B.D.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.

NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.

OXFORD, Manchester College, 11.30, Rev. CHARLES HARGROVE, D.Litt.

PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.

PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.

SHEFFIELD UPPER CHAPEL, 11, Rev. J. W. LEE; 6.30, Rev. J. S. MATHERS, B.A.

SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.

SOUTHAMPTON, Church of the Saviour, London Road, 6.30, Rev. VICTOR MOODY.

SOUTHEND, Darnley Road Church, 11.

SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, B.A.

TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. JOSEPH WORTHINGTON, B.A.

TUNBRIDGE WELLS, Free Christian Church, Dudley Road Institute (side entrance), 11.15 and 6.30, Mr. T. L. DRURY.

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. ERNEST PARRY.

WARWICK, High Street Chapel, 11.15 and 6.30, Rev. GARDNER PRESTON.

WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30.

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Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

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Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.

Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

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First Unitarian Church, corner of Fernwood Road and Fisgard Street, 11.

WINNIPEG, CANADA.

All Souls Church, 7, Rev. HORACE WESTWOOD D.D. Sunday School, 3.

DEATHS.

MILNER.—On the 2nd inst., at Branksome, Timperley, Cheshire, Councillor Jonathan Milner of Wortley, Camp Street, Broughton, aged 70.

SINCLAIR.—May 28, killed in France, George Stanley Sinclair, Second Lieutenant, Royal Irish Rifles, aged 20, second son of the late Samuel Sinclair and grandson of the late Herbert Darbishire, both of Belfast.

TITFORD.—On June 6, at 9 Canonbury Park North, Caroline Titford (*née* Spiller) widow of Sydney Titford, aged 75. Service at Unity Church, Upper Street, Islington, on Saturday, June 9, at 2.30 p.m. Interment at Abney Park Cemetery.

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The Inquirer.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** *All letters and manuscripts for the Editor should be sent to 23 Cannon Place, Hampstead, N.W.3. They must reach the Editor not later than Wednesday evening for publication the same week.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

IT is with extreme regret that we have to announce a further reduction in the size of THE INQUIRER. After the present issue we shall be able only to print eight pages weekly. The reasons for this step are obvious. The growing scarcity of paper and the large advances in wages and the price of material leave us no choice. We believe that with a revision of type and a zealous practice of the art of brevity the sacrifice will not really be so great as it appears at first sight. But we are aware that we shall not be able to satisfy all the demands which are made upon our space, and we can only throw ourselves upon the courtesy and goodwill of our readers to help us through the difficult months which lie ahead.

* * *

OUR readers can help us if they will recognise cheerfully that there must be some reduction in every department of the paper as a matter of patriotic duty. This applies specially to "Letters to the Editor" and reports of local news. On our side we hope to be fair to all the interests concerned. We do not want to cut anything off, but only to reduce it in quantity. Since the beginning of the war it has been our aim to conserve the religious traditions which have given interest and vitality to THE INQUIRER for seventy-five years. At the same time we have striven to keep faith strong and courage high in face of the duties and dangers of the hour, and to open up new channels of sympathy and beneficence for the help of those who are sorely stricken. The Belgian Hospital Fund is the best evidence that on the practical side our message has met with an eager response. Numerous letters of gratitude which have reached the editor show that in the direction of moral stimulus and religious help our effort has not been in vain. Whatever the difficulties we may have to meet, we intend to be loyal to this special opportunity and to labour in the same spirit for the cause of justice, freedom and humanity so long as the need exists.

* * *

IN connection with the annual meeting of the British and Foreign Unitarian Association last week a paragraph of a most misleading character appeared in several newspapers, and we cannot pass it by without a word of correction. Any one reading it would imagine that Mr. Arnold Lupton's speech gave rise to scenes of disorder and that he was put to silence by an intolerant majority. We are glad to see that Dr. Carpenter, as Chairman of the meeting, has written to *The Manchester Guardian*, which published the amazing headline 'Mr. Arnold Lupton Shouted Down,' to describe exactly what occurred. His quiet and dignified words are a crushing reply to this kind of sensationalism, which thrives on inaccuracy. We only regret that *The Manchester Guardian* did not give the same prominence to the correction as to the original statement. In a glaring case of this kind we think that some apology would also have been in place. Dr. Carpenter writes as follows :—"Although Mr. Lupton's views were no doubt distasteful to the meeting, he was listened to without one single word of interruption or even of disapproval. He was followed by a lady speaker to the same effect. It was only because he tried to speak a second time on the same motion, which was a breach of the rules of the meeting, and when he persisted in standing up to speak, although the chairman had risen to his feet, that the meeting by cries of 'Order' declined to hear him a second time. Unitarians have always upheld to the best of their ability the right of complete freedom of opinion and the largest possible liberty of its expression, however contrary to the opinion of the majority."

* * *

A SMALL book came quietly into the world last week and appeared on the bookstall at Essex Hall. We refer to 'Out of the Heart of the Storm and other Sermons,' by the Rev. Henry Gow. It contains the fine flower of Mr. Gow's teaching at Hampstead and Oxford, since the beginning of the war, and will be heartily and gratefully welcomed by his friends, and especially by those of them who have shared with him the sorrows and anxieties of this time. But we hope that many others will find here just what they need to give them calmness and strength. As they read these pages and allow themselves to be guided in their own meditations by the light which they throw upon the problems of life and duty, they will feel behind the words the kindling influence of a man who has himself lived in the heart of the storm and is very sure of God. "There is the mystery of God," he says, "above the battlefield and in the hospital and in the sorrowing home. He is with us through all the changes and the anxieties and pain. In him is our peace." These words may be taken as the keynote of the volume.

RELIGION AND THE NATION.

By The Master of Balliol.

Being unable to come to the Conference, I am asked to send a short message. I should like to mention three experiences which I have recently had. (1) In one great industrial city I was told by one of the leading men there—and a thoroughly competent judge—that he was certain the rank and file of the different religious bodies in the city have been so disturbed by the war out of the comparative apathy into which they had been drifting, that there was an opportunity for a really great movement of religious union, only that he despaired of any one body having either the insight or the spirit to attempt the effect. (2) In another great industrial centre, I found one of the leading working-men assuring me that the most thoughtful opinion of his class agreed with him in saying: "I am not a Christian." He was well known himself through the district as a man of extraordinary public spirit and self-sacrifice, and his whole spare time was given to the wise and kindly helping of others; but his line of argument was: "I am not a Christian, because those who take the lead in calling themselves Christians are often those with whose conduct I most profoundly disagree." In the same way, and often from men of the same class, I have been met by the question: "Has not Christianity failed, because it has not cured social evils, or stopped this war?" I submit that the proper answer to this question is, that what has failed is our dilution of Christianity and our disconnection of it from our daily conduct; in fact, the division of life into water-tight compartments, business and religion, weekdays and Sundays. (3) In the third place, in the centre of one of our greatest industries, a manufacturer whom the others had put forward as their spokesman said to me afterwards: "Why does no one make an appeal to business men to return to the State for the good of the community every penny of profit they have made out of the war, on the ground that it is the price of blood?" I was much astonished at this coming from such a source, and said I was afraid that not many would agree with him; he assured me on his own personal knowledge that this was not the case. This leads to a question: Can we hope that the same spirit shall ever be found influencing on a large scale the business and commercial world? Can Christianity recapture this sphere? I am not now asking if business men, after making a fortune by business methods, can be induced to devote some of that fortune to public objects. That is already the defect in English life; its division into water-tight compartments, business and charity, weekday and Sunday; a division which is so universal, and so complacently accepted, that it explains why the rest of the world talks of British "hypocrisy." No, I am asking a much bolder question: Whether business itself can be humanised and Christianised, whether industrial and commercial activities themselves can be conducted on human and Christian principles. If they cannot, if they are to go on getting more mechanical, more "business-like," more divorced from questions of right and wrong, then it is a bad outlook for our civilisation. In the struggle between man and machinery, if we do not humanise the working of the machine it will crush humanity. We have seen something of that already in our factory history, and can see it now in places in the United States of America. But, fortunately, both the writers on economics and the business men themselves are seeing the danger and are devising the way out. Here and there are business men who are determined to act as Christians, not only after business hours but during them, and throughout all their relation to their employees. And that wise economist, Prof. Smart, in his posthumous book, insists on the introduction of the moral element even into the action of the consumers, as well as into that of the producer. The very able financial writer, Mr. Hartley Withers, deliberately comes to the conclusion that poverty at one end of the social scale is directly due to waste at the other end; if the rich did not waste, there need be no poor. All this convergence of opinion is very hopeful.

Some say that industrial conditions will be harmonious, all classes having learned so much goodwill. But nothing leads to greater disaster than uninstructed goodwill; and we shall not get a permanent advance in religiousness, any more than in industrial harmony, without much clear thinking and wise planning, to use the occasion aright, and to make permanent gains out of it. One of the most brilliant of the many brilliant men who have fallen often declared in his letters that the spirit of the New Armies was the finest thing he had ever known: "I want everybody to learn soldiering, so that they may gain this spirit. All my life I have been occupied with social problems, and to solve these I believe that this spirit is indispensable." He meant the spirit which cheerfully gives up life itself for an ideal or for a comrade, the spirit of disciplined co-operation. This would, indeed, lead to the solution of our social problems, and this is religion in the truest sense. Hitherto, we have been too contented in England with religion as a purely individual thing, saving one's own soul. But Christianity, if it tells us anything, tells us to save ourselves by saving others; the tendency to relapse into our individualist religion will be one temptation at the close of this war. The world will not get better of itself at the close of the war. In many ways, indeed, the close of the war will itself bring problems of its own more formidable even than those of the war, problems in international relations, social and economic problems within the nation, problems of education and of religion, which will call for clear thinking and resolute action, as well as for goodwill. Indeed, mere goodwill unbacked by properly thought-out methods is a positive danger. It is a sort of social opiate, it leads men to say: "Oh! things will clear themselves up somehow." Would it be safe to let four millions of men replace themselves in industry *somehow?*

It is now that the nation should be making its high resolutions, now, when we are seeing all these splendid young lives being offered up for us every day so ungrudgingly; it is now that we should be pledging ourselves to see to it that these dead shall not have died in vain. For even victory will be in vain unless it leads not only to a better Europe for the nations to live in, but to a better England, too, for our children to live in. That day will dawn when we resolve as a nation to bring our religion into our national life, when we realise and act on the great truth that we are not individuals, but members of a community, when we apply that truth to the education of our children, the training of our citizens, the conditions of our industries. Then, indeed, Christianity will have entered upon its fulfilment, which must be to make society Christian, instead of having Christian individuals conducting their society on wholly non-Christian principles. As General Smuts has said: "We have been down to the depths, and it is from the depths that we must build up."

This Message from the Master of Balliol was read at the Public Meeting of the British and Foreign Unitarian Association on Wednesday, May 30, 1917.

Good Thoughts for Evil Times.

Oh! gently on thy suppliant's head,
Dread goddess, lay thy chast'ning hand!
Not in thy Gorgon terrors clad,
Not circled with the vengeful band
(As by the impious thou art seen)
With thund'ring voice and threat'ning mien,
With screaming Horror's fun'ral cry,
Despair, and fell Disease, and ghastly Poverty:
Thy form benign, oh goddess, wear,
Thy milder influence impart,
Thy philosophic train be there
To soften, not to wound, my heart.
The gen'rous spark extinct revive
Teach me to love, and to forgive,
Exact my own defects to scan,
What others are to feel, and know myself a Man.

Gray, 'Hymn to Adversity.'

If patriotism is often quite unconscious of its own grounds; if it does not reason on the virtues and liberties of the national heritage, or organise schemes for the future of the world; if its imagination kindles chiefly at the mere mention of the home name, or the sound of the native song; if the mere shape of the island on the map, and the free line of its shores, should look up at our foolish eye with unspeakable appeal; if the very hedgerows and dotted trees, the sedgy streams and modest hills, though no better than those of other lands, should rise into the memory as pictures of untold beauty;

this is but like the recall of the sacred features of the absent or the dead, not unique in loveliness themselves, but symbols to us of a treasure consecrated and infinite. MARTINEAU.

HAVE mercy upon us, O Lord, have mercy upon us; comfort the orphan, the needy, the afflicted, the stranger, the sorrowful, and the fallen; relieve the oppressed, gather together the dispersed, recall the captives, visit the sick, blot out the sins of the penitent; pour out on all Christian people the abundance of Thy help; grant soundness of mind and body to travellers and prisoners, and to all the faithful; wipe out our many offences, and of Thy great mercy grant to the departed eternal rest. AMEN.

THE CHURCH.

THE Church remains; in its essence, in each individual congregation, a company of faithful men and women, devoted to a life of true brotherhood, in Christ's spirit, bent on the service of the Kingdom of God.

We want, above all things, reality and sincerity in religion; and we are thankful that in the spiritual freedom, which is our inheritance, and the principle of undogmatic open fellowship, on which our church is founded, we have an unobstructed way, and can give ourselves freely and gladly to be led in the way of truth and of progressive life; that our religion and our life may be, as they ought to be, one and the same thing, and we have not to profess or pretend anything that we do not honestly believe and intend.

Through the testing of this time of bitter trial, which to many sensitive hearts is a time of veritable agony, we are called to greater sincerity and earnestness of religious life. We hear so much of what our men have learnt amid the actual horrors of the war, face to face every day with the supreme issues of life and death—how the formal and external things of the divided churches fall away, and men get down to the fundamental things of human need, and the deep things of the spirit, love and loyalty and self-sacrifice, in which all are at one; and we are told that when they come back, and take up with us again the work of building up the life of this nation, they will be impatient of the old conventions and pretences and futile disputings over unessential things, and will demand of the churches more honest and effectual grappling with the real problems of human need and a firmer hold upon the things of the deeper life. We are warned to be ready and to make ourselves more worthy of that new companionship and the tasks to which we shall be called.

It will be well for us if we are moved, even from afar, by that spirit of heroism and self-sacrifice and steadfastness, which we recognise and honour in the men of our fighting forces, and are so brought to clearer vision and a fuller measure of devoted service. It rests with ourselves, through the grace of God, to make of our Church a living power for good, in however humble a place, to preserve and enrich its spirit of sincerity in worship, in brotherly fellowship, and earnest purpose in the service of the Kingdom of God.

V. D. D.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, *and all private information should be accompanied by the name and address of the senders.*

UNITARIANS AND THE WAR.

To the Editor of THE INQUIRER.

SIR,—May I venture to give expression to a few thoughts on the subject of Unitarians and the war? What is on my mind is the belief that our extreme pacifist friends are labouring under a false impression about the proper attitude of Unitarians towards the war. It seems to be implied that because Unitarians in the past have written on their banner "The Brotherhood of Man," therefore they are peculiarly guilty in taking part in the war. To begin with, as I construe it, the Unitarian movement has been distinguished by one outstanding feature, and that is its insistence upon all the virtues that centre round allegiance to the truth—integrity, veracity, justice, liberty. It is quite unnecessary to remind readers of THE INQUIRER of the significance of the lives of men such as the early Unitarian martyrs, and the founders of many of our churches, or to quote the watchwords of our leaders, to prove this. Following the Master, men of our faith have held that it is possible to learn the Will of God and that it is true life to do that Will, individually, civically, nationally. I believe the atmosphere is considerably cleared if we realise at the outset that this is the bedrock of our faith. It becomes at any rate more clear why some of us—not bloodthirsty men, or war-makers—because we believe it to be God's will for us, are supporting this fight in defence of the principles that were clearly stated by our leaders at the outset of the war. We are thinking and not unfeeling men; our eyes are not blind to the dark shadows thrown across our life to-day, the brutalising effect of the war on many men, the dangers of militarism, the tendency to forsake the highest aim, let alone the sickening horrors of death and devastation, and the wringing pain of loss in our homes and the homes of those we love. But before all things the Will of God must be done, and though to many people it seems blasphemy for us to associate that phrase with our part in the war, nevertheless humbly and with an intensified sense of the awe, the responsibility, and the majesty of life, we believe we are doing that Will in defence of the principles of national integrity, veracity, justice, and liberty, and in opposition to a people whose action was described by their Imperial Chancellor as "this wrong—I speak openly—which we are committing." And we believe it to be God's Will that we should continue this defence until Germany proclaims, with equal clearness: "This wrong which we have committed—we speak openly—we now desire, so far as in us lies, to undo."

In all this we hold no brief against brotherhood. The Brotherhood of Man is a fact; men are all sons of one Father. In this field of brotherhood we must build the kingdom of God. But how? And on what foundations? I think I am right in saying that as Unitarians we believe we must build on the basis of the virtues that are subsumed under the phrase "the truth"—integrity, veracity, justice, liberty. Our friends reply that the basis must be fellowship and love. But while love is the height and the goal, it cannot in its fulness come first in time. International fellowship is made possible by international justice: true love can be sustained only on a high plane of rectitude—"Here properly soul first meets with soul and society begins to be possible."

"Serene will be our days and bright, and happy will our natures be, when love is an unerring light"—but that time is not yet. As Unitarians we hold that the unerring light is the "star of truth"; that we must follow that light with perfect trust even when it appears to lead us away from the goal of fellowship for a time, knowing that we are thus following the beck of the spirit, the command of God who is Perfect Love, and who will lead us by His own way to the kingdom of Love. As surely as we try to build the kingdom in some other way, or achieve world-wide fellowship while the foundations are as yet only in the process of construction, just as surely will all our work go to pieces when some crucial test is applied.

Is it not amply evident that the world needs just this faith, preached with power and built into life, as it has been by our forebears, who were not given to mere disquisitions about love and peace, but strove to get down to bedrock and spent themselves in swinging some stones of justice, integrity, and liberty into their places in the social structure? They were called "cold" because of it, and we inherit the taunt; but as they marched high-breasted, so must we, and build where we know God needs the building. Those who are well-read in the history of our faith know how much love and warmth there has been in our men and women; it may not always have been spoken in words, but it was certainly poured out in great and spacious enterprise for the establishment of those principles of freedom and justice on which the Kingdom of Love will rest. And we to-day need not fear the taunt that we are unloving; rather keep our tears in our hearts, take our share in the hardships, call down God's blessing on our sons that they may be true to our faith and fight the good fight for truth, deepen our inflexible resolve to fight for God and our faith in the immortal life of all, whether enemies or friends, who have died in the strife. In the meantime it is entirely consistent on our part to give ourselves eagerly to acts of loving kindness wherever we may and can;

deny by our action the assertion that hate always begets hate, and show that in this instance hatred is met with large-hearted chivalry, ready to forgive as soon as the wrong is confessed and the fitting reparation made. Yours, &c.,

John C. Ballantyne.

Nottingham.
June 4, 1917.

DR. PRICE AND THE FREEDOM OF THE CITY OF LONDON.

To the Editor of The Inquirer.

Sir,—As your two correspondents in last issue differ, perhaps you may like to insert the following in the interest of historical accuracy.—Yours, &c.,

R. J. Jones.

At a Court of the Common Council, 14th March, 1776,

It was resolved :—

That the freedom of the City be presented in a gold box of the value of £50 to the Rev. Dr. Richard Price as a graceful testimony of the approbation of the Court for his late pamphlet, intituled 'Observations on the Nature of Civil Liberty, the Principles of Government and the Justice and Policy of the War with America.'

Dr. Price replied :—

Newington Green,
21st July, 1776.

Sir,—I am happy in the opportunity given me, by receiving from your hands the Freedom of the City of London, to repeat my thanks to the Lord Mayor, the Aldermen, and Common Council for the great honour they have done me. It is impossible I should not be deeply impressed by testimonies of their approbation so condescending and generous. May the City of London always flourish, and may the Kingdom be delivered from the dreadful danger with which it is threatened by the present Civil War.

I am, Sir, with great respect,
Your most obedient and humble servant,

Richard Price.

To Benjamin Hopkins, Esq.,
Chamberlain of the City of London.

The Rev. Gardner Preston writes: "My memory has played me false. I cannot find any proof for my statement that the late Dr. Alex. Maclaren was made a Freeman of the City of Manchester. Nor does there appear any evidence that Bishop Fraser was so honoured."

MEMORIAL NOTICE.

MISS HARRIET E. HIGGINSON.

As announced in our issue of last week, Miss Harriet E. Higginson died at her home, The Knoll, Ambleside, on May 29, after a long illness very bravely borne. We take the following notice from *The Westmorland Gazette* of June 2 :—

Miss Harriet Emily Higginson was the daughter of the late Alfred Higginson, M.R.C.S., of Liverpool, niece of the Rev. James Martineau, and a niece also of Miss Harriet Martineau, who built and came to reside at The Knoll in 1846, and there did much of the writing which has made her name famous. Miss Higginson was educated at Bedford College, London. Her home was in Liverpool till her father retired in 1878, and removed to Tulse Hill, London, where he died in 1884 ; she then went with her mother to Southport, and after her death in 1889, Miss Higginson spent five years with her brother, the Rev. Philip Higginson, who was minister at Monton Church, near Manchester. She and her brother inherited The Knoll through their mother, but before coming to Ambleside nineteen years ago, she went on a voyage to Australia and New Zealand to visit her cousins. She was deeply interested in public affairs and as strong in her opinions as her illustrious aunt, but withal made many true and earnest friendships. A great lover of nature, and particularly of botany, she was successful in inspiring others in the same direction. For years she used to send specimens of flowers to one of the schools for the poor in Liverpool. She was closely connected with the Home Reading Union and had a large class of young people who met as a reading circle periodically in her dining-room. She was particularly active till eight months ago, since when she has been a total invalid. The interment took place on Thursday at the Ancient Chapel of Toxteth, Liverpool, in the grave where her mother and her infant brother and sisters were laid to rest long ago. The Rev. T. Lloyd Jones conducted the service. We may add that Miss Higginson took great interest in the Summer Services conducted in the Old Chapel (Rydal Road, adjoining the Knoll), which had been purchased by her brother.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is registered by the London County Council, under the provisions of Section I. of the War Charities Act, 1916.

The objects of the Fund are: (1) *To aid the Belgian hospitals and convalescent depots in France, and the Belgian military doctors at the Front in Belgium ;* (2) *To maintain a Civil Hospice at Calais ;* (3) *To aid the Belgian School Colonies in France.*

125th List of Subscriptions.

	£	s.	d.
Already acknowledged	17,058	11	7
Miss Leigh Smith (eighth donation)	10	0	0
Mr. and Mrs. Alfred Wilson (tenth donation)	10	0	0
Miss Rathbone (fifth donation)	15	0	0
Mrs. D. Martineau (sixth donation)	10	0	0
Mrs. Wetherbee (second donation)	1	1	0
Mr. Herbert Roberts (second donation)	0	10	0
Miss E. A. Davis (fourth donation)	0	10	0
Mr. and Mrs. Lawrence Hall (monthly donation) ..	1	0	0
Miss E. M. Greg (third donation)	5	0	0
Mr. Thos. F. Ward (fifth donation)	2	2	0
Miss Dorothy Moggridge (fifth donation)	1	0	0
Miss Orr	1	0	0
X. (twenty-eighth donation)	1	0	0
Z. A. (nineteenth donation) ..	10	0	0
Miss Eleanor Garrett (third donation)	2	2	0
Miss Ruth Nettlefold (twelfth donation)	10	0	0
Mrs. Geo. Webb (eighth donation)	5	0	0
Mr. and Mrs. Chas. W. Chitty (thirty-fourth donation) ..	4	0	0
Mrs. Winser (twenty-ninth donation)	1	0	0
Miss Jane Badland (sixth donation)	2	0	0
Miss Caroline Badland (sixth donation)	2	0	0
H. J. (fifth donation)	1	0	0
Miss M. E. Dunn (third donation)	2	2	0
A Friend at Paignton (fourth donation)	0	5	0
Miss G. E. Ready (fifth donation)	1	0	0
Miss A. B. Stainer (second donation)	1	0	0
A. J. A., Deal (twenty-seventh donation)	0	5	0
The Misses E. and G. Coe (fourteenth donation) ..	2	0	0
Mrs. Helsby (ninth donation)	0	10	0
The Rev. and Mrs. T. Bowen Evans (nineteenth monthly donation)	1	0	0
J., Leicester (sixth donation)	1	0	0
Miss A. Fryer (eighth donation)	2	0	0
L. O. M. (fifteenth donation)	1	0	0
Mrs. Wm. Tangye (twentieth donation)	5	0	0
Mr. Geo. Banks (twenty-ninth donation)	1	0	0
Mr. E. Braithwaite (fifth donation)	0	10	0
	£17,172	8	7

Parcels have been received from : Mrs. William Tangye ; Unitarian Church Sewing Guild, Swansea (per Mrs. Simon Jones) ; Mr. E. Cook ; Mrs. Wm. Healey ; The Old Meeting Church, Birmingham (per Mrs. Lloyd Thomas) ; St. Helen's Unitarian Girls' Sewing Circle (per Mrs. Fryer) ; Miss Swaine ; The Misses Thomas ; Mrs. Lawrence ; Rosslyn Hill Sewing Society (per Mrs. Thomas Cobb) ; High Pavement War Relief Society (per Miss Guilford).

SPECIAL WANTS.

Helpless shirts in thin flannel or flannelette.
Pyjamas.
Shirts and socks.
Slippers, handkerchiefs, towels.
Games of all sorts, especially cards.
Layettes, on Belgian methods (patterns sent free).
Chemises for women and girls.
Treasure bags (10 by 12 in.), in coloured washing materials.

Mrs. Allen has a quantity of grey knitting wool to sell for the Fund. Price 4*s.* 6*d.* per lb. (carriage free).

The name and address of sender and list of contents should be enclosed in each parcel.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W. 3.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

PUBLIC MEETING.

THE Public Meeting was held at Essex Hall on Wednesday, May 30, at 7 o'clock, the President, Dr. Carpenter, in the chair. It was announced by the Chairman that the Master of Balliol, to his very great regret, was unable to be present, owing to an engagement in Oxford which he felt it his duty to keep, but he had sent to Dr. Carpenter an interesting message, which he proceeded to read to the meeting, and which will be found on another page. A letter had also been received from Miss Spurgeon, who is suffering from a recent bereavement and was not well enough to be present and deliver her address.

NEED OF A COMMON BASIS.

DR. CARPENTER, in introducing the subject which it had been proposed that they should consider that evening, namely, 'The Need and the Opportunity for the Reorganisation of the Religious Life of the Country,' said the war had brought all kinds of new difficulties while at the same time it had emphasised many old sores. They had been forced to realise the tremendous hold which the drink traffic had upon the people, terrible revelations had been made as to the extent of the social evil in our midst, they were becoming more and more conscious of the labour unrest throughout the country and the problems that were involved in the acquiring of large profits, and the view taken of this by those who had to endure the burden of high prices even if they had also benefited by increased wages. Abroad they were faced with a perfect orgy of political wickedness and cruelty on the part of their adversaries which had staggered imagination, and for many people had resulted in a complete loss of faith. Baffled by the immensity of the issues before them they were wondering what would come out of it all, and how they were to attempt the religious reconstruction of the country. They were thrown back, Dr. Carpenter said, upon the most naked elements of faith, upon the bedrock of their whole mental and moral constitution, upon those abiding realities of faith and trust which nothing that had occurred, nothing that ever could occur throughout this terrific struggle, could dislodge or even disturb. They had only to think of the permanencies that were all around them. The marvel of the order of nature remained unchanged, and they had just seen the magical beauty of spring rushing through the land. The stars still shone above the battlefield, and they were told how the nightingale sang amid the roar of cannon. When they turned to the inner life they found there how the springs of heroism and honour and self-sacrifice were welling up in many a man whom they had once thought degraded and brutal, and they knew that at the core of humanity there was something that transcended humanity, and linked them with the eternal action and being of God. Immense forces of good and evil had been released in their presence, and they had been made to see the chasm that lay between their ideals and their practice. Turning to the question of the reconstruction of the religious life of the country Dr. Carpenter said it was a gigantic task which it would take centuries to complete, and he could only suggest the first lines of common action. It was impossible to reorganise and combine without some starting-point upon which they were all agreed, and he himself was convinced that neither ecclesiastical dogma nor ecclesiastical polity provided that common basis. Certain movements of groups in the various religious communities towards unity were, however, taking place, as, for instance, between the great Methodist bodies, the two great Presbyterian Churches in Scotland, and the Evangelical Churches in this country. At Swanwick members of all denominations had been brought together to organise themselves for the study of the great social questions, and only a week ago he had attended the sub-committee of a new interdenominational council at Oxford which had been established in order to consider the rates of wages, the question of housing, temperance, public morality, &c., and the same kind of thing was happening in other towns. Here was reconstruction in progress already, because a common basis of thought and action had been found. Everything depended, however, on the temper with which we came out of the present war, and upon the moral effect which it had wrought on the life of the people. A flood of new problems was rushing upon us, and men were almost overwhelmed in a sea of uncertainties. They needed courage and trust, wide knowledge, searching insight, and a realisation of the interdependence of humanity. President Wilson had defined in the clearest terms the conditions upon which, in the future, the great aims of humanity must control the actions of the separate peoples. How this new ideal would express itself and what forms it would take in the future they could not yet see, but it was far more vivid and concrete, he thought, than the Christian Church itself. The Christian Church was, in truth, the biggest international organisation on the face of the earth, but at the same time it was so rent by internal divisions that they could not make it the starting-point for the realisation of the ideal of humanity. The time would not be long before a great option would be offered to them, for when peace was made they would have to ask themselves how they were going to treat the adversary with whom they had contended. That was the problem of the immediate future, and they could not organise religious life effectively if they started with the bitterness of concealed hatred, and tried to keep Germany outside the league of nations allied to promote the common aims of humanity.

VALUE OF ORGANISED RELIGION.

The REV. NEANDER ANDERTON of Monton said that organised religion, owing to the war, had experienced the greatest shock it had felt since the evolution theory was propounded. The shock given by the evolution theory was due to the fact that it traced the origin of man to a brute ancestry and associated him with Nature, "red in tooth and claw." Since that time man had himself gone back to those conditions, and they all felt deeply the shame attached to that fact. Organised religion, as the Chairman had reminded them, did not at the present time cover the whole of the religious life of the country, which embraced all the deepest, holiest, and purest impulses of men and women who never thought of entering a church at all. It *was* possible to have a religion unconnected with church or chapel; but this did not mean that non-church-going was to be exalted into a virtue. On the contrary, one of the reasons for the feebleness of the churches was the fact that the men and women referred to were not associated with the churches, and pouring into them their life and feeling. Religion lost half its power and influence through being solitary. It had been said that the war had been brought about by a few diplomatists and militarists, but that was not a satisfactory explanation. They must further ask: How did these men have the power to do it? The truth was that the people of Europe could not will against war because they had not previously willed a right peace, as they would realise if they considered the state of things before the war. The whole problem of humanity was rendered complex by the fact that men were daily giving evidence of a barbaric as well as a humane side to their nature, and in every one of the great nations at war there was a great fund of common feeling to draw upon which was not yet free from the impulses of an earlier time. The breath of change was, however, blowing everywhere, only they must beware of thinking that change alone was what they needed before they decided into what they wanted to change, or how they were going to achieve their desire. Mr. Neville Talbot had spoken in his book of the peasants of France, the men and women at work in the fields, whose duties were fixed, and whose thoughts and efforts would seem to be concentrated entirely on their immediate activities without any thought for the things which affected humanity as a whole, and yet they thrilled at once to the cry *vive la France!* to the call of nationality, and the feeling that they were serving, not purely local interests, but their own people and country. That was a parable. We belong to humanity, and everything we do as in the sight of God is serving the great ends of the race. We must be reckless about denominations so long as we are loyal to God.

RESPONSIBILITY AND FREEDOM.

The REV. DR. RATTRAY of Hindley said the question which every thinking man and woman must ask, as a result of facing realities during the war, was "What really matters in life, and what matters ultimately?" The war had demonstrated once and for all the absolute need of moral men and women, and the destinies of humanity would not be safe unless men and women placed moral responsibility, founded upon religion, before everything else. They had always before them as a national ideal at

its best the traditional "British gentleman," with all that it meant in regard to generosity, honour, endurance, humour, tenderness, the love of fair play, justice, and courage, and one could wish that our conception of a courageous man might be enlarged so as to include those who were willing to take up solitary outposts of thought and feeling in order to solve problems which the world, sooner or later, will have to face. This type, which was worthy of all admiration, was really founded indissolubly upon religion, whether people knew it or not. There was only one explanation of the world which was really necessary, and that was that behind external things there was the unseen life of the spirit that we call God. Many people had been sorely perplexed since the war began in attempting to reconcile this divine governance of the world with all that was happening, but the truth was that God was constantly working through matter, and showing men his laws, but he had also given them the terrible power of refusing to obey His commands, and all the evils in the world, without exception, could ultimately be traced to that great refusal. The responsibility lay with man, and with him alone. In order that God's purpose should be realised it was necessary that they should be free, and in that freedom the common ground of religion was mapped out for them, for the freedom they claimed must be freedom for Christianity, which was a living and growing thing. The Church of the future must embrace all the finest flowers of the free spirit—art, literature, music, and poetry. There was danger, of course, in freedom, and they must not be surprised if sometimes people inspired by it took the bit between their teeth, but there were great spiritual safeguards against freedom being turned into licence, and they need not be afraid of any one possessing it who was really sincere, who was seeking the truth, and whose great desire was to grow.

Things Worse than War.

Lieut.-Col. Bullock, who had kindly consented to address the meeting in the place of one of the absent speakers, referred to the resolution which had been passed at the meeting that morning, expressing satisfaction at the entry of America into the war on the side of the Allies. In his opinion, he said, the United States had found her own soul when it declared itself for the world's redemption. He hated war, but there were worse things than war—the ruthless slaying of the unoffending, the enslavement of the human mind, the denial of the rights of freedom to those whom God had made free. He had seen the shadow of war sweeping up over the horizon, he had seen the lamps in the homes go out one by one, but it would have been a sadder thing to watch the lights of liberty extinguished and the world wrapped in a darkness through which no star of hope might shine. These were days when every man must declare himself, for there was no neutral ground between Jesus and Judas Iscariot. No nation could permanently endure if its citizens reserved to themselves the right to say when, and where, and at what time they would serve it. He felt that the citizen who refused to defend his nation when its existence was imperilled should be automatically deprived of the benefits and the protection which that State had bestowed upon him. The cry of the State should be: "Defend me, or you shall not be defended by me." He was not there to speak of war, but of the things that should be when the present fearful war had run its course, nevertheless he prayed that God would bless their flag and his flag, because of those flags, as of no others, it might be said that the weal and the woe of the whole world were wrapped in their folds. He did not know exactly what they could do in regard to religious reconstruction after the war, for time alone would show them; but he was convinced that religion would be successful only in so far as it expressed itself in terms of service. The war was leading them to realise through bitter experiences the things that made for the advance of civilisation, and the Church would have its place in giving those things to the people. Christianity was not, however, a flabby, emasculated thing without any power of asserting itself against wrong, but rather the dynamic of God against the evil in the world, setting up the principles of Jesus in its place.

A vote of thanks to the Chairman and the speakers, proposed by Dr. Wicksteed, brought the proceedings to a close.

OPENING OF LAWRENCE HOUSE.

On Thursday afternoon in Whit-week a simple and delightful ceremony was observed at Essex Hall in connection with the opening and dedication of Lawrence House. Dr. Carpenter presided; and in calling upon Mr. R. M. Montgomery, K.C., to give a short account of the origin and history of the scheme, congratulated him and all who had assisted by their labour and their money in establishing so useful and promising an institution.

Mr. Montgomery said that while attending a meeting of representatives of District Societies held at Essex Hall in October last, he suggested that something more should be attempted by Unitarians as a denomination to keep in friendly touch with men on active service belonging to our churches and schools. Out of this suggestion the scheme for providing a hostel had its origin. The tenancy of No. 1 Essex Street, directly adjoining Essex Hall, ended early in 1917; and Mr. Howard Chatfeild Clarke showed how the old house could be transformed into a modern hostel, and when linked up with other rooms at Essex Hall would provide a bright and useful centre of rest and recreation for our soldiers and sailors when visiting London. After the war, the hostel would become available for young men connected with our churches and schools as a temporary lodging in the metropolis, while they made arrangements for a more permanent home. In devising the scheme, Mr. Montgomery said that he was most anxious to avoid appeals for annual subscriptions; and it was necessary, therefore, to raise a sufficiently large sum, the income from which would provide rent, rates, and taxes, and ordinary working expenses. An endowment fund of £5,000, with £1,000 for alterations, furniture, and supplying literature, say for two years, to our 6,000 men on active service, was the estimated amount. How could any one hope to secure £6,000 from a small group of Unitarians in war-time? Dr. Carpenter met a few of our ever-generous laymen; they discussed the scheme, gave their approval, and promised their support, if it got under way. Lady Durning-Lawrence was then approached by Mr. Howard Chatfeild Clarke and himself; and in view of a promise made by the late Sir Edwin Durning-Lawrence to contribute to the extension of Essex Hall towards the Strand she offered to give £2,000, provided other people subscribed £3,000; her name was not to be mentioned until and unless this sum was raised. Within a month, the estimated amount was forthcoming. Owing to war conditions, there had been delay in getting the work done, and the cost was larger than had been contemplated. American Unitarians, through Dr. S. A. Eliot, had sent a gift of £200, and a draft for a further £100 had gone to the bottom of the sea while on its way to England. The total sum subscribed was £6,805, and £5,475 of this sum had been invested as an endowment fund. The rooms were now ready for occupation, and Miss Beeley, the Matron, would give any of our soldiers and sailors visiting London a hearty welcome to Lawrence House.

Dr. Carpenter then presented a suitably inscribed silver key to Lady Durning-Lawrence, and invited her to declare the building duly open. He explained the reasons which had led the Committee to suggest the name of "Lawrence House," and spoke appreciatively of the valued services rendered by the three Lawrence brothers in securing Essex Hall as a central meeting place for Unitarians in the year 1885.

Lady Durning-Lawrence on rising received a most cordial welcome from the audience. She referred to the very deep interest which her late husband and his brothers had taken in the foundation of Essex Hall; and she was glad that such an admirably useful extension had been rendered possible. She trusted that Lawrence House would become a centre of rest and recreation for our men now serving in the army or the navy, and that after the war it would become a temporary home for a long succession of young men coming up to London from our churches and schools in all parts of the country, and from lands beyond the seas. She had the greatest possible pleasure in declaring Lawrence House "open."

Mrs. Sydney Martineau, in moving a vote of thanks to Lady Durning-Lawrence, spoke of the close friendship which had existed between the Lawrence family and her own father and mother, and their common devotion to the Unitarian denomination and its educational and philanthropic work. She believed as the years passed that Lawrence House would become an increasingly useful addition to Essex Hall, and a source of inspiration and helpfulness to our young men at home and abroad.

Mrs. Wooding, who along with Mrs. Martineau had been most assiduous in preparing the hostel for occupation, seconded the vote of thanks. She referred to herself as belonging to the present generation of Unitarians, and she had pleasure in associating herself

with all that had been said in respect to Lawrence House and its possibilities of usefulness.

Dr. Carpenter, in putting the resolution to the meeting, which was carried by acclamation, expressed the hope that our ministers and Sunday school superintendents would direct attention to Lawrence House and the facilities it offered to our young men when visiting London.

A prayer of dedication by the President brought the proceedings to a close. Dr. Carpenter then conducted Lady Durning-Lawrence on a perambulation of the newly furnished rooms in Essex Hall, including the "American" Room, and of Lawrence House itself. The Matron afterwards provided tea in her sitting-room. The establishment of the Hostel and Social Centre, described in the report of the Committee of the British and Foreign Unitarian Association as the chief "event" of the year, was thus consummated.

THE WOMEN'S LEAGUE.

THE Annual Meeting of the Women's British League of Unitarian and other Liberal Christian Women was held at Essex Hall on May 30. There was a large attendance, and the proceedings opened with a short devotional service, conducted by Miss Margaret B. Crook of Manchester College, Oxford, who preached from the words "Whereunto we have already attained by that rule let us walk" (Philippians iii. 16).

We have set ourselves ideals, said the preacher in the course of an impressive address, that we might go amongst our neighbours as those who were about their Father's business. In so doing we have found it true that we have embarked upon a life-long enterprise, that we have formed a fellowship whose purpose could not be accomplished in a day, or a year; that it was not a scheme with an ending, but a league in which we had to play our part and to go on playing our part all the time. The days in which the league was founded seem far away. The differences between then and now are striking, indeed, but the one difference that immediately concerns the league lies here—the ideals we put before us in the early days sprang from among ourselves. We chose them and tried to follow them. They were ideals to which we had attained in mind, and by which we made the resolve to walk. To-day, that by which we have to walk is thrust upon us. It comes compelling our adherence. It comes not so much as an ideal set by ourselves as a demand for certain qualities that we shall exhibit on the spot. It is no question to-day whether we will, or will not, show courage. We have to show courage. We are not asked whether we will, or will not, endure. From year to year we must endure perforce. Perhaps we have formerly known what hard work meant, but to-day we work because we must, because of shortage of labour, or because we cannot tolerate an idle life. To-day we are public-spirited, whether or not we should be so in the ordinary way, because occasion wrings it out of us. That is the situation which faces the league to-day. In considering it we can see why it is possible for the war to sweep over us, imposing upon us for the time being seeming strength, and then to end, leaving us weak and aimless and exhausted. We must see to it that this does not happen to us.

MRS. W. BLAKE ODGERS presided at the business meeting. Selections from the Annual Report were read by Miss Brooke Herford, Hon. Organising Secretary, showing, among other things, that there had been a great development of the international work of the league during the war.

MISS GRACE MITCHELL, Fellowship Secretary, spoke upon the details of fellowship work, and said that a tremendous problem was presented by the young people, a problem which the League were out to solve. She urged that junior branches should be formed wherever possible, and that ministers and Sunday school superintendents should keep in touch with league activities in this direction. A tribute was paid to the excellent work of Miss Delf amongst the soldiers.

MRS. SYDNEY MARTINEAU presented the balance sheet, stating that it was much better than at one time she thought it would be. New subscriptions from the Northern branches, and increased subscriptions from branches in other parts of the country had resulted in a balance in hand. She emphasised the fact that regular annual subscriptions are the financial mainstay of the league.

In the regrettable absence of Mrs. Alfred Wilson through illness, the report of the Publications Committee was read by Mrs. E. R. Fyson, showing that the Monthly Letter was becoming more and more valued as a medium of communication between the Central Committee and the branches.

MISS CLEPHAN of Leicester, in moving the adoption of the report and balance sheet, said she was glad that the League was taking up the question of the cinemas. Bodies like their own would be doing a large amount of good if they could induce the managers to provide better pictures and purer air. If the branches would take an active interest in this work she was sure that the cinemas could be improved without legislation.

This was seconded by MISS E. R. LEE, who alluded to the excellent work of the League in connection with the Belgian Hospital Fund. The motion was carried.

MRS. BERNARD ALLEN proposed the re-election of the officers and committee, and mentioned that the majority of the articles which she had been able to send to the Belgian hospitals were contributed by members of the League, one of whom, Miss Grace Holmes of Hull, was in France rendering great assistance to the soldiers.

This was seconded by MISS ANNE BARKER of Todmorden, and carried. Certain alterations to the rules were agreed to on the motion of Mrs. J. C. Drummond, seconded by Miss E. Johnstone of Bury.

The PRESIDENT, in the course of her address, said it was difficult at this, the fifth Annual Meeting over which she had presided, to find fresh thoughts to put before them, and yet having watched closely the developments of the League she felt that a useful word of encouragement and good cheer might be said for the delegates to take back to the branches. Alluding to her recent visits to Manchester and Liverpool, she said that nothing could have been more encouraging to those who went from London than the real interest shown in those meetings. North and South were brought closer together, and the good fellowship between them was abounding. The spirit of the meetings was what mattered most, but from the point of view of added strength the meetings were also successful, for three new branches were gained. The ideal of what the Women's League might be to our Churches would not come near to attainment till there was a branch in every congregation, seriously setting itself to carry out the objects for which they were banded together. To be members of a League branch made a more serious call upon them than to be just members of a sewing society, or a circle to study social questions. The activities of a League branch could include any or all of these, but behind and above and around them would be the larger purpose and scope of the League "To quicken the religious life of our Churches, and to bring Unitarian and other Liberal Christian women into close co-operation and fellowship." Another argument in favour of being connected with the League was that when public claims are made upon our women they could join in as a branch, with the support of the League at their back, and thus carry more weight; and in this connection she urged that the name of the League should be more definitely and widely used by all the branches. Alluding to the Fellowship work, which was growing every year, the President said they needed to remind themselves that loneliness of soul was common to us all. The fellowship was meant for women and girls of whatever class, whether highly educated or not, whether of leisure or working for a livelihood. A Fellowship Secretary was needed in every branch, and also in every church where there was no branch. This brought her to what she felt to be the most important work to which they must seriously set their hand. They must win the young members of the Churches to come into the League as members, and make them feel that they were wanted. When they were called away to fresh scenes and out of reach of home, they would be more likely to be interested as fellowship members and have a truer understanding of what it means to be faithful to our Unitarian belief and thought if the older members, whose personal influence should be at their disposal, saw that they had opportunities for reading, thinking, and questioning on those subjects. Women's greatest and highest influence must be due always to what they *are*, rather than to what they can *do* in the world. Let them *do* things by all means, but let all their doing be consecrated service, worthy of the best they know, and sweetened by the spirit of helpfulness and the longing to live so that their years of service to God and man may bear good fruit for the generations still to come.

MRS. ODGERS proposed a vote of thanks to Miss Crook for her address. This was seconded by Miss Harriet M. Johnson of Liverpool, who coupled with the motion the name of Mrs. Odgers, and it was carried by acclamation.

CENTRAL POSTAL MISSION.

THE Annual Meeting of the Postal Mission was held on Thursday, May 31, at 2 o'clock, Miss Tagart, the President, in the chair. Miss Tagart said that never had they needed the sustaining power of God in their work more than during the past three years, and never had the need for a clear, outspoken faith been so much wanted as in these tragic days when so many hearts are wrung with sorrow. It had been given to the workers of the Postal Mission to bring comfort and help to numbers of struggling souls, as some of the extracts from letters published at the end of the report would show. They could not stay their hands now, but must press forward and do what little lay in their power to help those who needed enlightenment and encouragement. With reference to the widespread influence of their work, the activities of Mr. Shinde in India among the Untouchables, which he undertook as a result of his interest in the Postal Mission, and which was now absorbing his energies, was of special interest. Literature had been sent to several Somajes in the three Presidencies, where the Theistic Societies are doing a wonderful work, and where the caste system is gradually being superseded at the cost of much self-sacrifice on the part of those who refuse to be bound by it. The whole question of education in India was a most important one, in which the Brahmo Samaj might play a great part. The work in connection with the Italian Association of Free Believers was progressing, in spite of Signor Conte's illness, and Signor Murri, who is closely connected with the *Italiana Riforma*, speaking of the scepticism and disregard of religion so prevalent in Italy at the present time, had expressed the opinion that the regeneration of his country depended upon the light thrown upon the problems of religion from their point of view.

MISS FLORENCE HILL, Hon. Secretary, in presenting the report, referred to the regrettable fact that Miss Ethel Lake was too unwell to attend the meeting. Miss Lake had been appointed trustee to the Framlingham Old Meeting House Trust, and had made a special appeal for funds, with a view to putting the accounts on a sounder footing and increasing the minister's salary, which has resulted in £66 being raised. This splendid piece of work was a matter for congratulation, and Miss Edith Lake, who had kindly promised to read the financial statement in place of her sister, was requested to convey to Miss Ethel Lake the sympathy of those present in her illness. The financial statement was then presented.

MR. H. G. CHANCELLOR, in moving the adoption of the reports, expressed his increasing admiration of the work which the Central Postal Mission has been doing for twenty-nine years, and spoke in warm terms of the great affection with which they all regarded their President. He felt that, in view of the difficulties which so many people were encountering at the present time in regard to their religious beliefs, the problems which would perplex the men at the front when they returned, and the reasons which often prevented inquirers from laying bare their souls to those who knew them intimately, the Mission had a great work before it, and the mere fact that it had at present a roll of over 1,100 correspondents was no measure of the extent of its influence. That influence was bound to spread in numerous ways wherever an individual had been comforted and strengthened by it.

The REV. CYRIL FLOWER, in seconding the adoption of the reports, pleaded for a recognition of the fact that such work as the Postal Mission was doing was for the purpose of clarifying thought and deepening religious consciousness everywhere rather than making converts for one special denomination. The effect of prejudice and bigotry were like the effects of smoke on a large manufacturing town, and the first thing they had to do was to destroy the smoke, before they could apply their minds to the more constructive work which they would rather be engaged upon. They should associate as much as possible with those who might differ from them in regard to the exact interpretation of faith, but whom they could meet on the fundamental basis of the unity of the spirit, and they should be so much in love with religion itself that it would not matter if their denomination disappeared from the face of the earth.

MR. SANDS gave an account of the work of the Suffolk Mission, touching upon the position of the agricultural classes at the present time and the sacrifices they had made in manhood for the nation; and MR. BEGG, one of the Pioneer Preachers, proposed the election of officers for the ensuing year.

NATIONAL UNITARIAN TEMPERANCE ASSOCIATION.

ANNUAL MEETING.

THE twenty-fourth Annual Meeting of the National Unitarian Temperance Association was held at Essex Hall on Friday, June 1, Dr. Carpenter, the President, in the chair. The business meeting was held at 4 o'clock, when the annual report was adopted and Dr. J. E. Carpenter was re-elected as President.

At 7 o'clock a public meeting was held. Dr. Carpenter presided, and Lieut.-Col. C. S. Bullock gave an address on 'The Progress of Prohibition in Other Lands.'

The CHAIRMAN, in the course of his presidential address, gave a wide survey of the work of the Control Boards and other methods of diminishing the sale of drink adopted during the war. He pointed out that in the first year of the war in greater London, in 36 boroughs with a population exceeding 100,000 each, the total number of convictions were 117,489. Last year, in 1916, the number was 52,000, a reduction of considerably more than 50 per cent. The production of beer had been reduced by nearly one-third, and there had been a very remarkable development in the establishment of canteens, no fewer than 650 having been established in connection with controlled munition and other factories, in addition to 60 in the transport service, the greater part of which were "dry." Science continued to emphasise the danger of alcohol and to warn them that it was a deleterious ingredient in the human frame, and they would not forget in this connection the splendid services which had been rendered to their cause by the late Sir Victor Horsley. Magistrates told the same tale, and gave evidence as to the connection between drunkenness and crime, and from every quarter of the country and all sections of the community appeals had come to "stop the drink." After enumerating the various protests which had been made to the Government since the war began, and which have formed the subject of frequent comment in these columns, Dr. Carpenter said the members of the Association must push their cause, first of all by individual example, and secondly by such combined action as could be carried out in the immediate neighbourhood where they lived. They must labour until the curse of drunkenness was lifted from the land, and a sober nation realised that only in true self-mastery was real freedom.

LIEUT.-COL. C. S. BULLOCK, who dealt chiefly with prohibition as it has been experienced in various provinces of Canada and the United States, said there were always fools who said that under prohibition more liquor was drunk than before they had it. If that were true, then the best thing the liquor seller could do was to let prohibition go on. But they knew, of course, that it was not true. It took a power behind the law to make a law effectual, and he realised that you could not make a man sober by framing laws, but when he heard of some of the shifts that drink lovers were put to under prohibitory law in order to get a drop of whisky or beer he felt perfectly sure that most men would not often go to so much trouble in order to procure it. He once asked an official on a railway station in the United States if he could get a drink anywhere in the town, which was "dry." The man replied that if he would go with him he would give him some. Col. Bullock humorously described how they went down street and lane and alley till they found themselves in a sort of barn, and there, under a heap of manure, his guide showed him a hidden bottle of spirit. He emphasised the fact that many of the lads who have come from overseas to fight in the present war never saw a legalised public house until they arrived in England, and, in future, the mothers of these boys, seeing what havoc had been wrought, would have something to say if ever another war was declared and a voluntary army was called for. It was a terrible thing that some of their very best manhood from Canada should have come into this country and should have suffered and died here, as a result of the degradation resulting from drink and vice, without ever seeing the field or taking part in the fighting. What was once a trouble belonging to the big cities would now be carried into the rural districts with disastrous results, and it was almost wholly attributable to drink. Dealing with the question of drunkenness under the system of State purchase, which he denounced in emphatic terms, Lieut.-Col. Bullock said drunkenness was just the same, whether under a high licence or a low one, under private ownership or State control. There was something in the stuff itself that bleared the eye, and put a tremble into the limbs, and took the steadiness out of the hand which proved it was accursed, and was the State going to sell this poison and

make its consumption respectable ?" He was told that the money it would bring to the State could be devoted to social amelioration, to education, and things of that sort ; but he would rather forfeit all the benefits it produced than add to the misery of innocent women, destroy happy homes, and rob the little child of its joy in life. They ought not to make things harder, either, for the poor, weak fellow who could not resist drink, but to lift him up and help him. The whole thing was a question of public opinion and public agitation, and if they persistently pointed their finger at the evil they wanted to remove, concentrating their efforts on trying to make others see it as clearly as they did and hate it as much, public opinion would change and the drink traffic would have to go. All the remedies that had been suggested for experiment in England had been tried in other countries, and they did not work. Nothing brought about the immediate benefits which prohibition secured, and the United States had found this out. They did not want the power to traffic in human happiness in the supposed interests of the State.

Mr. Arnold Lupton, Mr. Thomas Wicksteed, Mr. S. P. Penwarden, and Mr. Baily of Winnipeg (who spoke from the Labour standpoint), took part in the interesting discussion which followed. Mr. Harold Coventry moved a resolution calling upon the Government to introduce immediately a measure of total prohibition for the period of the war and demobilisation. Mr. H. G. Chancellor, M.P., seconded the motion, putting forward the view that breweries and distilleries should be allowed to continue their operations, on condition that their products were devoted to the uses of industry. The resolution was carried, and it was agreed that a copy of it should be sent to the Prime Minister and to the Home Secretary. The meeting closed with a hearty vote of thanks to the Chairman and to Lieut.-Col. Bullock, proposed by Dr. Lionel Tayler.

UNITARIAN HISTORICAL SOCIETY.

THE Annual Meeting was held at Essex Hall on May 30, the President, Mr. John C. Warren, in the chair. The report and statement of accounts were presented and adopted. The President and officers were re-elected and the Rev. H. McLachlan was added to the Council. It was reported that gifts for the library of the Society had been presented by Lady Durning-Lawrence, Miss E. H. Green, Mr. Philip Green, and the Rev. J. C. Odgers. The first number of the Society's *Transactions* had been issued to subscribers. The question of forming an index of rare volumes of historical interest in the older chapel libraries was raised in letters from the ministers of Dundee and Loughborough. The matter was referred to the Council.

A public meeting followed at which the President read a paper entitled 'From Puritanism to Unitarianism at Lincoln,' Mr. R. M. Montgomery, K.C., was in the chair. Mr. Warren traced the history of Puritanism in Lincoln from the days of the Reformation on through the seventeenth century when John Smith, an early "separatist" was "lecturer" at St. Peter's at Arches in Lincoln. Smith was followed later on at the same church by Edward Reyner of Cambridge University, a noted Puritan divine, who was ejected in 1662, and may be regarded as the founder of our Lincoln congregation. His work was taken up by James Abdy, after whom came Michael Drake. Mr. Warren gave an interesting account of the close connection of the Disney family with both the Lincoln and the Kirkstead chapel. These two congregations, together with Gainsborough, formed a closely related group. A curious interlude in the history of the present chapel was its permissive occupation for about ten years by a group of Whitefieldian Methodists and Calvinistic Baptists, who at the end of that term laid claim to the building and endowments. The trustees resisted this claim and re-entered upon possession of the premises, which were opened once more for Unitarian worship, August 19, 1804, by the Rev. Charles Wellbeloved. The paper will appear in full in the next number of the *Transactions*. Mr. Warren exhibited the deed of Kirkstead bearing the signature of Daniel Disney and the trust deed (1725) of the Lincoln Chapel. The Rev. W. H. Burgess announced that a meeting of the Society is arranged for June 27 in Manchester, to which friends in the Lancashire and Cheshire province are cordially invited.

MESSAGE FROM MISS WESTENHOLZ.

MISS M. B. WESTENHOLZ of Folehave, Denmark, sent the following message to be read at the Annual Meeting of the British and Foreign Unitarian Association, "addressed to one and all in love and sympathy" :—

Every day I wish to write to you all, but I can never find words for what I feel. At times I feel as if all I could say was : "Oh, I am so sorry ! Oh, I am so sorry !" and then again I feel that what I want most of all to say is : "Thank you and God bless you !"

If I could take your hand in mine and hold it for some moments in perfect silence, I feel my heart so full of sympathy could find no better mode of expressing itself. And this is all I attempt to do in sending this message. I can almost feel, as if I were looking into your eyes and praying : "God give us a real Pentecost after this noble vicarious sacrifice,"

Your loving sister,
MARY B. WESTENHOLZ.

NEWS OF THE CHURCHES.

Chesterfield.—Sunday School Anniversary services were held at Elder Yard Chapel, on Sunday, June 3. The pastor (the Rev. Kenneth Bond), who is also the superintendent of the school, occupied the pulpit, and at both morning and evening service gave practical advice on the care and education of child life. There were good congregations, and the singing of the children reflected credit on the training of the organist and choirmaster (Mr. Blackshaw). The Manchester Sunday School Union set of hymns was used.

Framlingham.—A pleasant gathering took place on Whit-Monday, when some of the members of the Old Meeting House and Sunday school gathered in the garden of the Manse for tea, music and games. Much appreciation was expressed of the helpful spirit in which the minister and his wife, Mr. and Mrs. Sands, enter into the needs of the congregation and seek to promote its welfare.

Glossop.—A new window illustrating "The Good Samaritan" was unveiled by the Rev. H. E. Dowson in memory of the late Herbert Partington, Mayor of the Borough, on Whit-Sunday morning. A large and representative congregation assembled. The service was conducted by the minister (the Rev. J. Wilson), and a glowing tribute to the good work of the late mayor was paid by Mr. Dowson. On the following Tuesday, the annual business meeting of the Church was held, when reports were presented showing that the work of the past year was eminently satisfactory.

Hinckley.—The Sunday School Anniversary Services were held at the Great Meeting, on Sunday, May 20, when the Rev. Herbert Barnes, of Oldham Road, Manchester, preached to large congregations. Special hymns and anthems were rendered by the children and the choir, under the leadership of Mr. A. E. Beasley. Mrs. R. Burgess presided at the organ. In spite of the gaps which the war has made in the ranks of the congregation the spirit of loyalty has not been found wanting, and this year again there has been an appreciable increase in the anniversary collections.

Horsham.—The 144th Whit-Sunday anniversary was held on May 27 at the Free Christian Church in ideal summer weather. The preacher for the day, the Rev. A. Gordon, gave two sermons full of historic interest, with practical lessons for the life of to-day. In the afternoon selections on the organ were given by Messrs. D. Price, W. Baker, and W. S. Chesson. Collections for the British and Foreign Unitarian Association and the Provincial Assembly were taken at the close of each service. There was a fairly good attendance, which included many friends from a distance.

Manchester : Mr. Cadman's Ministerial Jubilee.—Inspiring services were held at the Oldham Road and Dob Lane Churches on Sunday, June 3, to mark the Ministerial Jubilee of the Rev. W. G. Cadman. Mr. Cadman was ordained to the ministry in the old Dob Lane Chapel, Failsworth, on June 1, 1867. He held this pastorate for five years. At the morning service last Sunday Mr. Cadman referred to the wonderful changes that fifty years had brought. He paid a tribute to the old stalwarts of faith and urged the present generation to hold fast to the traditions. In 1872 Mr. Cadman came to minister to the congregation worshipping at Varley Street. It was under his ministry that the present church in Oldham Road was built. Twenty-one years out of forty-six years of active service were spent by him in this congregation. Another twenty years found him first at Bethnal Green and afterwards at Macclesfield. For the past four years he has been on the retired list, but retirement has not meant for him a cessation from the good work. He renders help wherever needed and nearly every Sunday finds him in some one of our churches rendering service. He is still a constant attender and worshipper at Oldham Road, where he endeared himself by a long and faithful pastorate, and where he proved a good friend at a critical time in the congregation's history. Mr. Cadman conducted both services last Sunday. He preached with vigour and enthusiasm. He told us there was never any failure in good work. The sowing was our concern, the harvest was

God's. The large congregations at both services were a tribute to his own work. He has engraved his name very deeply on the hearts of many during his fifty years of labour.

Newchurch.—On Sunday, May 27, the Anniversary Services in connection with the Unitarian Church were held. The Church was crowded in the evening. The preacher for the day was the Rev. W. G. Tarrant. Special hymns and anthems were sung by the choir and scholars, and the collections taken on behalf of the church amounted to £85. The minister, the Rev. T. J. Jenkins, is now making satisfactory progress, after a very serious illness extending over four months.

Newport, I.W.—On Wednesday, May 23, a Sale of Work was held in the schoolroom of the Unitarian Church, which was opened by the Mayor (Mr. F. E. Whitcher), Sir Edgar Chatfeild Clarke presiding. Those present included the Mayoress, the Revs. R. S. Jones (Congregational), and T. Letcher (United Methodist), Mr. and Mrs. Leslie Chatfeild Clarke, the Rev. J. Ruddle, minister of the Church, and Miss Ruddle. The Chairman recalled the fact that they were visiting the oldest place of worship in Newport. The records of the church extended over nearly two centuries. The first meeting-place of that community was built before 1728, and the present building was erected in 1774, and enlarged in 1825. During the whole of that period the members of the congregation had taken an active share in the public life of the town. The church had given three Mayors to that ancient borough, and at the incorporation of Newport in 1835, of the eighteen Town Councillors returned, six were members of that church. It had been singularly blessed by a long succession of devoted ministers. One specially remembered the Rev. Robert Aspland, a fearless and courageous champion of Nonconformity, the Rev. Edmund Kell, a friend of Samuel Wilberforce, then Rector of Brighstone, and afterwards Bishop of Oxford. The spirit which permeated the congregation was not a narrow sectarian spirit, but was based upon the widest liberality of sentiment and thought. In addition to the Mayor, he specially welcomed the two ministers from other churches. They appreciated their presence and reciprocated the kindly feeling which it betokened. The Mayor expressed the pleasure which it gave him to renew the very happy associations which he had had with that church for many years. Perhaps his presence might be regarded as being in a measure indicative of the gratitude of the town towards that church, whose ministers and members had contributed so much to its thought and culture. One instinctively thought of the late Rev. John Dendy, his able ministry there and his very charming and kindly personality. Then there were Mr. Jupp and Mr. Pike, and they were glad to know that in their present pastor they had one who worthily maintained the best traditions of the church. The laymen attached to it had borne an honourable share in the work of the town. One thought of the late Professor Morley, who, during his stay, was of inestimable advantage to the culture and thought of the town. They also remembered that that church had rendered loyal service to the town in supplying those who had occupied the position of chief magistrate, and one naturally associated in that connection the name of the late Mr. Robert Pinnock, one of the fathers of the Council, and they knew how revered his memory was. They also gratefully recognised the services of his son (the late Mr. Charles Pinnock), whose lite, full of brilliant promise, was cut short by an early death. The Rev. J. Ruddle proposed that hearty thanks be given to the Mayor and Mayoress. Mr. L. Chatfeild Clarke, in seconding, said that although small in numbers, Unitarians were to be found everywhere taking their part, a fact to which a lieutenant, belonging to their church, writing home from the Front, bore testimony. He also said, as a censor of soldiers' letters, how much the war had brought out the religious side and convictions of the men. Mr. Hawkins proposed a vote of thanks to the chairman, in whom their church and Sunday school had an exceedingly kind friend, and to the Revs. R. S. Jones and T. Letcher for the broad and kindly spirit they had shown in being present. Mr. Jones and Mr. Letcher replied in a friendly and appreciative spirit, expressing their sympathy and sense of essential unity in spite of some difference in thought and creed. After the opening ceremony the former sang a solo. The sum realised by the sale, including gifts from friends, amounted to £90.

Scottish Unitarian Sunday School Union.—The Annual Meeting of the Union was held in Edinburgh on May 26 and 27. On Saturday morning papers dealing with the development of the idea of the Kingdom of God from pre-Christian times to the present were read by the Revs. M. B. Skelland, S. T. Pagesmith, and R. V. Holt, B.A., and a model lesson was given by Mr. W. Twaddle. The business meeting, at which the reports were presented and the retiring office-bearers re-elected, was held in the evening and was followed by a social meeting. The service on Sunday morning was conducted by the Rev. S. T. Pagesmith, and was preceded by a Dedicatory Service for teachers, conducted by the Rev. Lucking Tavener. On Sunday evening a Conference was held, at which a paper dealing with the relation between Church and school was read by Dr. J. K. Wood, this being followed by an animated discussion.

Shrewsbury.—The sheriff of the county of Montgomeryshire for the present year, Mr. J. Bancroft Willans, of Dolforgan, Kerry, has appointed as his chaplain the Rev. A. E. O'Connor of the Unitarian Church, Shrewsbury.

PUBLICATIONS RECEIVED.

Cambridge University Press.—Studies in Pharisaism and the Gospels: I. Abrahams. 6*s.* 6*d.* net.

Messrs. T. & T. Clark.—The Sacrifice of Thankfulness: Sermons by Henry Melvill Gwartkin, D.D. 4*s.* 6*d.* net. The Masters Comfort and Hope: Alfred E. Garvie. 4*s.* 6*d.* net.

Messrs. Constable & Co., Ltd.—The Devout Lady: Mary J. H. Skrine. 5*s.* net. Domestic Service: By an Old Servant. 2*s.* net. The Philosophy of William James: Th. Flournoy. 5*s.* net.

Messrs. Hodder & Stoughton.—The German Terror in Belgium: Arnold J. Toynbee.

Lindsey Press.—Out of the Heart of the Storm, and other Sermons: Henry Gow, B.A. 3*s.* net.

Messrs. Longmans & Co.—The Upbringing of Daughters: Catherine Durning Whetham. 5*s.* net.

Messrs. Macmillan & Co., Ltd.—Personality: Lectures delivered in America: Sir Rabindranath Tagore. 5*s.* net.

Messrs. Methuen & Co., Ltd.—Staying the Plague: N. Bishop Harman. 1*s.* net.

Messrs. T. Fisher Unwin.—The Moral Basis of Italy's War: Georgio del Vecchio. 1*d.* Six of One and Half-a-Dozen of the Other; A letter to Mr. L. Simons of the Hague: William Archer. 2*d.* Slave Raids in Belgium: J. Van Den Heuvel. 2*d.* War Speeches by British Ministers, 1914-16. 1*s.* net. 501 Gems of German Thought: Selected by William Archer. 1*s.* net.

Miscellaneous.

Transactions of The Unitarian Historical Society. *Cornhill Magazine. Round Table.*

The Treatment of Wounded Trees.

Wherever the Germans have been driven back in the recent fighting they have laid bare the country as far as possible, and attempted to destroy thousands of trees on the roadside or in woods and orchards. Where they had not time to fell the trunks, they cut off a circle of its bark two or three inches deep, so that the trees would bleed to death. The French soldiers, working under expert advice, have found a way to save the lives of these damaged trees, and the method adopted is very much the same as that required in dealing with wounded men. In the case of trunks suffering from incision, the circle where the bark had been cut away (according to Mr. Henry Wood, the special correspondent of the United Press of America with the French Armies) "was first covered with a special grafting cement, and the entire wound then carefully bandaged up—often with the same bandages that had been prepared for human limbs." In this work thousands of Army surgeons and Red Cross ambulance drivers and stretcher carriers assisted. When the available supply of grafting preparation was exhausted, tar, and finally a loamy clay was used, and moss, twisted and tied about the dressed wound, was found very effective when substitutes for surgical bandages were required.

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BOURNEMOUTH. — WEST HILL ROAD.—"HOLLYHURST." High-Class Apartments. S.W. Sea Views. Rooms from 21s. Modern Sanitation. Near Church. Excellent Cooking.—Mrs. S. A. NEWBURY.

LONDON.—Board-Residence, Miss E. Kingston, "Brantwood," 15, Endsleigh Street, Tavistock Square, W.C. (near University Hall). Terms moderate.

THE HEUGH, Aysgarth, S.O.—PAYING GUESTS received.—Particulars from Miss Smith. Telegrams: The Heugh, Askrigg, S.O.

LOW GREEN HOUSE, Thoralby, Aysgarth, S.O.—TO LET, Furnished, 4 bedrooms, 2 sitting-rooms, kitchen, &c.

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Miscellaneous.

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NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

OUR recent appeal for more money for the Belgian Hospital Fund has met with a fine response. To-day we have great pleasure in announcing the gift of a motor-car by Miss L. T. Roscoe, which is to be attached to our Maternity Home in Calais. We hope that another reader will be eager to emulate Miss Roscoe's generosity by sending a promise of the motor cycle and sidecar which are so urgently needed for the work which Mrs. Allen describes in another column.

* * *

THE splendid advance of our troops and the capture of the Messines Ridge, which is now firmly held, have rightly occupied public attention and put other events into the shade. We needed this heartening reminder that while we embark upon endless discussions and watch the political barometer at home and abroad, great events are taking place in the field and the man of action still sways the future. It is by this sharp method alone and not by talking that we can make possible a partnership of the nations in the arts of liberty and peace. As President Wilson says, "Unless we pour out the blood and treasure now and succeed we may never be able to unite or show conquering force again in the great cause of human liberty. The day has come to conquer or submit. If the forces of autocracy can divide us they will overcome us; if we stand together victory is certain, and the liberty which victory will secure. We can afford, then, to be generous, but we cannot afford then or now to be weak or omit any single guarantee of justice and security."

* * *

THESE firm and striking words are taken from Mr. Wilson's Message to the Provisional Government of Russia. It supplies just the tonic of clear vision and plain speaking which the situation demands.

The war [he says] has begun to go against Germany, and in their desperate desire to escape the inevitable, ultimate defeat, those who are in authority in Germany are using every possible instrumentality, are making use even of the influence of groups and parties among their own subjects, to whom they have never been just, or fair, or even tolerant, to promote a propaganda on both sides of the sea which will preserve for them their influence at home and their power abroad, to the undoing of the very men they are using. The position of America in this war is so clearly avowed that no man can be excused for mistaking it. She seeks no material profit or aggrandisement of any kind. She is fighting for no advantage or selfish object of her own, but for the liberation of peoples everywhere from the aggressions of autocratic force. The ruling classes in Germany have begun of late to profess a like liberality and justice of purpose, but only to preserve the power they have set up in Germany and the selfish advantages which they have wrongly gained for themselves and their private projects of power all the way from Berlin to Bagdad and beyond.

* * *

IN a later part of his Message Mr. Wilson gives an excellent summary of the kind of settlement to which we should look forward, but he does so with a shrewd warning that we need remedies as well as statements of principle which have a pleasing and sonorous sound.

Practical questions [he says] can be settled only by practical means. Phrases will not accomplish the result. Effective readjustments will, and whatever readjustments are necessary must be made. But they must follow a principle, and that principle is plain. No people must be forced under a sovereignty under which it does not wish to live. No territory must change hands except for the purpose of securing those which inhabit it a fair chance of life and liberty. No indemnities must be insisted on except those that constitute payment for manifest wrongs done. No readjustments of power must be made except such as will tend to secure the future peace of the world and the future welfare and happiness of its peoples. And then the free peoples of the world must draw together in a common covenant, some genuine and practical co-operation that will in effect combine their force, to secure peace and justice in the dealings of nations with one another. The brotherhood of mankind must no longer be a fair but empty phrase; it must be given a structure of force and reality. The nations must realise their common life and effect a workable partnership to secure that life against the aggressions of autocratic and self-pleasing power.

* * *

OUR own Government has endorsed President Wilson's words in the reply which has been sent to the recent Russian Note. In doing so it simply reaffirms the policy which we have accepted since the beginning of the war. America's part in the war is unselfish, but so is our own. We never had any ambitions to gratify, and all we seek is justice and security for ourselves and our neighbours. The official Reply concludes with the following significant words:—"The British Government believe that broadly speaking the agreements which they have from time to time made with their Allies are conformable to these standards. But if the Russian Government so desire they are quite ready with their Allies to examine, and, if need be, to revise, these agreements."

* * *

A WHIMSICAL situation has arisen through the refusal of the Sailors' and Firemen's Union to allow Mr. Ramsay Macdonald and Mr. F. W. Jowett to sail for Russia. The protest which has taken this most effective form is based upon a feeling of outrage at the apparent callousness with which the claims of the families of seamen, who have been murdered by the crews of German submarines, were treated at the Leeds Conference. We believe that the feeling is one worthy of honour and should be shared by all right-minded people, but

that having made their protest the Union would be wise to withdraw any further opposition, especially in view of the statement made by Mr. Bonar Law in Parliament on Monday. The whole incident illustrates very forcibly the moral incapacity which cripples a certain type of peace propaganda at the present time. There are circumstances in which it is more noble, and certainly more human, to be terribly indignant, than to speak mildly or to lapse into equivocal silence, as though nothing unusual had happened.

* * *

THE death of Major Redmond has touched the public imagination almost more than any similar loss since the beginning of the war. He belonged to the great race of Irish patriots. He joined the army at the beginning of the war, because his quick mind saw at once that to fight against Germany's aggression was the best service which he could render to his country. "I should like all my friends in Ireland to know," he said in a statement which he left behind him, "that in joining the Irish Brigade and going to France I sincerely believed, as all Irish soldiers do, that I was doing my best for the welfare of Ireland in every way." He chose the post of danger at the head of his men, and when he fell he was carried off the field in an Ulster ambulance. He is buried in Belgian soil which already holds the dust of many Irish scholars and exiles. If noble memories and a brave end can heal the wounds of ancient wrong and help all men who love Ireland to love one another, he will not have died in vain.

* * *

THE Food Controller has informed the local food control committees that he considers, in view of the necessity of conserving the supply of food, particularly bread-stuffs, all consumption of food in connection with parish teas, school treats, working parties, &c., should be discontinued. We are aware how hardly this will bear upon the gracious and simple hospitalities which have become part of our Church life, and many teachers will be most reluctant to curtail the pleasures of the children, but it is a case where we must obey without a murmur and regard a request as having the force of a command.

* * *

IN the sensible and practical address which the Prime Minister gave on Tuesday to the members of the Commission on Industrial Unrest we are glad to see that he had some pointed remarks to make on the connection between the present high prices for food and profiteering. The Government, he said, have already started a searching investigation into the subject, and they hope in a short time to make proposals which will have the effect of reducing very substantially the cost of some of the necessaries of life. This announcement does not come a moment too soon. There is a growing suspicion, and we have a right to know whether it is based upon facts, that there is a yawning discrepancy in the case of some staple articles of food between wholesale and retail prices, which represents the fat profit of the army of middlemen.

THE DUTY OF ENCOURAGEMENT.

WHAT is the best gift which religious people can make to the commonweal at the present moment? We are not thinking of the unchanging witness of the soul to the things of God. Worship, trust, love, the eager pursuit of the high standards of Christian character, these remain our central interest and our chief duty, whatever may happen in the world around us. Amid the confusions of the time the eternal Gospel abides, and we confess with a new accent of conviction that the things which are seen are temporal, but the things which are not seen are eternal. But in asking this question we want to fix attention upon the special way in which religion may enter into relation with our national life and the moral issues of liberty and right which are involved in the present struggle.

Now it seems to us that there are two ways—the difference may be partly temperamental—in which men of earnest faith answer our question. Some of them never open their lips without speaking words of sad foreboding. They are sensitive, almost to the point of despair, to all the evils of the time. They warn us continually of the danger of moral corruption in which we stand, and with piercing foresight see us already the helpless victims of our own lusts. At the very moment when we are elated with the hope of success and victory beckons from afar, they have only pensive misgivings to offer us, which chill our ardour and confuse our aims. On the other hand there is the strong conviction that when hard duties have to be done men ought to do them with courage and a firm will, without the backward glances which are the sure sign of self-consciousness and sentimental fears; and for those who share this conviction it is no small part of the task of religion to give men the deep and unselfish joy of those who contend for the right, to speak to them continually of the splendour of the cause which they serve, and to make them feel that because God has laid this duty upon them and they cannot refuse it, the good in it is a hundredfold greater than the evil.

It is hardly necessary for us to point out that all our own spiritual instincts and sympathies demand this word of joyous confidence and hope. We have no message of Stoic endurance or of wistful foreboding for our readers, but simply one of glad faith in the living God, whose justice we serve, whose dread commands we endeavour to obey. Whenever human hearts grow tired because the way is long and the end out of sight, and many of our brothers tortured by the sense of the evil in the world are tempted to think more of the moral dangers than of the glory of our service, we ask only for the privilege of saying once again that the best gift of religion to us at the present moment is not the word of advice but the word of strong encouragement. We say this in no spirit of indifference to the evils which lie in wait for us on every side. We ought to discuss them gravely together as they affect our own social life and the welfare of our men in the army. But messages of warning and rebuke spoken from the platform or the pulpit, even when they are free from the taint of morbid exaggeration, will never have a tenth part of the value for the cause of righteousness of the simplest word of faith and enthusiasm, which kindles the power of admiration and noble living in other hearts.

We want to keep our cause unstained by the world and undefeated in our own souls. We can only do it when we serve it with the joy which is the heart's homage to its goodness, and pitch the claims of loyalty so high that all mean passions and selfish impulses will shrink back ashamed. Do we fear that the spirit of cruelty and hate may lay siege to men's souls? Let us remember, if they yield to these temptations, that the shame of it may lie at our doors, because while we have been busy with warnings and rebukes and the fickle moods of the faint-hearted and the double-minded, we have failed to convince them that this cause of liberty which they serve is unsurpassed in its splendour in the history of the world, and asks of them the utmost of which their manhood is capable in loyalty and goodness and unselfish love.

RELIGIOUS FRIENDSHIP.

[FROM A CORRESPONDENT.]

I HAPPENED into Essex Church the other Sunday morning. I found a printed service-order in the pews to guide the stranger through the details of the service. It contained an announcement that the collections on that occasion were for the Provincial Assembly of London and the South-Eastern Counties. The announcement did not raise any special emotions in me. Collections are a customary but not a gracious incident among exercises of devotion. "Provincial Assembly" sounded antiquarian, Dissenting, Presbyterian. The rest of

the title sounded like a railway line. But on the back page of the service-order there was another announcement which suggested that the collection was to receive some explanation in the sermon. I read that "Mr. Weatherall would preach on 'Religious Fellowship': (the deficiencies and dangers of the isolated soul-life; the exhilaration of active communal religious life; how it is to be got on this side of dilatory Church Reunions)." This thoughtfully provided first aid to the attention of a listener interested me; the dilatoriness of Church Reunions has weighed upon me; and I found the preacher's development of the theme so interesting, plausible, and hopeful that I have ventured to set forth the following points in the argument and the appeal.

Religious fellowship was the recurring idea; the way to it was opened through some remarks on human friendship: Bacon's essay was cited for the three "principal fruits" which friendship produces: "Peace in the affections; support of the judgment; aid, and bearing a part in, all actions and occasions." Friendship thus fruitful in sympathy, counsel, and alliance is the salt of human life. Man is gregarious, as God himself is gregarious; for once God himself dwelt in loneliness and found it not endurable: therefore he created men, that He might have friends.

Friendship, essential for the common concerns of life, is yet more essential for the uncommon concerns of life—all those interests, duties, aspirations that are summed up in the religious life. The isolated soul-life is a maimed thing that cannot know either itself or its God. Here came a quotation:—

No one could tell me what my soul might be;
I sought for God, and God eluded me:
I sought my brother out, and found all three.

In fellowship came revelations, and ratifications of the inward private faiths and aspirations; the timidities of the fugitive and cloistered virtues vanished when the soul found its fellows and prayed, mourned, and rejoiced along with them. No man, then, can live to himself alone in the smaller or the greater things of life; and especially in religion, which is the raising of the soul to its highest power; it is man's duty to recognise his need of fellowship, and his duty to find it.

Where? Why, of course, in the church, which is the great historic institution for fellowship in the good life; and the natural home for the friendship of the religious.

What, then, ought to be the conditions of entering into the fellowship of the good life? One would suppose it was the humble desire to give and to share experiences, prayers, counsels, in the common search of man after God and in the common service of human life. Love is the basis and security of any friendship. Fragments of Bacon's great essay came again to fortify this argument: "Solitude is where there is no love"; "A crowd is not company, and faces are but a gallery of pictures, and talk but a tinkling cymbal, where there is no love." Love, surely, is the only sufficient and efficient basis of religious fellowship; and love in a man's heart, for God in heaven and man on earth, is the appropriate and the single rational condition for entrance into the fellowship of the religious community.

But, as things are, love is not the condition recognised in the historic organisations of Christian fellowships or churches, and the heart hungry for fellowship finds itself suddenly embarrassed by the intrusion of conditions of quite a different order.

There followed some history and some explanation of the barriers which the churches have set up against this free and loving fellowship in religion. The barriers are real; they are explicitly or implicitly behind all the great historic churches. They consist of certain supernaturalist theories about man's redemption, and certain definite, though mutually destructive, doctrines, practices, and institutions which are claimed to be the essential conditions through which alone that redemption can be obtained. In short, the churches claim to be warders of the kingdom of heaven, and confine their fellowship to those who believe in their guardianship of the keys.

The next turn in the argument was introduced by that splendid old maxim: "In things essential, unity; in things non-essential, liberty; in all things, charity." Hitherto religious controversy had revolved within the circle of such theories of man's redemption as those just outlined, and such efforts as there had been towards Church reunions and wider religious fellowships had all taken for granted that supernaturalism was the quintessential basis of fellowship.

But history had proved that any kind of effective reunion within that circle of ideas was impossible. More important still, the thought and experiences of multitudinous men in modern times have produced the conviction that the belief in a supernaturalist basis for Church fellowship was not an essential at all; that supernaturalist claims to the guardianship of the keys is an encumbrance of history; that the progress of religion in the world, and especially in modern times and for modern ideas, has been hampered and weakened by such claims; that they have hidden God from man, and men from each other; that supernaturalist processes of ultimate redemption are not the needed present aliment of the religious life, but fraternity in the memory of the saints, the teaching of the prophets, the love of ideals, the faith in spiritual brotherhood of all groping souls, in common prayer and common service.

These are the quintessentials among which modern men may hope to find religious fellowship satisfied and satisfying. The only hope for the future is in a Humanist Church, claiming no supernatural power over men's souls, imposing no barriers of creeds, rituals, initiations, books, ordinations, priesthoods, upon free religious fellowship; a Humanist Church, made up of groups of ordinary people of ordinary gifts, humble in their claims of knowledge, speaking the words of personal experience and reflection to each other in the ways of mutual counsel; asserting no rights of coercion or excommunication, refraining from condemnations; rejoicing to say their prayers and sing their praises together, and united in the passion every day to love mercy, to do justly, and to walk humbly with God. The Supernaturalist Church has been founded on the organisation of belief. The Humanist Church is founded on the organisation of devotion.

From these great arguments the preacher came down to the solemn assertion that a visible Church of this kind was already in being; that Essex Church tried to be a church of that type; that the Provincial Assembly was a group of churches of that type. He explained the circumstances that had kept free that group of churches from entanglement with legal conditions perpetuating any specific excluding creeds; and how that freedom had permitted a natural movement theologically from a supernaturalist theology to a humanist religion. It might be that their fathers had builded better than they knew; it remained the case that they had received an inheritance which proved that free religious fellowship was no unproved theory but a working fact. In that group of churches religious friendship, based on human needs and not on supernaturalist reserved redemptions, had been a reality which had brought together many types of men and women and given them a common fellowship in the devotional life. But for many reasons thus far their fellowship had played only a small part in the religious life of England; sometimes, even, they themselves had weakly imagined that there was no future for them; that they had nothing to teach the world now; that they were only a survival of an unfashionable tradition. Let them consider how many lives were fallen away from God because churches in a changing world have still blindly held on to the old unprofitable speculative supernaturalisms; consider how men are naturally religious and would gladly consort to a free, loving, human religious fellowship if they knew where it was to be found and how much it might do to help and teach their nobler natures; and how only by such loving, friendly fellowship in a Humanist Church could ever the old unhappy theological controversies perish and the great Church of God recover its place as "a factory of thought, a prompter of conscience, an elucidator of social conduct, an armoury against despair and dulness, and a temple of the ascent of man."

The claims of the Provincial Assembly as the uniting bond between a group of churches with this basis and these ideals were thus commended to the affections of the fellowship that meets in Essex Church. I noticed on one of its service orders the following paragraph: "The aim of Essex Church.—Essex Church exists simply to increase the number of men and women who love God and their neighbours, and who seek to live the religious life." I have dreamed often of the comprehensive Church. It seemed to me that here was a significant effort towards it.

BOOKS AND REVIEWS.

THE SPIRITUAL ASCENT OF MAN.

The Spiritual Ascent of Man. By W. Tudor Jones, D.Ph. With an Introduction by A. L. Smith, M.A., Master of Balliol College, Oxford. Published for the University of London Press by Hodder & Stoughton. 5*s.* net.

"This book aims at bringing the best philosophical thought of the time within the range of the ordinary reader....Its message is one of hope, or rather of confidence and conviction, and it is expressed in such a spirit as must leave the reader with a very friendly feeling towards the author." Introduced in such warm terms to its readers by the Master of Balliol, the volume can hardly fail in receiving a wide and cordial welcome. Those readers who are prepared for a certain amount of intellectual effort, and who desire to acquaint themselves with an outline of the metaphysical arguments of idealism and religion will not find their welcome misplaced. One of the best signs of the times is a certain disturbance and semi-awakening of the spirit of man. People who have never faced realities before have been compelled to do so by the inescapable and ubiquitous effects of war. Not only in the army, but in the homes from which the army has been recruited, the spirit that was asleep has begun to awaken, and, awakening, to demand of life something more and deeper than the mere satisfaction of material wants. Life itself, health, happiness and comradeship are beginning to be valued above the gratification of immediate desires; and there is a vague consciousness stirring that to secure these things some new orientation of life is imperative. Everything for the future depends upon this newly awakening spirit, and its proper instruction and right direction. Uninstructed and unintelligent restlessness may land us only more deeply in the morass than the lethargy of dreamless sleep. We shall need leaders and guides of every type to help in organising the forces that are being released for the purposes of construction and life, else they may spend themselves in mere disturbance and produce only chaos. Dr. Jones clearly realises this, and he aims at making intelligible some of the underlying principles of forward and upward movement from mechanism to mind, and from mind to spirit. He successfully shows that life even on the physical plane is not reducible to the mere categories of mechanism; exposes the fallacies of epiphenomenalism not so much by controversial argumentation, as by a positive insistence—one might have said demonstration—of the constructive and constitutive work of mind in the universe even in those very schemes of explanation which profess to account for it on a materialistic basis. If the author had done no more than this, his book would be important and valuable. But in the next stage he advances into the "third domain" and vindicates the reality and essentiality of "spirit." As spirit he shows that by the blending of intellect and intuition, man is able to develop and intelligently utilise Knowing by Being. From idealistic philosophy we thus pass into the realm of positive religion, and God becomes for us a certain and real experience in the moral constraint of the Ideal, and the vital effort of the progressive attempt to realise the Ideal.

"The light is divine, and to that fact we must cling; and clinging to it we shall be able to obtain relations with the Ought and with Him who not only includes the Ought but who, as well, is beyond it in the form of an infinity of meaning and blessedness." This, however, involves not a lapse into passive faith, but a summons to faithfulness in effort and service, for "the existence of the Godhead, as being the Creator and sustainer of the Ought, has to be perpetually affirmed by man in order that the Ought may obtain an eternally objective as well as a subjective meaning." The last chapter contains an excellent summary of conclusions reached in a book which will prove highly stimulating to all who recognise that clear and vigorous thinking is the ally and not the enemy of genuine religion.

PUBLICATIONS RECEIVED.

The Cloisters, Letchworth.—Friendly Intercourse with the Arch-Fiend. 6*d.*

Messrs Constable & Co.—The Survival of Jesus: John Huntley Skrine, D.D. 5*s.* net. A Lasting Peace: Jean Jacques Rousseau. 2*s.* net.

Harvard University Press, Cambridge, and Humphrey Milford, London.—Harvard Theological Studies. III. Ephod and Ark.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. Letters cannot be inserted without the writer's name, *and all private information should be accompanied by the name and the address of the senders.*

"WE ARE AS GOOD AS THOSE WHO GO."

To the Editor of The Inquirer.

Sir,—"Organised religion did not at the present time cover the whole of the religious life of the country, which embraced all the deepest, holiest, and purest impulses of men and women who never thought of entering a church at all. It *was* possible to have a religion unconnected with church or chapel; but this did not mean that non-church-going was to be exalted into a virtue." I quote from the report of meeting of the British and Foreign Unitarian Association in The Inquirer of June 9. But why harp upon this string? Are we not sick at heart of the cant phrase, not only among those who have passed through our Sunday schools but those reared within our church walls: "We are as good as those who go"?

It *is* possible to be a scholar without having gone to school or University; it *is* possible to be a musician without the stimulus and fellowship of musical people; but it is highly improbable, and for the mass of men quite impossible. Is it harder to be a scholar or a musician than a devout Christian? Let us recognise the improbability, and for the mass of men the impossibility, of acquiring a devout Christian spirit without the training and discipline of the Church. No doubt the Church is seriously defective; but is it more so than other indispensable institutions? *Any church is better than none.* Let us put our own house in order, repair our broken theology, renew and beautify our services, and make diligent and grateful use of the means of grace.—Yours, &c.,

Edgar I. Fripp.

Altrincham.
June 11.

LAWRENCE HOUSE.

To the Editor of The Inquirer.

Sir,—The Hostel is now in full working order, and both the Rest Room and the bedrooms are at the disposal of all who may find them convenient. Naturally, at the moment, we may expect sailors and soldiers to find here just what they require; but we do not wish sight to be lost of the fact that other men coming to London from the country may find the accommodation useful, and these, too, are welcome. It may be that a father or brother wishes to come to London to see a sailor or soldier who is wounded or on leave. We wish to meet his needs. We would also remind those who are living in London that the Rest Room, the Writing Room, and the Tea Room are at their disposal; and we hope that Lawrence House will form a place for social intercourse during the day.—Yours, &c.,

R. M. Montgomery.

Lawrence House,
3 Essex Street, Strand, W.C.

MEMORIAL NOTICES.

MRS. SYDNEY TITFORD.

By the passing of Mrs. Titford (*née* Spiller), at the age of 75, Unity Church, Islington, loses its senior member and most enthusiastic worker. Brought up at the old Chapel at Newington Green, on the occasion of her marriage with Sydney Titford she removed to Canonbury, where she resided for the remainder of her life. She was a woman of remarkable personality, and was gifted with many interesting qualities. Early in life, after the loss of her husband, she took to designing birthday and other kinds of cards—a work of which she may be considered as one of the first pioneers. Later she undertook miniature painting and with remarkable success. Many of her miniatures were presented to the Unitarian bazaars and were sold for large sums. Two of the most striking are those of Dr. Martineau and Prof. Eucken. The former was bought by Mr. Charles Hawksley at the Great Bazaar of 1900, and the latter was presented by her to Dr. Tudor Jones. In her latter years she became greatly interested in the history of our churches, and, in 1913, brought out a volume on the History of Unity Church, Islington. This volume was well received by some of the most prominent journals in the country, and brought her into correspondence with many eminent persons. For many years she had been a prominent member of the North London Vigilance Society and of the Peace Society. But her greatest interest was in Unity Church. Within a few weeks of her death she was in her usual place at the Sunday morning service, and was hardly ever absent, illness being always the cause of her absence. She was deeply interested in all the movements of our churches in London, and was a strong supporter of the women's work in them. On many occasions she rendered important services to her own church. In connection with the minister at the time (Dr. Tudor Jones) she collected within a few weeks the sum of £800 for the decoration of the church; and last year, when the steeple showed signs of cracking, she appealed to her friends, and, in the course of a few weeks, succeeded in obtaining ample funds to meet the emergency. But even more than all this was her loveable personality. Every minister at Unity Church found in her at all times a loyal supporter, and they remained her staunch friends to the very end.

The funeral took place on Saturday, June 9. Before laying her mortal remains to rest at Abney Park Cemetery a religious service was held at the church she loved so dearly. The Rev. J. Vint Laughland (the present minister) conducted the first part of the service, and Dr. Tudor Jones (a former minister) delivered an address on her life and work. A large congregation had assembled. Dr. Jones referred to Mrs. Titford's many-sided valuable qualities, and pointed out that if Unitarian Christianity could produce characters like hers there was nothing the matter with our religion; if there was anything the matter with our churches it was so because we do not apply our religion as she applied it. Hers was a noble life which, if multiplied on a large scale, would engender prosperity and spirituality in all churches. She left behind her one daughter—Mrs. Sargent, wife of Mr. F. Leyden Sargent, solicitor.

W. T. J.

LADY WILSON.

WE regret to record the death of Lady Wilson, wife of Sir Roland K. Wilson, at their home in Richmond. She was in her 85th year, and had been for some time unable through the infirmities of age to be out-of-doors; but her interest in affairs continued unabated till the end came. After a slight seizure a fortnight ago, from which she rallied, a second attack came on Sunday and she passed away on Tuesday evening. Lady Wilson, who was the daughter of Mr. Richard Phillips, F.R.S., was married in 1873; her husband a few years later became Reader in Indian Law to the University of Cambridge, and many of the older ministers in our body had pleasant visits to their hospitable home. On their removal to London she took an active part with other Unitarian women in Postal Mission and other propagandist work, and was always warmly devoted to her faith. Her eager and vivacious temperament made her a good correspondent with inquirers, and she diffused our literature far and wide. Along with her husband she formerly took a leading part in our Richmond congregation, and while her strength lasted she was busied in the London work generally. The funeral took place on Thursday, at Richmond Cemetery, the Rev. W. G. Tarrant conducting the service.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is registered by the London County Council, under the provisions of Section I. of the War Charities Act, 1916.

The objects of the Fund are: (1) *To aid the Belgian hospitals and convalescent depots in France, and the Belgian military doctors at the Front in Belgium.* (2) *To maintain a Civil Hospice at Calais.* (3) *To aid the Belgian School Colonies in France.*

126TH LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	17,172	8	7
Miss Lucy Colton and the Misses Gillespie (twenty-fourth donation)	0	7	6
Anon., Sandgate	0	10	0
Highgate Unitarian Church (eighteenth donation) ..	4	18	0
Mrs. Wallace Bruce (seventh donation)	5	5	0
Mrs. Woodhouse (second donation)	2	2	0
To the Memory of the late Capt. Rollason (fifth donation) ..	5	0	0
The West Grove Women's League, Cardiff, per Mrs. Fox (twenty-third donation)	0	15	0
A. M. B. (fourth donation) ..	5	5	0
The Misses Pearse (seventh donation)	2	0	0
Miss Ada Fricker (fifteenth donation)	2	0	0
Mr. F. W. Turner (second donation)	5	0	0
Anon. (eighth donation) ..	20	0	0
Mrs. Woodall (third donation) ..	5	0	0
Miss M. Preston (second donation)	2	0	0
Mr. and Mrs. Athelstane Tayler (third donation)	2	2	0
M. l'Abbé Nizet, Fontgombault	0	10	0
Miss E. Higginson (fourth donation)	1	0	0
Miss E. A. Bowring (sixth donation)	1	0	0
Miss Catherine Scott (ninth donation)	5	0	0
F. J. H. (third donation) ..	1	1	0
Mrs. Dendy (sixth donation) ..	2	0	0
Bootle Free Church War Relief Committee, per Mrs. Yates (twenty-fifth donation) ..	1	13	6
Mr. F. Maddison (twenty-seventh donation)	0	10	0
Leytonstone Unitarian Church, per the Rev. J. W. Peterken (fourth donation)	1	1	0
	£17,248	8	7

Parcels have been received from: Miss Short; Miss Shaen; Mrs. Andrews; The Women's Society, Unity Church, Torquay (per Miss E. A. Carter); Two Friends connected with the Congregation of the Free Christian Church, Horsham; Monton Women's Congregational Union (per Miss E. Leigh); Miss Edith Higginson and maids; Mrs. A. J. Gimson; The Mayoress of Hampstead's Work Depot (per Mrs. Foster Morley); Mr. E. R. Jackson; Mrs. E. L. Cox; Miss H. Partridge and maids; Epsom Sewing Society (per Mrs. James Thorneley); The Old Meeting Church, Birmingham (per Mrs. Lloyd Thomas); Mrs. J. H. Green and family; Clapham Ladies' War Relief Committee.

Miss L. T. Roscoe has just presented us with a beautiful Austin motor-car for the use of the Maternity Home at Calais. This will enable us to fetch patients from outlying districts and greatly enlarge the scope of our work. We should like to express our warmest thanks to Miss Roscoe for this magnificent gift.

WEEKLY NOTES.

I WANT to make a very special appeal for a motor cycle (and sidecar, if possible). It is for a Belgian doctor at an important military hospital where there is a large out-patients department. He sees a great many *women* patients, and in many cases has to go to their own homes to see them. These homes are frequently miles away. There is no sort of conveyance available and the call is quite often at night time. At present he is exhausting himself and wasting much time in these long walks, after a hard day spent in the operation theatre. A motor cycle would use the minimum of petrol, and a sidecar would enable him to take what is necessary—or even take a nurse, for certain difficult cases. He is a big man, so a strong cycle would be necessary. All this work outside the hospital has to be done in addition to his duties as military surgeon, which are often exceedingly heavy. ROSE ALLEN.

SPECIAL WANTS.

Helpless shirts in thin flannel or flannelette.
Pyjamas.
Shirts and socks.
Slippers, handkerchiefs, towels.
Games of all sorts, especially cards.
Layettes, on Belgian methods (patterns sent free).
Chemises for women and girls.
Treasure bags (10 by 12 in.), in coloured washing materials.

Mrs. Allen has a quantity of grey knitting wool to sell for the Fund. Price 4*s.* 6*d.* per lb. (carriage free).

The name and address of sender and list of contents should be enclosed in each parcel.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

THE NATIONAL CONFERENCE.

A MEETING of the Committee was held at Dr. Williams's Library, London, on May 30, when there were present: the Revs. Dr. Hargrove (in the chair), D. Agate, Dr. Carpenter, Rudolf Davis, H. E. Dowson, E. D. P. Evans, F. K. Freeston, H. Gow, F. Hankinson, F. H. Jones, Dr. Mellor, J. A. Pearson, W. J. Phillips, C. Roper, C. J. Street, W. G. Tarrant, Joseph Wood, Messrs. Barclay, R. P. Jones, T. Oliver Lee, F. W. Monks, Ion Pritchard, G. W. Rayner Wood, and the Secretary.

The following resolutions of condolence were passed, all standing: "That the Committee of the National Conference, meeting for the first time after the death of Sir William B. Bowring, Bart., one of the Vice-Presidents, desire to place on record their sense of the loss sustained by the Conference and the churches it represents. The religious principles to which Sir William was deeply attached throughout his long life and which he supported with such constant generosity, were the inspiration of a career of distinguished public service as well as of a personality that attracted the affectionate regard of troops of friends. The Committee beg to assure Lady Bowring and the relatives of their sincere sympathy with them in their sorrow."

"That at this the first meeting of the Committee since the death of Mr. James R. Beard we desire to put on record the high esteem in which he was held, not only in our churches of Lancashire and Cheshire whose interests were so dear to him in earlier years, but afterwards throughout all the churches of the Conference to which he became known as a wise and generous supporter. He was our first President, and the name he bore will long be had in honour as that of a father and two brothers, who in different ways were alike distinguished in services to our Liberal Faith. By his death the last of the three is taken from us, but the influence he so long exercised still survives for our common inspiration and profit. We most deeply sympathise with Mrs. Beard and her family in their bereavement."

The Special Committee on 'The Churches after the War' reported that the Service of Commemoration on the first Sunday in November had been largely observed, over 7,000 copies of the Form of Service having been applied for. But, except in the Liverpool District, where there had been much activity, the other suggestions of the Committee had not met with much response from other District Associations, largely owing to the absence at the war of active men and to the expense of travelling. In the course of conversation it was elicited that in individual congregations and smaller groups much interest had been quickened. The Special Committee is kept in being and will be alert to any opportunities that may offer.

A Report from the Ministerial Settlements Board on the relative numbers of ministers and congregations desiring settlements was received and referred to the Committee on the Supply of Ministers. The same Committee reported on the inadequate supply of competent ministers and made the following recommendation,

which was adopted: "That an earnest appeal be made to our churches on the part of the Conference drawing attention to the vital question of the supply of ministers, and that the details of opportune time and other circumstances be referred back to the Committee on the Supply of Ministers, with power to act, and that the co-operation of the Colleges be invited."

The final Report of the Committee for the Special Appeal for £50,000 for the Sustentation Fund was presented. It was resolved: "That this Committee of the National Conference in receiving the final Report of the Committee for the Special Appeal desire to express to that Committee, and especially to its Chairman, Vice-Chairman, Hon. Treasurer, and Hon. Secretary, their high appreciation of the services rendered by them to all our churches by their indefatigible industry, their tact, and insistence in soliciting donations. The extraordinary economy with which they conducted their work, so that the expenses amounted to little more than ¼ of 1 per cent, probably forms a record of so large a sum being raised from so many subscribers at so very small a cost."

The question of the next Triennial Meetings was considered. The general feeling appeared to be that it would be impossible to hold meetings on the usual scale next year, but that some kind of meeting should be held during 1918. A definite decision was postponed until the autumn.

It was resolved: "That a Public Worship Committee be appointed to collect information respecting the music and the orders of service in use in our churches and missions with a view: (1) To the improvement of the music and musical arrangement of church, mission, and other services; (2) To prepare such special and occasional forms of service as may be required by the public or other circumstances of the time; (3) To advise, when requested, ministers and congregations on these and kindred matters relating to public worship." The Revs. Joseph Wood, J. C. Ballantyne, F. K. Freeston, E. D. P. Evans, Mr. R. P. Jones, with the President and Secretary, *ex-officio*, were appointed.

It was also resolved: "That a Standing Advisory Committee on War Memorials be appointed, with power to co-opt additional outside members who may be specially qualified; that the Committee provide, when requested to do so, information or suggestions for members or committees of our churches who contemplate the erection of war memorials in their churches; that the Committee also provide such further advice and assistance as may be desired in the preparation and execution of schemes for such memorials." The Revs. Dr. Jacks, F. K. Freeston, Kenneth Bond, Messrs. Hope Pinker, R. P. Jones, Stevenson, J. C. Warren (representing the Unitarian Historical Society), with the President and Secretary, *ex-officio*, were appointed.

It was agreed to recommend all our churches to set apart August 5 (the opening of the fourth year of the war) for a Special Service of Commemoration and Reconsecration.

The next meeting of the Committee is to be held in Manchester in October.

SOUTHERN UNITARIAN ASSOCIATION.

The Annual Meeting of the Southern Unitarian Association was held at Bournemouth on Wednesday, June 6, the President, Mrs. Cogan Conway of Ringwood, in the chair.

The report, presented by the Secretary (the Rev. V. D. Davis) said: "The record is overshadowed, as it was last year, by the tragedy of the Great War. Endurance, patient and steadfast effort and self-sacrifice are still the watchwords for our national life and for service in the churches, looking forward and hoping for happier days to come." The financial position of the Association showed little change. The chief ministerial changes were the settlement of the Rev. G. B. Stallworthy at Poole, and the Rev. W. B. Matthews at Ringwood. Wareham had benefited by the devoted service of Mr. and Mrs. W. E. Stevens of Poole, especially in keeping the young people together. At present Mr. Stevens and Mr. Stallworthy are sharing the responsibility for the Sunday evening services there. Reference was made to the loss sustained in the death of Mr. Charles Isaacs, J.P., of Bournemouth, for fifteen years a valued member of the Executive, and for ten years a Vice-President.

The report and Treasurer's statement, together with the report of the Sunday School Union, presented by the Rev. J. Ruddle, were adopted, and the officers and representatives of the Association were re-elected for the coming year.

A resolution of tribute to the memory of Mr. Charles Isaacs, "constant in friendship and in his warm interest in the fellowship of the churches," and of sympathy with the members of his family, was passed in reverent silence; also a resolution of cordial welcome to Dr. Carpenter, President of the British and Foreign Unitarian Association. Dr. Carpenter, in response, gave an address on the work of the Association. A resolution of thanks was passed to the lay preachers of the district, and especially to Mr. S. C. Ryley for his services at Emerson Hall.

After tea in the Church Hall, a public meeting was held in the Church and was largely attended. The Rev. V. D. Davis presided. Dr. Carpenter gave an address on 'The Appeal of Religious Faith in War-Time.' It dealt in a masterly way with the questions raised by the appalling horrors of the war, the strain placed upon the faith of many by the terrible sacrifices, the destruction, the overwhelming sorrows involved in it, and further with the difficulty of maintaining the high level of moral and religious idealism with which the nation entered upon the war. In that time of crisis it was well to remember that freedom, law, order, justice, faith, hope, charity, goodwill, and love, were not destroyed, but yet remained for them to cling to, all the greater things of life involved in their abiding faith in the Fatherhood of God and the brotherhood of man. The horrors of the war had compelled men to see and feel; but evils as appalling, but largely unregarded, had been in their midst before the war: the ravages of disease, the fearful loss of infant life due to insanitary conditions, to ignorance, to intemperance and vice; this destruction and crippling of life, which was largely preventible, if the nation would make the required sacrifice and learn obedience to God's law of life, presented exactly the same moral problem as the war, and they must face the demands of moral responsibility. The true meaning of the Fatherhood of God was to be found in the community of their nature with his, in acceptance of the conditions of life as he had ordered it, in willing obedience and faith in goodness. A gigantic task of reconstruction awaited them after the war. The divine law of justice must be vindicated against the claim of Germany that the State was above morals. They must not say that Christianity had failed. There was a new stirring of hope in the nations, based on the principles of a true democracy, that must lead to a better social order, a lifting up of the level of life, and a new brotherhood among the nations. They still had much to learn, but the ideal was set before them. Resentment and hatred must be overcome. They must work through justice and goodwill to achieve security and peace for the world.

The meeting closed with a vote of thanks to Dr. Carpenter for his address, moved by Mrs. Conway and seconded by the Rev. H. S. Solly.

An admirable pastel portrait of Dr. C. W. Eliot, President Emeritus of Harvard University, has been placed in the American Room, which has been furnished out of the contributions of American Unitarians to Lawrence House. On the night of the Conversazione in Whitweek the picture was on view at the Hostel in the Rest Room, which was decorated with American flags. The portrait is the work of Miss Tayler and was presented by her to Lawrence House as a slight recognition of the generosity of American Unitarians to the Hostel, prompted by their sympathy with the cause of the Allies. In January a first gift of £200 from Americans was sent by the Rev. Dr. S. A. Eliot, President of the American Unitarian Association. A banker's draft for a further sum of £141 7*s*. went down in the Laconia, but a fresh one has now arrived, and the gift enables many improvements to be carried out at the Hostel.

NEWS OF THE CHURCHES.

Birmingham: the late Captain John Chamberlain.—A memorial service for Captain John Chamberlain, South Wales Borderers, son of the late Arthur Chamberlain, who was killed in action on May 14, was held at the Church of the Messiah on June 8. There was a large attendance, including the brother and sisters and other relatives of Captain Chamberlain, Mrs. Carnegie, Mr. Austen Chamberlain, members of the city magistracy and other prominent citizens, as well as members of the church and representatives of firms with which the late officer was connected. The service was conducted by the Rev. J. H. Weatherall.

Bolton.—The School Sermons on May 13 were a great success from every point of view. The attendances were easily the largest on record, in the evening a number of people being unable to obtain admittance. Mr. Weatherall preached at all three services, and for one day renewed the old friendly relation so long maintained. The very representative character of the congregations was a tribute to his popularity as a preacher both within and without our own churches. The collection amounted to £105. In the course of some hints to the congregation on christening in the June Calendar, the Minister says: "Christening is essentially a social act, and should be performed in the presence and with the co-operation of the congregation. This may not, for various reasons, always be possible; but when it is possible it is extremely desirable, and the Minister earnestly invites parents and congregation alike to co-operate with him in endeavouring to give full expression and force to the meaning and value of the service. He suggests that whenever it is possible parents should arrange with him to have their children christened at the close of morning service, thus giving the congregation the opportunity of participating by their presence and sympathy in a rite which definitely concerns them all."

Bradford.—An impressive service in memory of Bradford men who have fallen in the war was held on June 10 at the Chapel Lane Chapel, the service being conducted by the Rev. Thomas Paxton. A detachment of the Royal Flying Corps and the Army Service Corps was present. Special solos were sung, and the service concluded with the National Anthem.

Chowbent.—At the School Sermons on Sunday last, the preachers being the Revs. H. Fisher Short and J. Morley Mills, the Rev. J. J. Wright, resident minister, with special prayer, read the

Roll of their 112 Boys away in the Forces, including some now wounded, 1 blinded, and 11 killed in action. During the reading of the names of the dead the whole congregation stood. The day's collections for the Sunday school were an increase on last year, being £57 9*s.* 3*d.*

Dewsbury.—On June 9 the Rev. J. W. Maw, M.A., was inducted to the pastorate of Unity Church. The charge to the minister was given by the Rev. C. J. Street (Sheffield). Principal Mellone gave the charge to the congregation, and the devotional part of the service was conducted by the Rev. H. McLachlan. After the service a Welcome Meeting was held. In the absence of Mr. E. Thornton, chairman of the congregation, Mr. W. Sanderson, Sunday school superintendent, presided, and extended a coridal welcome to Mr. Maw. Mr. E. D. Gaunt, the secretary, spoke on behalf of the congregation. Addresses were also given by Dr. Mellone, the Revs. H. McLachlan, and W. R. Shanks, Mr. Fred Clayton, and the Revs. A. Cobden Smith, R. Newell, and M. Evans. Mr. Maw responded in suitable terms.

Leytonstone.—A conference of churches arranged under the auspices of the London District Unitarian Society at the invitation of the Leytonstone friends took place on Saturday, June 9. About sixty people attended the service, which was conducted by the Rev. J. Arthur Pearson, but at the Conference (which followed tea in the garden) the gathering had increased to a hundred, representing more than a dozen different congregations in and around the metropolis, and including Dr. Herbert Smith (president of the London District Unitarian Society) and other friends. Several solos were rendered by Mr. Glyn Thomas. Mr. H. G. Chancellor, M.P., presided at the evening meeting, when the subject under discussion was 'The Religious Needs of the People.' Three addresses were given: 'From a Minister's Point of View,' by the Rev. Bertram Lister; 'From a Woman's Point of View,' Miss Maud B. Burtt; and 'From a Layman's Point of View,' by Mr. S. P. Penwarden. A very brisk discussion followed which was opened by Mr. E. R. Fyson (president of the London and South Eastern Provincial Assembly). There was a consensus of opinion upon the need of emphasis being laid upon right living rather than a supposed correctness of belief, and it was agreed that freedom on matters of theological theory should be conceded, whilst a practical expression of religion in all departments of life should be insisted upon. Dr. Herbert Smith, Messrs. A. J. Howard Hulme, John Kinsman, G. H. Clennell, W. J. Noel, and others took part. Letters on the subject under discussion were read by Mr. J. W. Peterken (Leytonstone) from Miss Francis (secretary of the National Lay Preachers Union), and the Rev. D. Delta Evans (Woolwich), and expressions of regret at inability to attend were received from the Rev. Dr. Copeland Bowie, the Rev. Gordon Cooper, Dr. Blake Odgers, and others. The holding of this Conference was suggested by the success of the one held recently at Ilford, and both events have proved the usefulness of these gatherings for the purpose of promoting interchange of ideas and social intercourse.

Pudsey.—On Sunday, June 10, the Sunday school Anniversary Services were held at the Unitarian Church. Mr. T. Manning, of York, was the special preacher, morning and evening. In the afternoon the scholars, congregation, and friends assembled for an outdoor service, the full choir being led by Mr. J. A. Webster, assisted by a mixed band. The minister, the Rev. R. Newell, and Mr. Manning gave short addresses. The congregation numbered over 500 people.

THE FUTURE OF GERMANY'S COLONIES.

A London Conference.

It has been decided to arrange a conference in London early in July upon the future of the former German colonies conquered by the Allies, in so far as the wishes and interests of the inhabitants of the territories are affected. The Anti-Slavery and Aborigines Protection Society, the Committee of which is responsible for organising the Conference, will shortly issue full particulars as to place and speakers. Any one interested in the subject can obtain a card of invitation by forwarding a stamped addressed envelope to the Offices of the Society, Denison House, Vauxhall Bridge Road, S.W.1.

Next week two meetings will take place in furtherance of Liberal Christianity, both to be held at Sion College on the Embankment, E.C. The Liberal Christian League meet on Tuesday, June 19th, and among the speakers are Miss Evelyn Underhill and Dr. Fort Newton, while on Thursday, the Modern Churchmen hold a public gathering under the presidency of Prof. Gardner at 5.30. The Master of Balliol is announced to speak.

DEATHS.

Brindley.—Killed in Belgium, by shell, on June 3. Gunner R. Brindley, R.F.A., only son of Richard Prince Brindley, 33 Maldon Road, Wallington, Surrey.

Taylor.—On June 11, at Elstree, Jane, beloved wife of T. B. Taylor of The Grange, Highgate, London, N., in her 54th year. Laid to rest at St. Pancras Cemetery, Finchley, London.

Wilson.—On Tuesday, June 12, at 86 Church Road, Richmond, Surrey, Christiana Whiting, wife of Sir Roland Knyvet Wilson, Baronet, youngest daughter of Richard Phillips, F.R.S., in her 85th year.

OUR CALENDAR.

SUNDAY, June 17.

LONDON.

Acton, Creffield Road, 11.15 and 7, Rev. H. C. Horsley, M.A.

Bermondsey, Fort Road, 6.30, Mr. S. P. Penwarden.

Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Mr. F. Horne

Brixton, Unitarian Christian Church, Effra Road, 11, Rev. F. Hankinson; 7, Rev. David Davis.

Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. W. Chynoweth Pope.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. Weatherall, M.A.

Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. D. Basil Martin, M.A.

Forest Gate, Upton Lane, 11, Mr. J. P. Rosling; 6.30, Mr. J. Begg.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. B. Lister, M.A.

Hampstead, Rosslyn Hill Chapel, 11 and 6.30, Rev. Henry Gow, B.A.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. Charlesworth.

Ilford, High Road, 11 and 6.30, Rev. A. H. Biggs, M.A., LL.M.

Islington, Unity Church, Upper Street, 11, Mr. E. Capleton; 7, Mr. J. P. Rosling.

Kentish Town, Clarence Road, N.W. No Morning Service; 6.30, Rev. F. Hankinson.

Kilburn, Quex Road, 11 and 6.30, Rev. J. Arthur Pearson.

Leytonstone, Haydn House, 63 Fairlop Road, 6.30, Mr. A. Stephen Noel.

Mansford Street Church and Mission, Bethnal Green, 6.30, Mr. E. R. Fyson.

Peckham, Avondale Road, 11 and 6.30, Rev. R. T. Herford, B.A.

South Norwood, League House, 141 Portland Road, 7, Mr. J. W. Gale.

Stoke Newington Green, 11.15 and 7, Dr. Lionel Tayler.

Stratford Unitarian Church, 11, Mr. Frank G. Fincham; 6.30.

University Hall, Gordon Square, W.C., 11.15, Rev. Sydney Herbert Mellone, M.A., D.Sc.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. Tarrant, B.A.

West Hampstead, All Souls, Weech Road, Finchley Road, 11.15 and 6.30, Rev. Edgar Daplyn.

Wood Green, Unity Church, 11 and 6.30, Rev. G. Coverdale Sharpe.

Woolwich, Lecture Hall (Co-operative Stores), Herbert Road, Plumstead, 6.30, Rev. D. Delta Evans.

Aberystwyth, New Street Meeting House, 11. Supply.

Bath, Trim Street Chapel, 11 and 6.30, Rev. A. C. Fox, B.A.

Birmingham, Old Meeting Church, Bristol Street, 11 and 3.30, Rev. J. M. Lloyd Thomas.

Birmingham, Church of the Messiah, Broad Street, 11 and 6.30, Rev. Lawrence Clare.

Blackburn, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. Hall.

Bournemouth, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. Davis, B.A.

Brighton, Free Christian Church, New Road, 11 and 6.30, Rev. Dr. Hargrove.

Bristol, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. Tudor Jones.

Buxton, Hartington Road Church, 11 and 6.30, Rev. G. Street.

Chatham, Unitarian Church, Hamond Hill, 11 and 6.30.

Chester, Matthew Henry's Chapel, 11 and 6.30, Rev. D. J. Evans.

Clifton, Oakfield Road Church, 11 and 6.30, Dr. G. F. Beckh.

Dean Row, 10.45, Rev. E. A. Voysey, M.A.

Dover, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. Ginever, B.A.

Dublin, Stephen's Green West, 12 and 7, Rev. E. Savell Hicks, M.A.

Dudley, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. Glyn Evans.

Exeter, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. Bloor, B.A.

Gee Cross, Hyde Chapel, 11 and 6.30.

Hastings, South Terrace, Queen's Road, 11 and 6.30, Rev. E. Lockett.

Hindley, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. R. F. Rattray, M.A., Ph.D.

Horsham, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. Jones.

Hull, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. Falconer, B.Litt.

Leeds, Mill Hill, 10.45 and 6.30, Lieut.-Col. C. Seymour Bullock.

Leicester, The Great Meeting, 11 and 6.30, Rev. W. Jellie, B.A.

Lewes, Westgate Chapel, 11 and 6.30, Rev. J. M. Connell.

Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Rev. W. H. Drummond.

Liverpool, Bootle Free Church, 11, Mr. W. H. Thomas; 6.30, Mr. J. M. Heaney.

Liverpool, Hope Street Church, 11 and 6.30, Rev. Dr. Mellor.

Liverpool, Ullet Road, Sefton Park, 11, Rev. H. Taylor; 6.30, Rev. J. C. Odgers, B.A.

Maidstone, Unitarian Church, Earl Street, 11 and 6.30, Rev. Alexander Farquharson.

Manchester, Cross Street Chapel, 10.45 and 6.30, Rev. D. Walmsley.

Manchester, Platt Chapel, 11 and 6.30, Rev. W. Whitaker, B.A.

Manchester, Sale, 11 and 6.30, Rev. W. S. McLauchlan, M.A.

Nantwich, Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. Park Davies, B.A., B.D.

Newcastle-on-Tyne, near Free Library, 10.45 and 6.30, Rev. Archibald Jackson, B.A.

Newport, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. Ruddle.

Oxford, Manchester College, 11.30, Rev. Dr. Jacks.

Portsmouth, High Street Chapel, 11 and 6.45, Rev. G. W. Thompson.

Portsmouth, St. Thomas Street, 6.45, Rev. T. Bond.

Sheffield Upper Chapel, 11 and 6.30, Rev. C. J. Street, M.A., LL.B.

Sidmouth, Old Meeting, High Street, 11 and 6.30, Rev. T. Bowen Evans, M.A.

Southampton, Church of the Saviour, London Road, 6.30, Rev. Victor Moody.

Southend, Darnley Road Church, 11.

Southport, Portland Street Church, 11 and 6.30.

Torquay, Unity Church, Montpellier Road, 11 and 6.30, Rev. Joseph Worthington, B.A.

Tunbridge Wells, Free Christian Church, Dudley Road Institute (side entrance), 11.15 and 6.30, Rev. S. Burrows.

Wallasey, Memorial Church, Manor Road, 11 and 6.30, Rev. A. Ernest Parry.

Warwick, High Street Chapel, 11.15 and 6.30, Rev. Gardner Preston.

West Kirby, Meeting Room, Grange Road, 11 and 6.30.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. Ramsden Balmforth.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. Wilfred Harris, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. Wyndham Heathcote, B.A.

Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. Sinclaire, M.A.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, corner of Fernwood Road and Fisgard Street, 11.

WINNIPEG, CANADA.

All Souls Church, 7, Rev. Horace Westwood, D.D. Sunday School, 3.

Notice of any alteration in the Calendar for next week should be sent to *The Publisher*, 13 BREAM'S BUILDINGS, E.C.4, not later than Thursday Morning.

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June.

17. Rev. SYDNEY HERBERT MELLONE, M.A. D.Sc., Principal of the Home Missionary College, Manchester.

24. Rev. ALFRED HALL, M.A., of Newcastle-on-Tyne.

July.

1. Rev. PRIESTLEY PRIME.

8. Rev. Dr. J. ESTLIN CARPENTER.

MANCHESTER COLLEGE, OXFORD.

THE ANNUAL GENERAL MEETING OF TRUSTEES

will be held in the College at 12 o'clock noon on FRIDAY, JUNE 22.

VALEDICTORY RELIGIOUS SERVICE at 8 p.m. on THURSDAY, JUNE 21.

THE FAREWELL on behalf of the COLLEGE will be given by the PRINCIPAL. And the

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UNITARIAN HOME MISSIONARY COLLEGE.

The Annual Public Examination of Students of the Unitarian Home Missionary College will be held at Summerville, Victoria Park, Manchester, on Tuesday, June 26, 1917, commencing at 2 p.m.

The Visitor's Address will be delivered at 5 o'clock by the Rev. W. G. TARRANT, B.A.

On the evening of the same day the **Valedictory Service** will be held in Cross Street Chapel at 7.30, and will be conducted by the Rev. J. M. LLOYD THOMAS, of Birmingham. Music by the Choir of Oldham Road Chapel.

For the Committee,

June 13, 1917. G. A. PAYNE, D. A. LITTLE. } *Hon. Secs.*

*** All letters and manuscripts for the Editor should be sent to 23 Cannon Place, Hampstead, N.W.3. They must reach the Editor not later than Wednesday evening for publication the same week.*

The Inquirer.

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NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

SINCE we wrote last week another notable address by President Wilson has been published. It is a scathing indictment of Germany's conspiracy against the freedom of the world. In the bluntest possible fashion Mr. Wilson warns his people against trafficking with proposals for peace at the present moment. He tells them to look at the map. From Hamburg to the Persian Gulf the net is spread. Is it not easy, he asks, to understand the eagerness for peace that has been manifested by Berlin ever since the snare was set and sprung? The German Government wishes to close its bargain before it is too late, and it has little left to offer for the pound of flesh it will demand.

* * *

IT is their power at home, Mr. Wilson continues, of which the military masters of Germany are thinking now more than of their power abroad. "It is that power which is trembling under their very feet. Deep fear has entered their hearts. They have but one chance to perpetuate their military power, or even their controlling political influence. If they can secure peace now, with the immense advantage still in their hands, they will have justified themselves before the German people. They will have gained by force what they promised to gain by it—an immense expansion of German power and an immense enlargement of German industrial and commercial opportunities. Their prestige will be secure, and with their prestige their political power. If they fail, their people will thrust them aside. A Government accountable to the people themselves will be set up in Germany, as has been the case in England, the United States, and France—in all great countries of modern times except Germany. If they succeed, they are safe, and Germany and the world are undone. If they fail, Germany is saved, and the world will be at peace. If they succeed, America will fall within the menace, and we, and all the rest of the world, must remain armed, as they will remain, and must make ready for the next step in their aggression. If they fail, the world may unite for peace and Germany may be of the union."

* * *

WE hope that Mr. Wilson's warnings will be laid to heart by a certain school of idealists among ourselves, who are inclined to take all lofty professions at their face value. There are circumstances when suspiciousness is the proper armour of virtue. At present it is the game of the German Government, as Mr. Wilson points out, to employ Liberals for their enterprises, and to make them their dupes by appealing to sentiments of freedom and justice. "Let them once succeed, and these men, now their tools, will be ground to powder beneath the weight of the great military empire; the Revolutionists of Russia will be cut off from all succour and the co-operation of Western Europe, and a counter-revolution will be fostered and supported; Germany herself will lose her chance of freedom, and all Europe will arm for the next final struggle."

* * *

THE exposure of the peace propaganda which has emanated from German sources in Switzerland and the expulsion of the Socialist Grimm from Russia furnish the best commentary upon this new type of intrigue. There is also only too good reason to regard the peace terms of the German Socialists which have been published at Stockholm as similarly tainted at their source. After a careful reading of the document we cannot find in it a trace of that change of heart in the German people for which we are all looking so anxiously. It is based upon the assumption that all other great nations are oppressors, but Germany can do no wrong. These are not the accents of independent Socialists but of the tame spokesmen of the German Government. In an atmosphere poisoned by insincerity it is the first duty of the genuine lovers of justice and peace to be always on their guard.

* * *

THE natural feelings of anger and horror produced by the last air-raid over London have given rise to a demand for reprisals, which has swept a good many sensible people off their feet. We deeply regret it, for reasons which we have explained several times. The public meeting last Sunday, at which the Lord Mayor presided, passed a resolution which denounced the murder of innocent women and children and at the same time called on the Government to adopt a policy of systematic and ruthless reprisals. The speeches in support of it were made under the influence of strong excitement and were certainly more violent than wise. We share to the full the mood of horror and indignation, and we hope that the day will soon come when the men who are responsible for these crimes will be punished as they deserve. Certainly they have no claim upon our mercy. But to carry child murder into the households of Germany will satisfy no

instinct of justice. There is no good reason to suppose that it will act as a deterrent, and it will certainly demoralise our own people just in proportion as it gratifies the instincts of revenge.

* * *

IN a remarkable letter which he has addressed to the Belgian clergy Cardinal Mercier draws a distinction between an act of revenge and one of righteous vengeance. Quoting the words of St. Thomas Aquinas he says, "The will to avenge evil, having respect to order and justice, this is a virtuous action. Thus to wish for the redress of a moral evil, within the limits of right, is to rebuke evil, and is a zealous and good action. But to have an unruly desire for vengeance, whether within the limits of a law or not, which has for its first object the punishment of the guilty rather than the repression of evil, this is an evil action; in this latter case, in fact, the suffering of your neighbour becomes the aim of your vengeance."

* * *

APPLYING these principles to the special case of the violation and the long martyrdom of Belgium, Cardinal Mercier argues that to wish that the authors of disorder shall be punished and reduced to impotence, and to wish it with the full force of our will and with all the passionate ardour of which human nature is capable, this is a righteous action. "But," he continues, "this is hatred, you may say, and charity excludes hatred. But what is hatred? Is it not to wish evil for evil, to desire suffering for your neighbour merely that he may suffer, and to let this suffering be the goal at which your desire dwells with pleasure? A disposition such as this would indeed be guilty. On the other hand, to wish a physical evil to someone who has done wrong and remains obdurate, not as an aim in itself but as a means to a further moral aim, to wish that the guilty suffer, so that under the strain of suffering conversion may come to him though he would not go to her; this is not hatred, it is, on the contrary, reasonable love."

* * *

INCOMPARABLY the most significant event of the week at home has been the magnificent majority—385 to 55—with which woman suffrage was passed by the House of Commons on Tuesday. Many old prejudices have died away; even militancy has become a dim memory; and a new era has dawned full of the promise of change and rich in possibilities of good. It is for the men and women of the country to use its opportunities in a spirit of noble comradeship.

OUR SYMPATHY WITH RUSSIA.

WE are all anxious to express our sympathy with Russia in this crisis of her fate, and to give to our deep concern for her future the exhilaration of wise and unselfish friendship. For most of us this is a very difficult thing to do on account of our ignorance of the forces which are struggling for mastery. Even men who are deeply read in the history of revolutions feel themselves baffled by the changing panorama from day to day. They are familiar with the way in which anarchy dogs the steps of freedom, and they do not expect political wisdom to be the first fruit of the faith which destroys tyrants. In these circumstances we have to learn to combine ardent sympathy with temperate hopes.

All genuine friendship with Russia will avoid the twin vices of flattery and sentimentalism. Both of them are unfortunately rife in some quarters at the present time, and they have a habit of concealing their moral bankruptcy behind a glittering array of words. Some people talk as though Russia at one bound had placed herself at the head of the free nations of the world, and all the rest should go to her in order to learn the meaning of liberty. They seize upon her vague revolutionary mottoes like "No annexations and no indemnities" and proclaim that she is restoring Christianity and common sense to our bewildered minds. They even bid us treat Russian ideals and Russian aims as though they were more sacred than our own.

All this is flattery and sentimentalism, and it is full of poison. It corresponds to none of the facts of the situation, and the strong men in Russia, who are grappling with the difficulty of organising some reasonable system of government, are probably among the first to recognise how false and injurious it is. It is not in this way that the problems of social order or the duties of war and peace can be solved. If our friendship with Russia is to be sincere it must have in it the saving salt of candour. It must be as candid and as firm as the recent speeches of M. Ribot. There must be nothing obsequious in it which lowers our dignity and injures our self-respect. What Russia needs is not the tribute of almost fulsome admiration, but the practical help and the steadying influence which Allies, who long ago broke the fetters of autocracy, can give her. We rejoice without measure that she is entering into the fellowship of free and self-governing peoples, but the services which France and ourselves can render her are at the moment a greater gift than any which she has it in her power to offer us. That is the privilege of our position, and we say it in no spirit of boasting but with the strong desire to deepen the sense of a national privilege which has been entrusted to us for the good of mankind. It is impossible to establish international goodwill on a basis of self-depreciation. We can only serve when we are strong and humbly confident in the mission which God has placed in our keeping. A patriot of a narrow build who never talks about ideals at all, with his plain sense of duty and his loyalty to homely virtues, is a better servant of freedom and the future than the sentimentalist who gushes over the dawn of liberty in Russia, and forgets that she is groping after something which we possess already in tenfold richness and power.

We write in this way because we are anxious that our friendship with Russia should grow in strength and mutual confidence, and it can only do so if we offer her convictions rooted in our own experience as well as pleasant sympathy. The situation which has arisen through the excitements of revolution and the narcotic influence of high-sounding phrases is one which needs the keen wind of moral common sense. What has happened is a change in Russia and not a change in ourselves. Russia has not suddenly shot ahead of us in faith and idealism; she is struggling hard, after centuries of autocratic rule, to place herself on our level. Here and there the agreements which exist among the Allies may require some modification; but our fundamental aims remain just what they were. How much of them can be realised must depend upon the issue of the war, for Germany shows no sign that she will ever accept them except by force of arms. We cannot in justice to the high responsibilities which have been committed to us accept as our own vague statements about the principles of peace, just because they are attractive and beautiful, without very strict examination into their application to the tangled world of European politics. In the long run Russia will respect us most, and feel her partnership with us to be a privilege both in war and peace, if we show independence of mind and steadfastness of purpose, and help her to bring the cloudy phrases of her revolutionists to the sharp test of our own practical experience in the use of liberty and the art of government. Let no one say that this is to abandon the high motive of religion for the dull levels of expediency. The task of finishing the war, of creating stable international

friendships, and rebuilding the arts of peace will require all the faith of which we are capable, but it must be guided at every point by hard thinking and a quick sense of the difference between words and things. Here the sentimentalist, with his gift of florid speech and his incapacity for firm and courageous action, can be of no use to us. He only cumbers the ground.

THE RELIGION OF MR. H. G. WELLS.

THE publication of 'God, the Invisible King,' by Mr. H. G. Wells,* is surely a remarkable event. As a popular writer he has long occupied a foremost place; his vigour and clearness of style cannot be missed even in the most ephemeral of his sketches and articles; he combines a love of fun with the keenest interest in facts, whether in science or society; and to the fascination of romance he adds that of mental adventure. If he may to-day be said to have become a preacher, his congregation is not only one of the largest in the world but also one that includes a host of pioneering minds, especially among younger men and women.

If any one had predicted that the Mr. Wells of 'Kipps' and 'The Wonderful Visit' would develop into a metaphysician and a theologian he must have been either a bold or a very shrewd observer. It is all plain to see, now, that a man so vividly alert as he is to the forces that move and mould us must come face to face at last with those intangibles which affect our inner life and which form the subject matter of philosophy. There have not been wanting, indeed, suggestive buddings in this direction amid the luxuriant imaginativeness of his novels; but, if one reader may honestly avow his impressions, these passages were too frequently accompanied by a context that left an unpleasant taste in the mouth, and the combination rather suggested the undisciplined outplay of extraordinary vital energy than the considered movements of sober thought. But, again, while Mr. Wells has also been known for many years as immensely in earnest in socialist propaganda, he has always been far too clear-sighted to suppose that material prosperity could be secured by mankind, or if secured could satisfy, without attention to temper, conduct, and character. Thus those of us who accept the principle that to know a thing we must know its history, would have plenty of stuff to work upon if we undertook the task of discovering how this singular writer found his way into "religion."

Upon that task, however, we need not enter; for Mr. Wells himself has completed the hints of indirect autobiography by explicit statements on the point. Nine years ago, in 'First and Last Things,' he told us how he and others, finding themselves (we quote his words) "extremely uncertain in our outlook upon life, about our religious feelings, and in our ideas of right and wrong," arranged a series of meetings for "some sort of frank mutual confession." With characteristic humour he hints that some of them cut an astonishing figure in their attempts to set forth the faith that was in them. For his own part, he found (as might be expected) that the business in hand was not so speedily to be dispatched as he had hoped; and so 'First and Last Things' came to be written, presenting in some two hundred and fifty pages "his metaphysics, his religion, his moral standards, his uncertainties and the expedients with which he has met them." The concluding words of this description are highly suggestive; for, though even at that date Mr. Wells was evidently much more inclined to serious constructive effort than people appear to have generally recognised, he was just as evidently not fully prepared as yet for the greatest of all ventures. One observes a kind of shamefacedness, natural enough, as the man testifies to being a "Believer" of a sort. At that stage he was not merely extremely sensitive to the opinion of his associates, but obviously self-conscious in a somewhat disabling measure.

To-day the world is not as it was in 1908. The great war has struck its ploughshare deep. One of the results is an outspoken courage in many a mind; and it would almost seem that the more rigorously censored we are in regard to matters mundane the more free we feel to discuss God and His doings. *His* Realm, at any rate, knows no Defence Act; men are bold to criticise who formerly acquiesced in or even avowedly upheld the traditional creed. It is a noteworthy fact that the experiences that have shaken the belief of many, apparently, have brought Mr. Wells to a positive affirmation, no longer hesitant and half-afraid. It is true that he is self-conscious still; but the chief effect of this is now, not to make him shrink from the ridicule of the unbelievers who may wonder that such a Saul should be among the prophets, but to make him anxious not to be claimed as a convert by any Church or sect. By and by, perhaps, Mr. Wells will care so entirely for his vision of the true and good as not to mind these small considerations. On the whole, we should say that his peculiar type of theology, as set forth in his recent books—'Mr. Britling sees it Through,' 'War and the Future,' and pre-eminently in 'God, the Invisible King,' is such that no one who is zealous for tradition and dogma is likely—if he reads the books—to triumph over the "conversion" of Mr. Wells. It will need a larger sympathy, we think, to appreciate duly his contribution to the religious life of our time.

We take for granted that no thoughtful reader of THE INQUIRER will fail to peruse this latest book for himself. It is not a long book; for though Mr. Wells deals with subjects upon which many volumes might be written he takes the short cut, asserting in few words what could hardly be "proved" with a multitude. He does not give all his small space, either, to affirmation; but in clearing the ground of the old creeds he lays about him with abundant vigour, not to say violence. If any pious soul is offended, on his own head be it, for the author warns off in advance all who cleave to the orthodox system. He writes partly as expressing the thoughts, hitherto mostly inarticulate, of "modern" people as he conceives them, partly in appeal to those who, having cast away religion with the old theology, need religion still. What he offers is a statement of living faith in God, the Friend of Man, not a scheme of doctrine that seeks to combine all cosmical facts in one Divine Order. To Mr. Wells such a combination is impossible. Appalled by the resistless, pitiless, unheeding method that evolves unnumbered orbs, shocked by the vast suffering involved in the inescapable struggle of living things upon this planet, he sets afar from his heart the Veiled Being that holds on its imperturbable way at the back of all things, and to that Life in Nature that thrusts forth (as it seems) so blindly all around us, he has no homage to give. But there is a God with Man and in Man, there is That which forever strives toward the realisation of things truly good and beautifully just, That which kindles in us all our nobler aspiration, sustains our upward effort, accepts and uses our service, cares for us all, aims to bring all men into His kingdom on this earth, and, finally, to conquer death.

For the God here spoken of is no abstract thing, nor a name of multitude set up as an individual. He is described by Mr. Wells (characteristically again) as in the first place *Courage*. But next, he says, God is a "Person":—

> "God is a person who can be known as a friend, who can be served and who receives service, who partakes of our nature; who is like us, a being in conflict with the unknown and the limitless and the forces of death; who values much that we value and is against much that we are pitted against. He is our king, to whom we must be loyal; he is our captain, and to know him is to have a direction in our lives. He feels us and knows us; he is helped and gladdened by us. He hopes and attempts. ....God is no abstraction nor trick of words, no Infinite. He is as real as a bayonet thrust or an embrace" (p. 67).

Moreover, this Being is *Youth;* ay, and God is *Love*—if we can but wisely use the word. In concluding a striking passage, in which Mr. Wells cites instances of the highest kinds of affection, he says:—

> "These are the forms of love that perhaps come nearest to what we mean when we speak of the love of God. That is man's love of God; but there is something else; there is the love God bears for man in the individual believer. Now this is not an indulgent, instinctive, and sacrificing love like the love of a woman for her baby. It is the love of the captain for his men; God must love his followers as a great captain loves his men, who are so foolish, so helpless in themselves, so confiding, and yet whose faith alone makes him possible. It is an austere love. The spirit of God will not hesitate to send us to torment and bodily death.
>
> "And God waits for us, for all of us who have the quality to reach him. He has need of us as we of him. He desires us and desires to make himself known to us. When at last the individual breaks through the limiting darknesses to him, the irradiation of that moment, the smile and soul clasp, is in God as well as in man. He has won us from his enemy. We come staggering through into the golden light of his kingdom, to fight for his kingdom henceforth, until at last we are altogether taken up into his being" (pp. 80-81).

* Cassell, 6s. net.

It is thus that Mr. Wells has found salvation, and that man's Christianity must be a queer thing that leaves him untouched by such words, supplemented as they are by expressions of the sense of sin and of yearning toward higher things. If Mr. Wells has himself been unable altogether to avoid the use of unworthy flouts and scorns in dealing with theological conceptions that may possibly be no longer tenable, but which have in past times engaged the deepest thought of the greatest thinkers, it would be pitiful indeed to dismiss him and his modern gospel with a few cheap and easy criticisms. If his assertion be true that many thoughtful and trained minds in our day have come or approximated to the position he holds, and that faith in a finite and developing God is their best resource, there is here a twofold challenge to all positive theology of another type, and especially to that which, as some of us think, does not lie open to much of the criticism, itself rather thin, which he brings against the orthodox creeds.

In the first place, if we cannot but suspect all systems of thought which divide man (still more which divide God) from the universe, and if we doubt the policy of restricting human interest to affairs purely terrestrial and temporal, the immense task is incurred of rationalising all the multiplex and often conflicting elements in the world of experience and thought, of accounting to ourselves for the presence of things and happenings that are to us evil and even monstrous, and of firmly grounding our trust in a Goodness, supreme and final, in which we have long professed to believe. In the second place, the fervour, white-hot, of this latest "convert" to religion, albeit of a singular type, is a startling rebuke to the lukewarm and intermittent service given to mankind by most of us. In the passion of his new-awakened "love of God," Mr. Wells is evidently burning with "love of Man," wide as the whole earth. Endowed with a vivid sense of the ridiculous, he has braved the ridicule of both sides—the believers of the old school and the unbelievers of every school. May not all they who are candidly alive to their own philosophical difficulties, as well as to those of Mr. Wells, adopt a line more becoming to the modesty of wise men than that of supercilious contempt? The least they can do is to thank him for his courageous demonstration that man is truly a spiritual being; a better thing would be to infuse into their message, if it be (as they think) a more adequate gospel than his, something more of the self-devotion, quickening enthusiasm, and dominant joy which have attended his discovery.

W. G. T.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, *and all private information should be accompanied by the name and the address of the senders.*

LAWRENCE HOUSE.

To the Editor of THE INQUIRER.

SIR,—Last week I wrote that Lawrence House was ready for the sailors and soldiers. Before my letter was in print it was clear that the sailors and soldiers were ready for Lawrence House. Our bedrooms are now well occupied. They are just the men any nation does well to be proud of. Some have come from South Wales, some from West Country, some from North, a few Canadians, and the son of our minister in Adelaide. Some not belonging to our religious community came with the introduction of friends. All are delighted with the homely feeling of the Hostel. All are charmed with the Rest Room, and we shall be grateful if any of your readers will provide us with the means of getting daily and weekly papers, a few special books and more sets of chess and draughts and dominoes. When forwarding parcels will donors kindly send separately a postcard notifying the gift. A number of men from hospital or training ground have visited Lawrence House during the day and seem to find the writing room as well as the rest room a great pleasure. The piano has been much used, and the gentleman who so generously presented us with a number of gramophone records has already provided additional enjoyment. At the moment everything points to the conclusion that the need for Lawrence House was great. I have dared to write at some length because I feel sure that many of your readers will rejoice to know that their generous response to the appeal for funds has already met so warm a welcome at the hands of our men. A "Lawrence House Bulletin" will be sent to 6,000 of our sailors and soldiers in the course of a few days. The addressing of the envelopes for these has been undertaken by the ladies of our congregations at Hampstead, Wandsworth, and Ilford.—Yours, &c.,

R. M. MONTGOMERY.

Lawrence House,
1 Essex Street, W.C.2.
June 19, 1917.

INDUSTRIAL HARMONY.

To the Editor of THE INQUIRER.

SIR,—In his message published in your issue of the 9th inst., the Master of Balliol raises the question "whether business itself can be humanised and Christianised, whether industrial and commercial activities themselves can be conducted on human and Christian principles." That all depends upon what is meant by human and Christian principles. If it means the distinctively Christian principle of self-sacrifice and generosity the answer is clearly in the negative. But if it means the principle of justice and mutual benefit, which are equally though not distinctively Christian, the answer is as certainly in the affirmative. Mutual benefit is the happy mean between egoism and altruism. We hear so much about greed on the one hand and benevolence on the other, about being Christians on Sundays and something shockingly different during the week, that we have almost forgotten that there is a happy mean, and that one can, and indeed must, in honest business be friendly and serviceable without being either a saint or a sinner. Strange to say, political economists and other theorists about commerce have not asserted the mutual benefit theory, certainly not asserted it with any force, before the recent publication of 'Second Thoughts of an Economist,' by the late Prof. Smart, referred to by the Master of Balliol. Prof. Smart's argument is that mutual benefit or mutual service is the real, even though unconscious basis of commerce both ancient and modern. True, each party to a transaction must consider his own interest, for he must know it best, but he should not overlook the other interests, he should consciously do business in the mutual benefit spirit and with a mutual benefit aim. Industrial harmony will never be brought about by Act of Parliament, but if commerce can be thought about and taught about and consciously worked out upon lines of mutual benefit all round, the success of such working might be so great that the holders of the false theory of self-interest alone would be compelled to adopt the new outlook and methods. Many very successful welfare schemes, embodying this principle to a certain extent, have been worked out by our best business men, and apparently Mr. Ford in America has run his most astonishingly successful motor manufactory on this conscious mutual benefit system, the capitalists, managers, workers, and customers having all reaped immense advantages from it. So striking a success in a very open field should at least set us thinking. The Churches may well ask for this mutual benefit attitude, but it is quite useless to ask for more than this in business.

—Yours, &c. G. M. HERBERT.

June 15, 1917.

MEMORIAL NOTICES.

SECOND LIEUT. CYRIL G. JOHNSON.
LIEUT. ALLAN H. PRESTON, M.C.

IT is with a sense of deep personal loss we chronicle the death of Second Lieut. Cyril Goode Johnson, R.F.A., who was killed in France on June 7 in his 20th year. He was the younger son of Col. J. G. Johnson, V.D., J.P., and Mrs. Johnson of Brinnington Hall, and was the youngest officer in his regiment. He was educated at Sedburgh, had nine months artillery training at Woolwich, took his commission, and went out to France in March last. He belongs to the third generation of Johnsons who have faithfully served the Stockport Unitarian Church, his grandfather, Capt. Johnson, J.P., was its Treasurer for thirty-four years, and his father is still one of the pillars of the church. Cyril Johnson was a member of the Minister's Vestry Class twelve months ago; his was of a bright, cheery, kindly disposition, which endeared him to all who knew him, and his loss is deeply mourned.

The Stockport congregation also laments the loss of Lieut. Allan H. Preston, M.C., of the Machine Gun Company, New Zealand Force, the son of Mr. and Mrs. J. W. Preston of Westbourne Davenport, Stockport, who was killed in action on June 8. Lieut. Preston, who was living in Wellington, New Zealand, at the outbreak of war, enlisted at once. He took part in the first landing at Gallipoli, was wounded several times, and was given a commission on the field. Later he was mentioned in dispatches and invalided home. On his recovery he was sent to France, where he was awarded the Military Cross for conspicuous gallantry on the Somme. In the official record it was stated that: "He handled his machine guns under heavy fire with great courage and ability, and greatly assisted in the final success of the operations."

On Sunday morning, June 17, the Rev. H. E. Perry paid an affectionate tribute to the memory of the two fallen officers.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is registered by the London County Council, under the provisions of Section I. of the War Charities Act, 1916.

The objects of the Fund are: (1) *To aid the Belgian hospitals and convalescent depots in France, and the Belgian military doctors at the Front in Belgium.* (2) *To maintain a Civil Hospice at Calais.* (3) *To aid the Belgian School Colonies in France.*

127TH LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	17,248	8	7
Northgate End Chapel, Halifax, per Mr. J. Teal (14th) ..	2	0	0
Northgate End Sunday School, per Mr. J. Teal (8th).. ..	1	16	4
Mr. J. Teal (7th)	1	0	0
Mrs. Lewis (6th)	1	1	0
Miss Alice Freeman (3rd) ..	3	0	0
Miss Rowlands (2nd)	0	10	0
Mrs. William Kenrick (12th) ..	10	0	0
Mr. J. Ballantyne (7th) ..	1	1	0
Miss M. B. Lamb (11th) ..	2	0	0
Miss M. Field (5th)	1	0	0
Mr. John H. Swann (5th) ..	1	0	0
Nurse Copeman (12th).. ..	0	10	0
Mr. Arthur Wheatley (4th) ..	0	10	0
Mrs. Thorneley (10th)	5	5	0
Mrs. Beaumont..	0	5	0
Mrs. T. H. Russell (11th) ..	5	0	0
Miss Margaret L. Green (3rd) ..	0	10	0
For a Motor Cycle (3rd) ..	20	0	0
E.T., N.W.2 (3rd)	1	0	0
A Friend (3rd)	0	10	0
Mr. and Mrs. Harold Coventry (monthly)	1	0	0
Miss Katherine A. Finer (6th)..	0	5	0
A Sympathiser	5	0	0
	£17,312	11	11

Parcels have been received from:—Miss Crowe; The Rosslyn Depot, Hampstead (per Mrs. Foster Morley); Mr. H. Woolcott Thompson; Wimbledon War Workers' Depot (per Mrs. Vincent Green); Lewin's Mead Domestic Mission Girls' Sewing Class, Bristol (per Mrs. Gaylard); Miss Short; Miss M. B. Lamb; Mrs. Sidney Martineau; Mrs. Andrews; Miss Beaumont; R.L.; Essex Church Work Party (per Miss Neele); Miss E. R. Lee.

SPECIAL WANTS.

Pyjamas, shirts, socks, slippers, towels, handkerchiefs.
Layettes, clothing for women and children, and stockings.
Games for soldiers (especially cards), illustrated papers and writing paper.

The name and address of sender and list of contents should be enclosed in each parcel.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

INTER-DENOMINATIONAL SOCIAL SERVICE UNIONS.

AN EXPERIMENT IN EVESHAM.

IT is thought desirable to give some account of the steps taken and the work accomplished by the Evesham Inter-Denominational Social Service Union with a view to other similar local Social Service Unions being formed throughout the country. This Union was formed as recently as October 17 last. Moreover, it was formed in war time, and its brief activities have taken place under war conditions. This fact has had its advantages as well as its disadvantages, for such co-operation as has been effected between the various local Christian Churches would not, in the opinion of those on the spot, have proved possible in pre-war times.

PRECEDENTS.

The initiative was taken by the minister of the local Oat Street Chapel. He is also secretary of the Union for Social Service of Members of Unitarian, Free Christian and Kindred Churches. This Union is affiliated to the Inter-Denominational Conference of Social Service Unions. The Chairman of this Conference is the Bishop of Oxford, and each Denomination is represented on it by three delegates. It has organised five United Summer Schools for the study of social questions at Swanwick in Derbyshire, at which members of all the Christian denominations have met for social intercourse, interchange of thought, and for mutual encouragement and inspiration. It has recently issued a 'Scheme of Christian Social Reconstruction,' which reveals a remarkable agreement on principles and even methods of social reform among members of all the great Christian Churches in this country. Arising out of the work of the Conference and of the United Summer Schools at Swanwick two local Inter-Denominational Social Service Unions, at Liverpool and Birmingham respectively, had been formed before the Union in Evesham had been contemplated. Indeed, without this body of powerful precedents, the work at Evesham could not have been successfully inaugurated.

PRELIMINARY STEPS.

A meeting of all ministers of religion in charge of congregations in Evesham was called on September 22 last to consider the steps to be taken to found an Inter-Denominational Social Service Union in the town. It was held in the Council Chamber of the Town Hall. All the ministers were present: The Vicar of Evesham, the Roman Catholic priest, the three Nonconformist ministers, and the leader of the Society of Friends. The Vicar was in the chair. At this meeting, and at a subsequent meeting held on October 3, it was resolved to found a Christian Social Service Union on Inter-Denominational lines. It was also resolved that the Executive of the Union should be a Council consisting of the minister of each congregation and two members of such congregation nominated by him, one of whom might be a woman. It was further resolved that the name of the Union should be the Evesham Inter-Denominational Social Service Union, and that its object should be: "To study the social conditions of the town, and to endeavour to promote the general welfare through the inspiration of the Christian spirit and the application of Christian principles."

A CHRISTIAN COUNCIL.

A meeting of ministers and their nominees was held on October 17 in the Council Chamber of the Town Hall, the Vicar presiding, when a Council was constituted on the lines agreed upon above, and the proposed name and object were adopted. The Vicar is the Chairman of the Council, the minister of Oat Street Chapel is the Hon. Secretary, and the Hon. Treasurer, Miss Piper, is a member of the same chapel. The Council meets in the Council Chamber, and the Committees in a Committee Room of the Town Hall, generously placed at the Union's disposal. There have been eight monthly meetings of the Council at which the average attendance has been fourteen out of a possible twenty. Eight of the members are women. The Council Meetings are opened with silent prayer and the Lord's Prayer. In addition, twenty-six Committee Meetings have been held to date.

COMMITTEES.

The following committees have been appointed and have done useful work, some of which is outlined below: Maternity and Infant Care, Housing and Sanitary, Finance, Vigilance, Cinema, Sunday Observance, Education, Organised Games, Communal Kitchen and Children's Welfare.

Maternity and Infant Care Committee.—This was the first committee appointed, as it was thought well to commence with work about which there is the greatest certainty of common agreement. It is one of the principles of the Union that no action shall be taken unless opinion is unanimous in its favour. After several Committee Meetings had been held, interested persons were invited to a meeting in the Council Chamber of the Town Hall on January 15, which was addressed by the County Medical Officer of Health and by a lady who has charge of a local voluntary agency for Maternity and Infant Care. As a result of this meeting a Maternity and Infant Care Society was formed, of which Mrs. Geoffrey New is Hon. Secretary, and a Maternity Centre has now been working for some three months for which the Vicar has generously placed rooms in the Church House at the Society's disposal. A health visitor and a doctor have been appointed. Funds have been raised to secure the adequate working of the Centre for a year, and the Town Council has made the Society a grant of £25. At the end of the year it is expected that the Local Government Board will meet half the working expenses, since the work is being carried on in accordance with the Board's requirements.

Housing and Sanitary Committee.—The Town Council has a building scheme held up by the war. The Committee is carefully investigating housing conditions in the town with a view to influencing the Town Council when an opportune moment arrives. It has already accumulated a valuable body of data as a result of the personal investigations and detailed reports of its members. It has also effected a number of minor sanitary improvements. This Committee has also investigated the bad conditions in a factory employing two hundred women and girls. The attention of H.M. Inspector of Factories was called to these, and the result is that important improvements are being effected which will conduce greatly to the health and happiness of the employees. This Committee has, further, taken up the question of garden allotments. Apart from small holdings of an acre or more there are no garden allotments in Evesham, and there is very considerable difficulty in obtaining land for the purpose at a reasonable price. Letters of the Hon. Secretary in the local papers brought him one hundred and twenty-five applications for such allotments of about one chain each. A meeting of the applicants took place in the Town Hall on April 26 when ninety-seven were present and an Allotments Committee was appointed. This Committee has now approached the Town Council asking it to take action, by exercising compulsory powers of purchase, if necessary, in accordance with the requirements of the Small Holdings and Allotments Act of 1908. The Town Council has referred the matter to its General Purposes Committee.

Finance Committee.—The expenses of the Union are small. Its various meetings are held in the Town Hall at a nominal charge for cleaning, &c. The minister and the two nominated members of each congregation are asked to collect from the members of such congregation a minimum of £1 and a maximum of £2 per annum. The amount thus raised is likely to meet all present requirements.

The Vigilance, Cinema, Sunday Observance and Education Committees are doing useful work, and have more in prospect.

An Organised Games Committee has just been appointed to take steps to procure more adequate playing-fields for children, and to get schoolrooms and school playgrounds better utilised out of school hours.

Children's Welfare Committee.—This Committee is probably undertaking the most difficult work so far attempted. It concerned itself in the first instance with child-labour, and procured valuable information in regard to this from two head teachers. Some 20 per cent of the children in Evesham work out of school hours, a number of boys as much as 30 hours a week

The moment, however, has not seemed opportune for taking action. The question of the After-care of children was then considered, and it was decided to call a meeting in the Town Hall to consider the formation of a Children's Welfare Society which should concern itself with the physical, mental, vocational, moral and spiritual welfare of children, especially in the critical years from 14 to 18. This meeting took place on May 2 and was addressed by the Dean of Worcester and the County Director of Education. Persons specially interested in education were invited and the meeting was largely attended. It requested the Council to form a Children's Welfare Society. This it has now constituted, the Society to be affiliated to the Council and to be upon the same basis. The co-operation of teachers and managers and of those interested in education is secured.

Communal Kitchen Committees.—This was appointed at the close of the Children's Welfare Meeting on May 2, and is making inquiries as to the need and possibilities of such work.

Results.

As a result of the work of the Union there is already evidence of a quickening of interest locally in social questions. This is most noteworthy among the ministers of religion. The work for Infants' Care, for Garden Allotments, and for Children's Welfare has also roused a wide and deep interest, and has received much attention from the local Press, which has given the Movement throughout its wholehearted support. The Council has recently added to its number the Captain of the local Salvation Army.

Counsel.

To those who propose to take steps to found similar Unions in their own local areas the following counsel may be offered as a result of a brief experience. First, it is not of the least use to expect any permanent co-operation of churches for the ends contemplated save on a Christian and on an Inter-denominational basis. This must be settled at the outset. Secondly, it is urgently necessary that the most careful selection should be made of the members of the Council, and the method followed at Evesham has proved so far successful, although it is hoped that a more representative basis will soon be reached. Members have been chosen by the ministers not as having official and representative capacity, but solely for their interest and experience in social work animated by the Christian spirit.

THE LANCASHIRE AND CHESHIRE PROVINCIAL ASSEMBLY.

Beautiful weather helped to make the Annual Meeting of the Provincial Assembly enjoyable on Wednesday, June 13, at Manchester. A large gathering took place at Cross Street Chapel for the morning service, which was conducted by the Rev. E. D. P. Evans of Bury (the "Supporter" this year and "Preacher" next year). The sermon was preached by the Rev. N. Anderton, B.A., of Monton, on Prov. xx. 27: "The spirit of man is the lamp of the Lord," and contained a forcible plea for the preservation of the highest human ideals even amidst the catastrophe which has befallen civilisation.

The meeting for business was held at the Memorial Hall, and although the proceedings were lengthy and the afternoon rather warm, the interest of the gathering was maintained throughout. "What do they do at the Business Meeting?" was a query overheard in the crowd outside the chapel, and the somewhat deprecatory answer was given "Oh! talk politics!" This year, at any rate, the mild accusation thus implied was not warranted by the event, for although certain broad aspects of public life came under consideration, the attention of the meeting was given mainly to matters of vital importance affecting our own churches. A very high and impressive note was struck in the opening address by the President, Mr. G. G. Armstrong. Explaining that no report had been issued to members of the Assembly this year on account of the necessity of economy in paper, he said that the present was a period of marking time and holding on. We had had to make up our minds whether we could feel justified in repelling force by force. We had sadly come to the conclusion that while the use of force was not in consonance with the teaching of the Founder of our religion, in this matter we felt we must disagree with Jesus. We chose force; but having done so, we must see to it that we resist any other deviation from the teaching of the Master. We must reject that bastard form of patriotism which is shown in hating our enemy, even while we fight him. Since force of itself could not yield the higher spiritual results, we resolved to watch and pray for the time when we could turn away from this present work to that which will be nobler. Two world-shaking events had taken place—the Russian Revolution and the accession of America to our Alliance—and they called forth a rebirth of faith in human kind. The meaning of the Russian formula of "no annexations" was that there should be no passing on of peoples as chattels from one government to another. With deep joy we had learnt that our Government had entered sympathetically into Russian aims and had offered to revise the statement of our own aims. The men who will return from the war will insist on a revolutionary change in our own home institutions, for which they have risked and sacrificed so much. One thing that will have to be surrendered by all the nations in the coming settlement, if there is to be lasting peace, is that claim to the sovereignty of the State which has been so inimical to the world's welfare. The states of the world must learn how to submit themselves to a higher law. We have to beware of continuing the war after the attainment of the high objects for which we set out has been secured. Particularly we have to beware of the cry for "punishment," which is dangerously suggestive of "revenge."

Speaking of the losses the Assembly has suffered, the President referred to the beautiful life and character of the Rev. Henry Hawkes, who was beloved by all for his unaffected simplicity and deep humility and for his gift of spiritual poetry. He wished also to send loving greetings from the meeting to the Rev. E. L. H. Thomas. The retirement of the Rev. Dendy Agate was also in all our thoughts, as well as the death of Mr. J. R. Beard, whose long and devoted services to the churches of the Assembly were commemorated in a resolution moved by the Rev. H. E. Dowson and seconded by Mr. G. H. Leigh.

Dr. Mellone was elected President and Dr. Mellor Supporter. The new Committee is as follows: the Revs. E. D. P. Evans, J. C. Flower, A. W. Fox, S. A. Mellor, J. M. Mills, G. A. Payne, H. B. Smith, J. J. Wright, Miss Dornan, H. P. Greg, H. Dean, Miss H. M. Johnson, A. Nicholson, Mrs. Renold, T. F. Robinson, J. Wigley.

The President moved and the Rev. D. Agate seconded a resolution of congratulation and good wishes to the Rev. H. E. Dowson on his Golden Wedding and his Jubilee at Gee Cross. The resolution which will be engrossed on vellum, records with special gratitude the invaluable services which Mr. Dowson has rendered to the Assembly and to the ministers and congregations composing it during his long tenure of the Secretaryship. Both Mr. and Mrs. Dowson were greeted with great enthusiasm on rising to reply.

A resolution upon the Russian Revolution and the entry of America into the war was passed. The Assembly also renewed the protest made last year against the unjust treatment from which conscientious objectors are still suffering. During the afternoon Mr. P. M. Oliver gave an address which made a strong impression on the spiritual outcome of the war. He thought that two things had been brought home to a multitude of our voluntary soldiers, the sacredness of human personality and the value of co-operation and *esprit de corps*. It would, he said, be the business of the Church to meet these men on their return with a clear and powerful embodiment of these great principles; otherwise the co-operation they will inevitably strive after will be sought for upon a lower and more material basis.

WILLASTON SCHOOL.

AN OLD BOY WINS THE VICTORIA CROSS

The death in action of Captain David Philip Hirsch, an old Boy of Willaston School, was recorded in these columns a few weeks ago. It is now known that the supreme tribute of a soldier has been paid to his memory. He has been awarded the Victoria Cross: "for most conspicuous bravery and devotion to duty in attack. Having arrived at the first objective, Captain Hirsch, although already twice wounded, returned over fire-swept slopes to satisfy himself that the defensive flank was being established. Machine-gun fire was so intense that it was necessary for him to be continuously up and down the line, encouraging the men to dig and hold the position. He continued to encourage his men by standing on the parapet and steadying them in the face of machine-gun fire and counter attack, until he was killed. His conduct throughout was a magnificent example of the greatest devotion to duty."

"Tu vero felix, non vitae tantum claritate, sed etiam opportunitate mortis ....Placide quiescas, nosque et domum tuam ab infirmo desiderio ad contemplationem virtutum tuarum voces, quas neque lugeri neque plangi fas est. Admiratione te potius et immortalibus laudibus et, si natura suppeditet, similitudine colamus."

H. L. J.

NEWS OF THE CHURCHES.

Bolton.—Reprisals was the subject dealt with on Sunday evening, June 17, at Bank Street Chapel, by the Rev. J. Cyril Flower. In the course of his sermon he said: One of the most insidious dangers of war is the tendency against which even the most moral people find it hard to contend, to revert to the moral standards of barbarism. At no point is this danger more intense than when people are stirred by the foul inhumanity of the enemy to demand reprisals. For by this word many people mean nothing else than revenge. In the recently discovered Code of King Hammurabi, 1,300 years earlier than the Biblical books of the Covenant, the primitive of idea of justice based on instinct finds expression. It starts from the principle "an eye for an eye," but works it out with complete lack of recognition of responsibility by insisting also on the principle—an ox for an ox, a slave for a slave, a son for a son, a daughter for a daughter. You have slain my son; then I may legally slay not you, but your son. It is to this level of primitive, instinctive morality that those who seek reprisals by the slaughter of German women and children would have us return. Reprisals in this sense were not only morally indefensible, but practically stupid and futile. In a crescendo of reprisals and frightfulness, it would not be we who could reach the highest note. The responsible authors of the inhuman outrages were the Prussian military caste. It was folly to imagine that they, who hesitated not to saturate the world in blood for their lust after power, would be deterred from any means of warfare by sentiment over the spilt blood of a few more women and children who happened to be German. Our business was to protect our land from all murderous attacks to the utmost of our power; and meanwhile to work unitedly for that day when the German rulers could be brought before the bar of humanity to receive

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UNITARIAN SCHOOL

judgment for their unspeakable crimes. "But let us not defile ourselves," he concluded, "or increase the black misery of this war-torn world by deliberately embroiling our hands in the blood of women and children."

Exeter Assembly.—The members of this ministerial society met on Wednesday, June 20, at George's Meeting, Exeter. The moderator, the Rev. R. H. U. Bloor, presided. There were also present the Revs. F. Allen, T. F. Brockway, C. E. Jewell, T. B. Evans, A. Lancaster, E. Palmer (Congregationalist), and W. H. Burgess, scribe to the Assembly. After the usual business Mr. Evans opened a discussion on 'The Collapse of Science in Ethics.' A resolution was passed expressing regret at the impending departure of Mr. Bloor from Exeter and appreciation of his many services to the Assembly. The members presented him with a book as a token of regard.

London : Finchley.—The Unitarian Church has suffered a sad loss in the death of Mr. William Murray, a partner in the Edinburgh Press, Old Bailey, after a long illness borne with characteristic fortitude and patience. Mr. Murray was born in Edinburgh about fifty years ago, where he was apprenticed to the printing trade. Some years ago he established himself in business in London and secured the confidence and support of the leading publishing houses. He was an original member of the Finchley Unitarian Church, which he supported generously. He also took a deep interest in the Spiritualist movement. The funeral on the 18th inst. was conducted by the Rev. J. Arthur Pearson.

Nottingham.—At the Annual Meeting of the congregation of the High Pavement Chapel, which was held on Tuesday, June 5, Mr. George Bryan presiding, a cordial vote of thanks to the minister, the Rev. J. C. Ballantyne, was proposed by Mr. Warren. No one, Mr. Warren said, could have worked harder or more sympathetically for the congregation and schools than Mr. Ballantyne had done, and no one of them knew all that he had done. They ought to be, and he was sure they were, most grateful to him, more especially for what he had done for the men with the Forces. The resolution was seconded by Mr. J. T. Perry, and carried with acclamation.

Warrington.—On June 15 the Rev. W. H. Drummond gave an address in the Cairo Street Schoolroom on his work among the Belgian Hospitals and in the Huts of the Y.M.C.A. during his recent visit to France. Mr. F. W. Monks presided and was supported by the Rev. Irvine Lister. A collection was taken at the close for the war work of the Y.M.C.A.

Ministers' Pension Fund.—At a meeting of the Board of Managers held early in the month Dr. C. Herbert-Smith was elected a member of the Board in place of Mr. Robert Blake, who had resigned through ill-health. Two beneficiaries had ceased to be qualified under the rules, and arrangements were made for their policies to be reassigned to them. Five new applications under the regular tables were accepted, and a special case; and a special case was dealt with under the Philip Holt Fund.

TRADE UNIONS are now being formed for the first time in Japan, as a result of the activities and rapid growth of the Yuai Kai, the labour society of the country, which has now attained a membership of twenty-seven thousand. The formation of this society is due to Burji Suzuki, until recently the secretary of the Unitarian Mission in Tokyo, and it formerly occupied quarters in the Unitarian Building. These it has, however, outgrown, and it has been decided to erect another building which will give more scope for its activities.

BOOKS WANTED.

THE hon. secretaries of the North Midland Presbyterian and Unitarian Association write that they are in search of some historical material which, up till now, they have been unable to secure locally, and they wish to make their wants known in our columns, in the hope that some help may be forthcoming from our readers. Their wants are as follows:—

'The Heavens do Rule.'—A sermon preached at a meeting of ministers at Derby, September 9, 1742.

A volume of 'Sermons,' by Dr. Latham, with a sketch of Dr. Latham's character, published by his son-in-law, Mr. Willetts.

The Midland Unitarian Record, for February, 1861, May, 1861, and further issues.

Any reports of the "N. Midland Unitarian Village Mission Society," and of the N. Midland Presbyterian and Unitarian Association prior to 1902.

Even the loan of any of the above would be most welcome. Kindly address communications to the Rev. H. W. Stephenson, 22 Beacon Road, Loughborough.

DEATHS.

COOPER.—On June 17, suddenly, at Beaconsfield, Bucks, Alice Jane Cooper, daughter of the late Rev. J. T. Cooper of Diss, Norfolk, formerly Head Mistress of the Edgbaston High School, and Assistant Lecturer on Education at Oxford.

MARLES-THOMAS.—On April 29, by enemy action against his ship whilst on Admiralty duty, Lewis Williams Marles-Thomas, a Chief Officer in the British Merchant Shipping Service, youngest and only surviving son of the late Rev. William Thomas ("Gwilm Marles") of Llwynrhydowen, Cardiganshire.

OUR CALENDAR.

SUNDAY, June 24.

LONDON.

Acton, Creffield Road, 11.15 and 7, Rev. H. C. HORSLEY, M.A.

Bermondsey, Fort Road, 6.30, Mr. S. P. PENWARDEN.

Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. W. J. PIGGOTT.

Brixton, Unitarian Christian Church, Effra Road, 11, Rev. F. HANKINSON; 7, Rev. DAVID DAVIS.

Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.

Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. D. BASIL MARTIN, M.A

Forest Gate, Upton Lane, 11, Mr. J. BEGG; 6.30, Mr. J. P. ROSLING.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. B. LISTER, M.A.

Hampstead, Rosslyn Hill Chapel, 11 and 6.30, Rev. HENRY GOW, B.A.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.

Ilford, High Road, 11 and 6.30, Rev. A. H. BIGGS, M.A., LL.M.

Islington, Unity Church, Upper Street, 11 and 7, Rev. J. VINT LAUGHLAND.

Kentish Town, Clarence Road, N.W. No Morning Service; 6.30, Rev. F. HANKINSON.

Kilburn, Quex Road, 11 and 6.30, Mr. WILLIAM LEE, B.A.

Leytonstone, Haydn House, 63 Fairlop Road, 6.30, Miss L. G. ACKROYD.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.

Peckham, Avondale Road, 11, Rev. J. ARTHUR PEARSON; 6.30, Rev. R. T. HERFORD, B.A.

South Norwood, League House, 141 Portland Road, 7, Rev. J. ARTHUR PEARSON.

Stoke Newington Green, 11.15 and 7, Dr. LIONEL TAYLER.

Stratford Unitarian Church, 11, Mr. J. P. ROSLING; 6.30, Mr. J. H. SMITH.

University Hall, Gordon Square, W.C., 11.15, Rev. ALFRED HALL, M.A.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.

West Hampstead, All Souls, Weech Road, Finchley Road, 11.15 and 6.30, Rev. EDGAR DAPLYN.

Wood Green, Unity Church, 11 and 6.30, Rev. G. COVERDALE SHARPE.

Woolwich, Lecture Hall (Co-operative Stores), Herbert Road; Plumstead, 6.30, Rev. D. DELTA EVANS.

ABERYSTWYTH, New Street Meeting House, 11. Supply.

BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.

BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 3.30, Rev. J. M. LLOYD THOMAS.

BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE CLARE.

BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIGHTON, Free Christian Church, New Road, 11 and 6.30.

BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Lieut.-Col. BULLOCK.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.3

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. J. EVANS.

CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.

DEAN ROW, 10.45, Rev. E. A. VOYSEY, M.A.

DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER, B.A.

DUBLIN, Stephen's Green West, 12 and 7.

DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.

EXETER, George's Chapel, South Street, 11 and 6.30, Rev. DR. TUDOR JONES.

GEE CROSS, Hyde Chapel, 11 and 6.30.

HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. E. LOCKETT.

HINDLEY, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. R. F. RATTRAY, M.A., Ph.D.

HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. JONES.

HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. E. G. EVANS, B.A.

LEICESTER, The Great Meeting, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.

LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. E. S. HICKS.

LIVERPOOL, Bootle Free Church, 11, Mr. HARRISON FAULKNER; 6.30, Mr. C. DONALD DAVIES.

LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. MELLOR.

LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Rev. J. C. ODGERS, B.A.

MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.

MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. H. MCLACHLAN.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.

MANCHESTER, Sale, 11 and 6.30, Rev. W. S. MCLAUCHLAN, M.A.

NANTWICH, Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. PARK DAVIES, B.A., B.D.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. H. V. MILLS.

NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.

OXFORD, Manchester College, 11.30, Rev. Dr. JACKS.

PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.

PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.

SHEFFIELD UPPER CHAPEL, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.

SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.

SOUTHAMPTON, Church of the Saviour, London Road, 6.30, Rev. VICTOR MOODY.

SOUTHEND, Darnley Road Church, 11.

SOUTHPORT, Portland Street Church, 11 and 6.30.

TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. JOSEPH WORTHINGTON, B.A.

TUNBRIDGE WELLS, Free Christian Church, Dudley Road Institute (side entrance), 11.15 and 6.30, Rev. S. BURROWS.

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. ERNEST PARRY.

WARWICK, High Street Chapel, 11.15 and 6.30, Rev. GARDNER PRESTON.

WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill. 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A,

Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, corner of Fernwood Road and Fisgard Street, 11.

WINNIPEG, CANADA.

All Souls Church, 7, Rev. HORACE WESTWOOD, D.D. Sunday School, 3.

Notice of any alteration in the Calendar for next week should be sent to *The Publisher*, 13 BREAM'S BUILDINGS, E.C.4, not later than Thursday Morning.

The name of the Minister of the Church is inserted unless instructions are received to the contrary.

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(Between Russell Square and Euston Square.)

Morning, at 11.15.

June.

24. Rev. ALFRED HALL, M.A., of Newcastle-on-Tyne.

July.

1. Rev. PRIESTLEY PRIME.
8. Rev. Dr. J. ESTLIN CARPENTER.

UNITARIAN HISTORICAL SOCIETY.

PUBLIC MEETING

In The Memorial Hall, Albert Square, Manchester,

On WEDNESDAY, JUNE 27,

AT 6.30 P.M., WHEN A PAPER ON

'The Unitarian Methodists of Rossendale'

WILL BE READ BY THE

Rev. Herbert McLachlan, M.A., B.D.

Chairman: JOHN C. WARREN, ESQ., M.A.

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NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

THERE have been two straws this week which may possibly show better in which direction the wind is blowing than many of the events which are trumpeted loudly in the press. If the reports which have been published may be trusted Herr Scheidemann has returned from Stockholm a sadder and a wiser man. He cannot deny that Germany has reaped a whirlwind of distrust and dislike, while the countries against which she is fighting are regarded by neutrals as the standard-bearers of liberty. "We Social Democrats," he says, "go abroad to hear the Fatherland cursed on all sides, consigned to the lowest depths of hell, as the stronghold of blackest reaction, whilst England, France, and America are praised as bringers of light and freedom. We hear Wilhelm II. described as a tyrannical war fanatic, and Bethmann as his pliable, cunningly worked tool, and we have to make out that things are not half so bad." These are words of bitter disillusion, and they lead Herr Scheidemann to the sensible conviction that nothing can be done to change this world-wide sentiment until Germany is completely democratised.

* * *

THE other event to which we refer is the Conference which has been held at the Hague between British and German delegates on the conditions of prisoners of war in the two countries. If we are not mistaken this is the first time that views have been exchanged in this direct fashion since the beginning of the war. We hope that it may be accepted as evidence of some softening of mood on the part of the German Government. Certainly nothing but an increased sense of the duty of humane and considerate treatment of an enemy who is helpless and unarmed can result from such a conference. We believe that in this matter our own standard is commendably high. Public opinion would not tolerate anything else.

* * *

THE discussion of reprisals still goes on with some heat in Parliament and in the press; but we are glad to see that the Government is inclined to hold its hand and has not yielded to clamour. It is one of the cases where broadminded worldly wisdom and the dictates of the Christian conscience seem to coincide. Speaking in the House of Lords on Tuesday Lord Derby repudiated in explicit terms the view that we ought to try to imitate the German in his brutality, and asserted that the idea of an eye for an eye and a tooth for a tooth is absolutely repugnant to this nation. "In any question of reprisals," he said, "we must have a distinct military objective, something by which we can achieve not only the killing of soldiers, but the destruction of munition works and factories for the construction of guns."

* * *

THE Archbishop of Canterbury has written an important letter on the same subject in response to a request from Sir Thomas Barlow.

> The key of the situation [he writes] lies in the intention of the act; not an uncertain hope of ultimate consequence, but its immediate practical intention. Of course in one sense "reprisal" is of the essence of war. But what kind of reprisal? We bombard a fortified town. This must often involve risk to innocent non-combatants. But that is not its object. Its object is to harm the enemy's combatant forces. The incidental harming of non-combatants is lamentable, and it will, so far as military conditions permit, be avoided. But it is sometimes inevitable. Quite different from this is an attack, the direct object of which is to harm or kill non-combatants, either for reasons of vengeance, or in order to promote terror, or in the hope of deterring the enemy from perpetrating outrages. That is the kind of "reprisal" in which some people wish us in England to indulge.... In my belief such action on our part, if we were so mistaken as to adopt it, would be altogether futile as a deterrent: the Germans would always outdistance us in ruthlessness. But my belief or conjecture on that question is valueless: nor can the opinion of any one about it be more than surmise. Of this I am quite certain: many thousands of the best and most thoughtful people in this country are resolved that, so far as we civilians are allowed any say in the matter, we mean to support the prosecution of the war with every power we have and every sacrifice that we can make, but we mean to come out of it with untainted honour and with clean hands. We are determined to leave to the Germans the unenviable monopoly of an infamous disregard of what is honourable and decent in warfare. We absolutely decline to degrade ourselves to that level.

* * *

IN the arena of public life the two chief events since we wrote last have been the keen discussion in the House of Commons on the subject of the recall of discharged soldiers to the colours, and the publication of the report of the Commission appointed to inquire into the operations in Mesopotamia. In the former the Government only escaped from a very damaging situation by the promise of a committee of inquiry. The House was clearly convinced that there has been a good deal of careless and harsh administration which must be avoided in future, and agreed with the weighty judgment of Mr. Asquith at the close of his speech. "Anything so wasteful," he said, "as the return to military service of men who have been wounded and invalided and are not permanently fit to rejoin the colours, or the sending to the colours for the first time of men whose physical condition is not such as to make them really trustworthy soldiers, would not merely cause hardship to individuals but a gross waste of the human resources of the whole country."

* * *

THE Mesopotamian Report raises many questions of the utmost seriousness. We

shall have done but little if we simply secure a certain number of victims for punishment among the highly-placed officials who have blundered so badly. It is the system that needs to be reformed root and branch. Clearly it was a mistake to attempt to work the transport and medical equipment of a large expeditionary force from India. The military organization, devised for other purposes, was entirely unequal to its task. A mood of popular anger, which on the facts as disclosed has seldom had more cruel justification, may be satisfied by sentences of public disgrace, but political wisdom will demand a complete change in the whole temper and method of our Indian administration. The narrow mind which resents criticism and regards suggestions for improvement as acts of impertinence must no longer occupy the high places of power. In ordinary circumstances it is a fruitful source of dullness and inefficiency. At the present time it has been guilty of a terrible neglect of duty and brought us to the brink of grave disaster.

* * *

SIR OLIVER LODGE has sent a trenchant letter to *The Times* in which he seeks to expose the folly of men who try at the present moment to discourage our soldiers and bid them stay their hands "in the name of a misrepresentation and travesty of Christianity." "Those who thus seek to weaken the fighters [he writes] though they are saying 'Lord, Lord' with their mouths, are taking a holy Name in vain and are traitors to the Kingdom.... The way to salvation now is by fierce and determined energy, not by miserable doubt and hesitation; only thus can mankind emerge from the present horrible nightmare and enter upon an era of peace. Wounds and death are not the worst of evils; bodily injuries must be inflicted as well as suffered by those who are standing up for the weaker peoples and fighting to the death for honour and freedom and Christianity, and the future welfare of mankind."

* * *

WE announce to-day the resignation of the Rev. E. L. H. Thomas from the important position of minister of Cross Street Chapel, Manchester, owing to long continued ill-health. In doing so we desire to express to him the deep and affectionate regret of a wide circle among our readers. During his ministry Mr. Thomas has shown himself to be a man of remarkable and original gifts. With a mind enriched by the learning of the Sorbonne and the University of Berlin he has preserved the directness of his own spiritual vision and he belongs to no school. He has been a contributor, alas! far too occasional, to our own columns. His diligence in his ministry and his own fastidious taste have never allowed him to write much; but his pregnant and allusive style, and something in the texture of his thought which linked him with the great French masters of aphorism like Pascal, gave his articles a distinctive quality which was deeply valued by many readers. A teacher, who has never competed for fame, he has prevailed through quietness and modesty and the gracious charm of his own character.

PUNISHMENT AND HATE.

WE make no apology for returning to Cardinal Mercier's recent pastoral, to which we called attention last week, for the subject with which it deals is one of grave practical importance at the present time. "Some confused notions are in the air," he writes, "concerning our obligations of justice and charity towards the enemy of our country." These words are a challenge to us on this side of the Channel, where our comparative freedom from some of the worst sufferings of the war makes it easier for us to indulge in moral speculation and to attempt to regulate policy by abstract principles than is the case in Belgium or in France. Quiet and meditative people among ourselves, who are anxious to do right and to keep their hearts clear from degrading passion, will do well to study Cardinal Mercier's words. They will recall them to the hard tasks of thought at a time when some of us seem to be in no small danger of losing our way amid soft and pleasing sentiments, and they may go far to convince them of the validity of a clear distinction between the demand for severe punishment and the mean craving for revenge, which is not always observed in our discussions.

It is, no doubt, rash to attempt to speak for such a complex and variegated thing as the mind of our countrymen, but we think it is true to say that there is a general consensus of opinion that there must be severe punishment for Germany's wanton violation of the peace of Europe and the crimes which have marked the progress of the war, and at the same time there is no widespread desire to inflict needless cruelties upon her in order to gratify feelings of anger and resentment. In any case this is certainly the attitude of a large number of high-minded people among us, who make a sincere attempt to mould their conduct by the dictates of justice and charity. When they listen to the lofty appeals of Christian forgiveness they are deeply stirred, in spite of the fact that some preachers of this doctrine seem to be hardly aware of its tremendous difficulties. When, however, they are told that forgiveness means that there is to be no punishment, that all punishment is based upon hatred and the desire to see a fellow-creature suffer, and that their present enemies must be welcomed back into intimate friendship as soon as peace is declared, they draw back in strong protest, and their whole attitude is one of moral rebellion. They may be confronted with texts from the New Testament, and the pathetic appeals which are made to them may be steeped in the most moving language of Christian sentiment, but the effect of it all is to make them doubt whether Jesus Christ intended to teach anything so morally absurd. For them at least the whole problem has been stated falsely.

It is just here, in a situation which for many of us is one of moral confusion, that Cardinal Mercier's words, with their directness of appeal and their clear-sighted analysis of motive, are most timely. His teaching is based upon the valid distinction between "the will to avenge evil, having respect to order and justice," and an unruly desire for vengeance "having for its first object the punishment of the guilty rather than the repression of evil." The stern resolve to repress evil is, he contends, something entirely different from hatred, which desires suffering for our neighbour merely that he may suffer, and allows this suffering to be the goal at which our desire dwells with pleasure. But, he continues, "to wish a physical evil to some one who has done wrong and remains obdurate, not as an aim in itself, but as a means to a further moral aim, to wish that the guilty suffer, so that under the strain of suffering conversion may come to him, though he would not go to her—this is not hatred: it is on the contrary, reasonable love. 'As I live,' saith the Lord God, 'I have no pleasure in the death of the wicked, but that the wicked turn from his way and live.' We imitate our God; we do not wish our enemies to be excluded from Paradise. We wish them to become once more worthy to enter into it.... Hatred springs from a destructive instinct. Righteous vengeance springs from charity."

From this point of view it is possible to argue that stern terms of peace may be, in the long run, far nobler than any attempt at weak accommodation. There is a fear in some quarters that severity will rankle, and we are urged accordingly to make everything easy and pleasant for Germany, so that she may desire to live at peace with us in the future. We doubt, however, whether this is the right way to win the respect of a proud and ambitious nation. If we are merely revengeful the sense of wrong will rankle and break out into flame; but terms which are based upon a strict adherence to the demands of justice and honour, though they may smart terribly for a time, will leave no permanent sense of injury behind. A nation, like a man, must pay the price of its own crimes, and we confer no benefit upon it by trying to soften the moral abhorrence of the world. It has been said repeatedly that Germany must be made to feel that this sort of thing does not pay. This is simply a

crude and popular expression of our faith in the moral government of the world, and the instinct which underlies it is far closer to the essential demands of our religion than the soft pleadings which would help the criminal to escape from the bitter pains of repentance and reparation. Do what we will we cannot turn away from Germany the penalty of her own misdeeds, but as Christian men we can do our best to banish vindictiveness from our own hearts and to make her punishment just.

But, it may be said, who are we that we should be the agents of punishment upon another people? Are not the base passions of hatred and ill-will certain to intervene to spoil our task? Here we are face to face with one of the tremendous difficulties of the moral life. There is no work undertaken for the promotion of the kingdom of God and his righteousness, which may not be ruined by our own evil ambition and pettiness of mind. We can never check robbers and murderers in their mad career, or send the man who battens on the white slave traffic to his doom, without confessing the difficulty of mingling justice with charity, and remembering that these criminals are men like ourselves; and yet we cannot refuse to be instruments of a righteousness higher than our own without treachery to the best interests of civilised life. And in these days if we turn away from the terrible tasks of justice, because we doubt the power of our own hearts to rise to the heights of nobleness which God demands of us, if we allow ourselves to think more of the moral dangers which beset the path of duty than of its stern obligation, if we refuse to punish because we have not taken the trouble to clear our minds of the confusion between punishment and revenge, we may indeed find a temporary resting-place in the world of pleasant sentiments and dreams, but in the end nothing can save us from the curse of our own moral incapacity.

Cardinal Mercier's pastoral, written to people who have suffered the extremity of torture at the hands of a merciless foe, has given us the opportunity of facing our own problem, which is much milder in form though it is the same in substance. We have stated it in terms which some people may think are too stark and plain. But the issue is one of critical importance for the future of civilisation. We shall be glad if what we have written helps any of our readers to extricate themselves from a moral tangle. If we are wrong, we shall be grateful to them if they will bring forward arguments based upon clearer reason and deeper insight to convict us of our error. Only let us remember that the competence of Christian idealism to deal with things as they are is being tested as never before. Religious people do little to build up the mind of the nation in integrity and common sense when they concern themselves chiefly with vague ideals of brotherhood and peace, and avoid the tasks of hard thinking in a real world. In all these urgent matters of public policy it is not emotional appeals but clear and instructed moral judgment which will enable us to walk closely with God, for whose perfect goodness there can be no discord between the claims of justice and charity, and the sternest punishment has in it no tinge of hate.

QUESTIONS AT ISSUE.

THE RELIGION OF THE FUTURE.

It is common remark that there never was an age like the present for examining foundations; for holding up to the light of criticism conventional views and opinions whose roots were thought to be permanently fixed in the soil of life and thought. This remark applies in all directions, but pre-eminently in the sphere of religion. How often, in relation to great movements, the question arises, Where does religion come in? There can be no doubt that the relations of religion and the Church towards the nation during recent times have been profoundly modified. Take this fact. Up to little more than two centuries ago, the whole nation attended religious services. Such importance did, not only the Church, but the State attach to the practice that it made non-attendance a penal offence (see the "Act of Uniformity," still unrepealed). What is the case now? From statistics lately taken it was found that, in London, only between fifteen and twenty per cent of the population attended church or chapel. Other statistics also show the significant fact that, under the conditions mentioned, crime has diminished and the prosperity of the nation continues to increase.

Various reasons are assigned by the religious world for the falling off in church attendance. I venture to suggest that the real reason lies far deeper than in the causes usually assigned. I find the reason in a total change which has gradually come about in our relation to religion.

It was formerly taught by the church, and universally believed, that if a man did not practise religion (and, to practise religion, attendance at religious observances was held to be absolutely essential) he would not only incur various ills in his present life, but also imperil his immortal soul in the life to come. And so the State, in order to save him from such dire calamities, insisted upon his attending church.

Now this belief has, by the great majority of the nation, been abandoned. This, I suggest, is the main cause why eighty per cent of the population are found outside the churches.

The question then returns, Where, in the daily life of the average man, does Religion come in? We want a definition of religion. No word in the language is more difficult to grasp or define. No word so eludes you as you strive to track it to its ultimate source.

I have been in the habit for many years past of noting down any definition of religion met with in the writings of distinguished authors. Out of all these it is not easy to focus on a single point. It is easy to say what religion is not. It is not assent to historical or metaphysical propositions. It is not taking part in religious exercises, public or private; or attachment to a religious community; it is not the having been the subject, either externally or internally, of some mystic rite or ceremony. Then what is it?

I venture to suggest that the answer is to be found in the attitude that man assumes towards God, that is towards the Supreme Power that works and moves and rules in the Universe and in Humanity, such attitude, if rightly directed, consisting in an earnest devotion to this Power and its laws, thereby calling forth a sense of Communion, of Love, and Peace, and Joy. Again, I am driven to Wordsworth:—

A Presence that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused.
A Motion and a Spirit, that impels
All thinking things, all objects of all thought,
And rolls through all things.

But now the question faces us, What form is this religion to take? A most pregnant and difficult question. Our current forms are, for the most part, worn out. They consist mostly of begging for favours, of asking for things that can only be supplied by ourselves. "Almighty God, who seest that we have no power of ourselves to help ourselves," &c. We formally repeat these words knowing full well that all the help we are likely to get can only come from ourselves, and that if *we* do not supply it no outside power will. In the religion of the future, will forms be needed? We cannot say. It may be that the vision of the seer of the Revelation will be realised, "I saw no temple therein." But there are many who entertain a dream that, the need still holding for religion to be embodied—that there should be some medium for the expression and realisation of religion—new and suitable forms will arise and grow as the time is ripe for them—some rich and beautiful Ritual in some rich and beautiful Temples; perhaps now faintly adumbrated in the cathedrals of our land.

Meanwhile, bearing in mind the definition of religion above put forth, we may say that wherever the spirit of that definition can be expressed in current forms, however imperfect, it is well to use them. The form *is* important, but the spirit is far more so, and, if that can be realised, the other is of minor importance.

P. E. Vizard.

CORRESPONDENCE.

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A SPECIAL COURSE OF STUDY FOR MINISTERS IN MANCHESTER COLLEGE.

To the Editor of THE INQUIRER.

SIR,—In view of the depletion of the College caused by the Military Service Act and by the general conditions attendant on the war the Committee has decided to suspend the ordinary curriculum for Michaelmas Term and to substitute a Special Course of Study for Ministers in the religious and ethical conditions of the time as affected by the war. Application to attend this course can be made by all ministers, irrespective of age, whose names are on the Roll of the National Conference. Preference will be given to those actually in charge of congregations.

The course will cover a month and will be repeated in the second half of the term, so as to admit of a second group of ministers taking advantage of it. The principal lectures and classes will be held on Tuesday, Wednesday and Thursday so as to leave ministers time for travelling and for preparation for Sunday. It is greatly hoped, however, that many ministers will be able to spend a continuous month in the College, without returning for Sunday duty; and for this purpose the co-operation of congregations is earnestly invited with a view to giving ministers complete freedom for the month in question.

Full particulars of the course will be published as soon as the arrangements have been made. Distinguished Oxford lecturers will be invited to assist the staff of the College in dealing with the broader aspects of the course, and facilities will be offered by the staff for the study of the Old and New Testaments. Dr. Carpenter will be lecturing on Comparative Religion. The question of Ministerial Efficiency will also be dealt with.

A Discussion Society will be instituted, and will hold frequent sessions. The object of the course itself will be serious study.

To ministers properly accredited as above, whose applications have been accepted, free board and residence will be offered in the College; and in cases where it is deemed necessary a subvention will be made to pay travelling expenses.

It is most desirable that application should be made at the earliest possible moment to the clerical secretary of the College, the Rev. Henry Gow, 12 Glenloch Road, Hampstead, N.W.3. In making their application ministers should state their choice of the first or the second month of the term and indicate, if they can, whether they would reside in Oxford continuously during the month. Every such application will come before the Committee of the College, who assume sole responsibility for its acceptance or otherwise. It should be understood that the number of applications which can be accepted is limited by the accommodation at the disposal of the College. The course will begin on the morning of October 16.—Yours, &c.

L. P. JACKS.

Manchester College, Oxford.

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Mrs. A. H. Thompson ..	1	1	0
Miss Hervey (11th) ..	5	0	0
Mr. and Miss Hirst (19th)	2	2	0
Mrs. C. A. Lloyd (2nd)	0	15	0
Mr. John Dendy (13th)	5	0	0
Miss Whitfield (5th) ..	1	1	0
	17,339	10	11

Parcels have been received from:—Warwick, High Street Chapel Working Party (per Mrs. Edwin Hill); Mrs. and Miss Carter; Miss C. R. Holland; Mrs. G. S. Mathews; The Old Meeting Church, Birmingham (per Mrs. Lloyd Thomas); Miss Sharpe; Miss Ellen M. Brown; Mrs. Winder; Miss Helen Cobbe and Mrs. Cameron; Anon.; Miss S. S. Partridge and Mrs. Goudie (of Shetland); Mill Hill Sewing League (per Mrs. Jackson); Ladies Sewing Circle, Brixton Branch (per Mrs. H. A. Stevens); Mr. and Mrs. H. Hirsch; Miss E. Potter; Miss M. Chadwick; Mr. E. H. Coysh; Mrs. Roscoe.

WEEKLY NOTES.

THE "annexe" presented by the Americans to our Hut at Calais is now in full working order. A shield painted by one of the men is over the door—stars and stripes and the words "Fondation Americaine." There are two class rooms, a fencing room, and, in the middle, with a separate entrance at one side, a beautiful room for officers *en passage*—wicker chairs, cushions, gay bits of colour, a piano, flowers, and printed writing paper. In a wee room leading out of it is a glass case with cakes, and tea and coffee is made here when desired. ROSE ALLEN.

List of special wants the same as last week.

To be sold for the benefit of the Fund, grey knitting wool, 4s. 6d. a lb., carriage free. Apply to Mrs. Allen.

The name and address of sender and list of contents should be enclosed in each parcel.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

MANCHESTER COLLEGE, OXFORD.

CLOSE OF THE SESSION.

THE annual proceedings in connection with the close of the session at Manchester College, Oxford, were held on Thursday and Friday, June 21 and 22. The usual Valedictory service was held in the College Chapel on Thursday evening. The service was conducted by the Rev. Henry Gow, the lesson being read by Dr. J. E. Carpenter Dr. Jacks gave the address of farewell on behalf of the College, and the Rev. J. M. Lloyd Thomas welcomed the out-going students, Mr. V. A. Demant, B.Sc., Miss M. B. Crook, B.A., and Mr. Percival Chalk into the ministry. Mr. Demant will settle shortly at Newbury, and Mr. Percival Chalk has accepted an invitation to become permanent minister at Banbury, where he has done excellent service during his student years. On Friday morning a service was held in the College Chapel, conducted by the out-going students, the sermon being preached by the Senior Student, Mr. V. A. Demant. Subsequently the annual meeting of trustees was held in the library. In the absence of the President, Sir John Brunner, the chair was taken by the Rev. Dr. Hargrove. The clerical secretary, the Rev. Henry Gow, read the annual address of the committee, from which we take the following paragraphs:—

"The Committee desire to express as usual their cordial thanks to the Principal and the teaching staff, and to assure them of the full confidence which is reposed in them. The difficulty of carrying on the work of the College has naturally been great. The staff has felt the burden of sorrow and anxiety, and the students have felt the claims of divided duties upon them. Notwithstanding these things, the work of the College has been carried on with energy and faithfulness.

"The Committee wish to express to their beloved chairman, Mr. Dowson, and to his wife, their cordial congratulations on their golden wedding, and also on the completion of their fifty years' ministry at Gee Cross Chapel. The work which they have done there is unique in its character and extent. The Freedom of the town of Hyde has been given to Mr. Dowson in recognition of his great services. No honour could have been more well deserved. The Committee think with deep gratitude of the work which Mr. Dowson has done for the College during so many years, and they gladly join with his innumerable host of other friends in expressing their love and reverence for him.

"The Committee wish to place on record their sorrow for the death of the Rev. W. E. Addis, a former Lecturer in Hebrew and Old Testament at the College. He was a distinguished scholar and an inspiring teacher, and a most simple-hearted noble gentleman. He was revered and beloved by all his students and colleagues. A resolution of sympathy and affection was passed by the Committee and sent to Mrs. Addis."

"The work of the College has been pursued during the session under many restrictions and disadvantages caused by the state of war. The depletion of the University has deprived the students of many of the interests and benefits of contact with Oxford life. It has been found impossible to hold several courses of public lectures in the College; and there has been no opportunity to use the new Hall for these purposes. Changes in the regulations for military service have also caused much disturbance, and resulted in the departure of five of the most promising students at the end of Hilary term, so that only six were left in the College. Nevertheless, the curriculum has been steadily pursued, and the students have worked hard and successfully on the appointed lines."

"Mr. Norman Cocker having been called to the colours in the spring of 1916, his place as College organist was taken by Mr. Harold Spicer, who continued the work with great success until April, 1917, when he, too, was called to the colours. This was a serious loss, Mr. Spicer having proved most efficient and won the high esteem of the staff and the students. By permission of the Principal he had lived in the Residence, where he had formed many friendships. With great difficulty a temporary organist was found for six weeks, at the end of which time no successor had been appointed and no likely applications were coming forward. As a result of private inquiries, however, the Principal was able to secure the services for three months—and it is to be hoped for longer—of Mr. W. A. Pickard-Cambridge, M.A., late Fellow of Magdalen, and now Tutor of Jesus College. Under the admirable management of Mr. Pickard-Cambridge a great improvement has taken place, and the College music has been maintained at a very high level....A series of Organ Recitals for wounded soldiers, hundreds of whom pass the College doors every day on their way to the Mansfield College Club, has been begun under the management of Mr. Pickard-Cambridge."

"The immediate future of the College is doubtful. If the war continues through the summer it does not seem likely or desirable that the College should re-open on the usual lines in October. The first duty of students for the ministry and of all other students is National Service, and our students themselves are feeling this.

"After the war the work of preparing students for the Christian ministry will be pressing and urgent. No greater work can be undertaken than this. The teaching staff feel deeply the responsibility of the duties laid upon them, and desire to give all their thought and effort to training young men for a work which is of vital importance to the community. The Committee believe that the opportunity for the Gospel of Liberal Religion after the war will be great, and they are determined, with the help of the Principals and tutors, to do everything in their power to make Manchester College a source of inspiration and growing strength to the Liberal Christian Churches and through them to the nation. Of all forms of re-construction there can be none more important than the building up of the moral and religious life of the nation. At present our best and noblest young men are risking and giving their lives for right; after the war the Committee hope and believe that some of the best and noblest of our young men will find in the Christian ministry opportunities for self-sacrifice and heroic effort in the service of God and in promoting peace and goodwill among men."

It was announced that owing to the pressure of other work Mr. A. H. Worthington has felt himself compelled to resign the secretaryship to the College, a position which he has held for 25 years. A resolution placing on record the indebtedness of the trustees to Mr. Worthington for his long and distinguished services was moved by Dr. Drummond, who recalled his own long friendship with Mr. Worthington's family, and emphasised the advantage it had been to the College to be served by a man of such high ability and earnestness of purpose. The resolution was seconded by the Rev. Henry Gow, who spoke as an intimate friend of Mr. Worthington from the time of their student days, and supported by Dr. Carpenter. Both speakers referred with feelings of deep gratitude to the way in which Mr. Worthington has represented the liberal principles of the College, and the spirit of deep religious earnestness which has pervaded all his work. The resolution was carried with great cordiality, and Mr. Worthington, in the course of a short reply, expressed his unabated confidence in the principles of the College, and his belief that the time might be nearer than many of them supposed when there would be a much wider recognition of its free religious basis and much larger opportunities of usefulness. Mr. Worthington, who will continue to serve on the committee, is succeeded as secretary by Mr. P. M. Oliver, of Manchester.

Dr. J. E. Odgers moved the election of the Rev. H. E. Dowson as President of the College in succession to Sir John Brunner, and in doing so expressed the desire of the trustees to associate themselves will all the congratulations and good wishes which had come to him from his friends on the completion of his 50 years as minister at Gee Cross.

In replying to a resolution expressing grateful acknowledgment of the labour of the Principal and lecturers during the past session, Dr. Jacks referred to himself as a man who was fond of experiments, but during the two years of his Principalship circumstances had made experiments impossible. In many directions effort had been paralysed, but imagination had still been active. The one change—it was not for him to call it an improvement—which had taken place was in regard to the Chapel services. It was, in his opinion, a matter of great importance to keep before the students the most beautiful and dignified model of religious worship that we can conceive. At the close of the business the usual certificates and prizes were presented by the Chairman to the students.

We notice with pleasure that at the recent University examination in Anthropology at Oxford, the results of which have been announced this week, Mr. Vigo A. Demant has been awarded a certificate in Physical Anthropology and also in Cultural Anthropology.

LIBERAL CHRISTIANS AND MODERN CHURCHMEN.

[FROM A CORRESPONDENT.]

THE past week may be regarded as recording a distinct step in the progress of Liberal Christianity, during which both the Liberal Christian League and the Modern Churchmen have held meetings at Sion College, E.C. As Dr. Glasse said the League is an attempt to consolidate the large body of opinion both inside and outside the churches which is in sympathy with Liberal Theology and practical Christianity, but it does not seek to formulate a creed nor found a new Church. Yet it is by no means indefinite in its aims, and it will not appeal to all. The rigidly orthodox will be opposed to it, while the Deist with his transcendental idea of God and strong individualism might not be comfortable within it, nor those with leanings towards Mediævalism, though the social side might appeal to them. It was a movement spiritual and social, and members could remain loyal to their own denominations while learning more of others.

At the League Meeting a good company assembled at the tea hour and was continually added to until the Public Meeting was well in progress. Prior to this a short devotional and then a Conference were held. At the latter Dr. Lionel Tayler spoke on 'Patriotism.' He said there were two kinds based on the affections and on faith. The patriotism of faith was the higher. This theme he elaborated in a most interesting address, after which there was a brisk discussion only stopped by the limit of time.

At the Public Meeting the President, Dr. Glasse, after his opening remarks already referred to, gave a very interesting account of the tendency of modern theological thought as illustrated in recent literature. At the close he made a strong appeal to the churches to be abreast of the times or no longer to cumber the ground. No doubt it was a relief to some to turn away from Scotch metaphysics, with its strain on the attention, and have their spiritual faculties appealed to by Miss Underhill (Mrs. Stuart Moore). To analyse the address would spoil it. It was listened to with rapt attention while the speaker in quiet, clear tones led us to her inmost thought. We all saw faith and charity like two shafts rising from earth to heaven with something supernatural about them, while between them was the little modest flower of hope, uniquely human, with the faculty of blooming anew every morning. It was a sweet and tender episode.

The REV. HUBERT HANDLEY then spoke on 'The Sick Churches and their Medicine.' He gave a humorous account of a visit to a church he had just made (he was always visiting churches) where he found about twenty people sitting in boxes, and a figure in another box speaking to them on—matters of no importance. The Churches were not alive to the needs of the day. There lay at once the disease and the nature of the remedy. He might be asked why, since there was so much to find fault with, he remained in the Church? It was because of her history and the tender associations connected with her. He gave a moving picture of the village church and all that it stood for.

The REV. G. T. SADLER was to have welcomed Dr. Fort Newton, but he had to explain that their expected visitor was not present. (A sudden indisposition was the cause of his absence, it appears.) However, good wishes were sent to him, and his country and flag were honoured, the audience joining with great heartiness in the singing of the Army Hymn 'Mine eyes have seen the glory,' led by Mrs. E. Fleming Williams.

The REV. CAVENDISH MOXON was the concluding speaker. He confined himself to the question of creeds. There was a general desire to shorten these, but some wanted a few clauses retained. He, however, would admit all to the Church who believed in the good, the beautiful and the true, even if such a one had a difficulty in believing in God.

During the evening Miss Alleyne, the hon. secretary, was presented with a bouquet of flowers on her return from a rest in the country, and Miss Olive Freshfield gave some account of the work at the Home of Service.

At the Modern Churchmens' Meeting on Thursday, the audience, equally large, was drawn more from one section of society. A service had been held at St. Sepulchre's Church in the morning, and the afternoon had been occupied by a business meeting. The Public Meeting was presided over by the President, Prof. GARDNER, who explained that on such occasions they generally drew their speakers from outside of the Union, and on this occasion Mr. A. L. Smith, the Master of Balliol, a distinguished man himself and the successor of such notable men as Drs. Jowett and Caird, and Mr. Clutton Brock, the social litterateur and philosopher, would address them.

The MASTER OF BALLIOL soon displayed the humorous side of his nature. He said he was going to leave empyrean flights to Mr. Brock; he himself was content to be a pedestrian. He had made various inquiries as to the causes of the failure of the Church, but not being satisfied with any of the replies he ventured to ask a soldier returned from the front what was his impression of the Church in the Army? After hesitating, the soldier replied "Well, our padre said a lot to us about eating less, but I noticed he always took two helpings for himself." There were, however, signs of increased interest in the Church. More men at the University, he was glad to say, sought to take honours. The economic question was likely to continue serious, especially after the war. As to the training

of ordinands he would suggest a better grounding in apologetics, so that the minister might have a ready answer in plain language to inquiries from the man in the street. He should know, too, the elements of social problems, for he had heard it asked, will there be civil war after this war? There should be training in reading and preaching. One should learn to see both sides of the question. Let it not be forgotten that thinking is education, and there is a lot of thinking being done in the trenches. We should learn to unite on the points on which we agree. They would have to make up their minds what is religion? A chaplain from the front had said his men might be pagans, but they would face any risks for the chance of saving life. Sunday schools were arising in connection with the Ethical and Labour Movements. These were problems of the day. Let the Church cope with them and the part she will play in the future will be greater.

Mr. Clutton Brock began with a suggestion that must have startled many present. He quoted a saying attributed to the Bishop of London (it was Bishop Creighton) that "we may drive out the ape and tiger in man, but there remains the donkey." Examined carefully the speaker thought the real meaning of that saying was the same as was in the mind of Christ when he spoke of the sin against the Holy Ghost. What were the circumstances? He had been casting out devils, and the Pharisees suggested that he did so by the aid of Beelzebub, the prince of devils. There was the sin—turning from the light—calling good—evil. The Pharisees were donkeys, and all through the Gospels we find Christ condemning them. Donkeyism was rampant in Germany and in this country. If the Kaiser had been simply cruel like Nero, he could have been got rid of as Nero was, but donkeyism is contaminating, and so the German people are infected with their talk about the Teutonic race and kultur. In this country it had been said that the threatened disestablishment of the Welsh Church was the cause of the war, a sign of God's wrath. Solemn nonsense is donkeyism. The Liberal Movement is intended to do away with donkeyism in the Church. Because men had immortal souls they need not be donkeys. Christianity was an expression of the whole rational order of the universe.

The Rev. C. W. Emmet explained the objects of the Union and showed the necessity of organisation if their point of view is to be considered in the coming reforms of the Church. The people were asking for a vital religion; when they asked for bread were they to be put off with the stone of tradition?

A MESSAGE FROM MALTA.

The Rev. T. P. Spedding writes:—

Several times I have had letters from parents asking me to visit their boys in France; but unfortunately that is impossible. Even if a chaplain were appointed with full liberty to move on the front, the nature of the military regulations would put any personal visitation like that in the Home Camps out of the question. With the help of friends in definite areas, however, something can usually be done, as the following extract from a letter from the Rev. Ben. Davies in Malta will show:—

"Your note *re* arranging a meeting here was very welcome, and at last we have managed it. A Unitarian social has actually taken place in Malta, and it is now my pleasing duty to tell you all about it.... I corresponded with Mr. Harold Baily and received a cordial and prompt response, and also a promise of help. The arrangements for the gathering were left in his hands, while I tried to gather as many Unitarians as I knew. We hoped to have about eighteen present, but through the pressure of duties only twelve appeared. The Wesleyans placed their lecture hall at our disposal, and the Rev. Peverly Dodd sent us a word of greeting. Dr. Elizabeth Moffett of the Church of the Messiah, Birmingham, presided at the table; then we fell to song and story. One among us had enjoyed the ministry of Dr. Martineau—been a member of Hope Street for fifty years; other lads came from Lancashire, another from London, and found in Mr. Baily an old Sunday school teacher of Rhyl Street Mission, where he was a member....I gave them your message of cheer and goodwill as the representative of those at home, and drew their attention to the import of the meeting, the only meeting of Unitarians ever held in Malta....We were determined it should not be the last, and now we have arranged a picnic at San Antonio Gardens."

Among other matters Mr. Davies mentions his desire to make the acquaintance of any Unitarians who may be stationed in Malta, and, needless to say, I shall forward all names that reach me.

CROSS STREET CHAPEL, MANCHESTER.

RESIGNATION OF THE REV. E. L. H. THOMAS

At a meeting of the congregation held on June 20, 1917, a letter of resignation was received from the minister, and the following resolution was unanimously passed:—

"That this Meeting of the members of the Cross Street Chapel congregation learns with profound regret that, in consequence of his continued illness, the Rev. E. L. H. Thomas, B.A., has tendered his resignation of the office of minister of the Chapel. It desires, in accepting his resignation, to express sincere sympathy with him and his family in his affliction, and to place on record its sense of the lofty character of his pulpit ministrations, of his assiduous devotion to his pastoral duties, and of his unwearied labours on behalf of the Lower Mosley Street Schools. The Members of the Congregation acknowledge with gratitude the privilege they have enjoyed during the last four years in the ministrations of a man of rare gifts and graces of mind and spirit, and would assure him that he carries with him in his retirement their love and esteem."

The resignation takes effect at the end of September.

UNITARIAN HOME MISSIONARY COLLEGE.

OUTLINE OF SCHEME OF WORK FOR SESSION 1917-18.

1. The College is to serve as a clearing centre for supplies, by organising ministers (retired or without charge) for this purpose.

2. In order to bring the library before the notice of a larger circle of borrowers (in the absence of regular students) Lectures will be delivered by the Warden upon its contents to the various societies of Ministers and Lay-Preachers in the district.

3. Four courses of Lectures for Sunday school teachers have been offered to the Sunday School Unions of Lancashire and Cheshire by the Warden of the College, to be delivered at various centres.

4. During the second term a School for Ministers will be held at Summerville, to consist of forty lectures in all, to be delivered at weekly intervals during a period of ten weeks. A list of lecturers is being prepared consisting of members of the College and University staff, together with ministers and laymen of our own churches.

5. It is proposed to hold during the summer of 1918 at Summerville a residential School for Women Teachers, particulars of which will be announced later.

In view of the fact that the United Summer School of Social Service Unions at Swanwick has been abandoned this year, many of our readers will like to know of the lectures, classes and conference to be held at Oxford, August 2 to August 14, under the auspices of the University of Oxford Delegacy for the Extension of Teaching. The subject under discussion will be: 'The Near Future: Problems of Construction and Reconstruction—Social, Economic and Educational.' There are to be the following sections: (1) Industrial and Economic Re-organisation; (2) Imperial Re-organisation; (3) Educational and Social Reconstruction, and (4) The Future of Religion in England. We do not remember having before seen subjects under the last headings discussed in connection with University Extension work. The lecturers include: Mr. Hartley Withers, Mr. Harold Cox, Viscount Milner (who gives the inaugural lecture), the Master of Balliol, Lieut.-General Sir Robert Baden-Powell, Canon Scott-Holland, the Bishop of Oxford and Dr. Jacks, who is announced to lecture on 'Ethical Reconstruction.' Particulars can be obtained of J. A. R. Marriott, Esq., M.A., University Extension Office, Queen's College, Oxford.

NEWS OF THE CHURCHES.

Anniversary Services.—On Sunday, June 24, Sunday School Anniversary Services were held at Holbeck Unitarian Church, Leeds, the Rev. A. Cobden Smith preaching morning and evening. At Blackpool (South Shore) the Rev. J. Wilson, of Glossop, conducted anniversary services on June 17, and on the same day anniversary services were also held at the Old Presbyterian (Unitarian) Chapel at Nantwich, the preacher being Mr. D. W. Ross, M.A., of Willaston School, and at Pendleton (Manchester), preachers the Revs. H. Barnes and N. Anderton.

Diss.—The quarterly meeting of the Executive Committee of the Eastern Union of Unitarian and Free Christian Churches was held at Diss on Thursday, June 21. The President of the Union, Mr. J. D. Wright, of Norwich, was in the chair, and there were present the Revs. L. Redfern, J. W. Saunders, W. H. Sands, and Messrs. R. Hamblin, W. Waller, — Buston, and J. R. Birks. Annual business was discussed, and after the meeting the members joined a party of friends who had come over from Bedfield to spend the day at Diss, and tea was served in the Chapel. Following tea, a short devotional service was held, when Mr. J. D. Wright offered a warm welcome to the friends from the various churches, and spoke words of encouragement and help to those present who were carrying on the work of small and isolated communities. Short addresses were also given by the Revs. Lawrence Redfern, of Norwich, and J. W. Saunders, of Ipswich, who emphasised the duty of individual effort to keep alive the work of the churches during these times of stress and difficulty, and pointed out that the work done even in the smallest towns and weakest churches had its ultimate effect on the world at large. The thanks of the meeting were then expressed to the members of the Diss Church for making the necessary preparations for the day, and also to the lay workers who were so kindly giving their help to carry on the services at the Diss Chapel in the absence of a permanent minister, and a suitable reply was made by Mr. J. R. Birks on behalf of the Diss congregation.

Hull.—*Home Fires*, the cheery little monthly magazine which is edited by the Rev. T. M. Falconer, minister of Park Street Church, and sent out to the members of the congregation who are in the Army, has just entered upon its second year. It was hoped when it first came into existence that it would not have a long life, but the war still continues, and it is evident from the letters which have been received—extracts from which appear in the magazine—that *Home Fires* is greatly appreciated by men from Park Street Church who are at the front. It is full of chit-chat about local events, special notes, and press cuttings, and contains a record of all who have been regular participators in any branch of the Church work and are now on active service. —At the annual meeting of the congregation which was held last week the following resolution was passed in regard to reprisals: "Whilst desirous of aiding the Government with all the

means at our disposal to bring the war to a successful conclusion, we the undersigned express our conviction that the methods of warfare which deliberately aim at the killing and wounding of non-combatants are contrary to every principle of morality, and would be disastrous to the great cause of human brotherhood for which the British peoples have taken up arms."

Liverpool.—On June 20 a large number of the friends of the late Rev. Henry Warburton Hawkes met at Bootle Free Church for the unveiling of a brass placed there in memory of him. There was a short service, beautifully rendered, in which the Revs. J. C. Odgers, J. L. Haigh, J. Morley Mills and Charles Roper took part, an address being delivered and the Memorial unveiled by the Rev. J. Morley Mills. Mr. Mills touched the right note in the difficult task of appraising the subtle values of Mr. Hawkes's personality: the sensitive, nervous, fastidious mind of the artist joined with the loving kindness, the unfailing generosity, the self-spending, "the vision and the dream" of this developed soul. The affectionate and penetrating tribute, simply given, took away any sadness from the occasion while retaining its solemnity; so that those present felt, though come to the parting of the ways, that "nothing is here for tears," but all is "well and fair." The brass bears this inscription: "A Casket within this wall holds the ashes of the Rev. Henry Warburton Hawkes, Minister Emeritus of this Church. He spent his life in the service of others. Born 26th of October, 1843. Passed away on Easter Sunday, 8th of April, 1917."

London Sunday School Society.—The Annual Aggregate Service of this Society was held at Essex Hall on Sunday afternoon, June 17. In spite of recent air raids there was an attendance almost as large as that of previous years, composed chiefly of teachers and elder scholars of the schools. The Rev. A. H. Dolphin, of Lewisham, took the service and gave the address.

Manchester: The Women's League.—The Summer Meeting of the Manchester Associate Branch of the Women's League was held at Padiham on June 16. There was an attendance of about 140 representing the following branches—Accrington, Burnley, Bury, Nelson, Padiham, Stalybridge and Todmorden. The weather was beautifully fine and a pleasant ramble was enjoyed during the afternoon. After tea Miss Johnstone presided at a meeting at which important matters relating to the welfare of the District League were discussed, and the Secretary gave her Delegate's Report of the Whitweek meetings. Hearty thanks were given to Padiham friends for the hospitality which all had thoroughly enjoyed. The Rev. Thomas Munn conducted a short service in the Chapel, and after a little more pleasant fellowship the company dispersed.

Southampton.—A large congregation assembled on Sunday evening, June 24, at the Church of the Saviour, Southampton, when a special musical service was held in sympathetic recognition of the establishment of a free democracy in Russia. Special music was rendered by a quartette, composed of Miss McLachlan, Miss Campbell, Messrs. Fred Goodyear and Hubert Towler, who sang 'The Comrades' Song of Hope,' and alternate verses of the Russian National Anthem. Mr. Fred Goodyear also sang the stirring song, 'Soldier, what of the Night?' and the organist, Mrs. Filsell, contributed solo music. The minister, the Rev. Victor Moody, speaking of the great victory that had been achieved for the world in and through the Russian people, urged the wisdom of trusting the generous forces which were showing themselves there, and of turning a deaf ear to any suggestion of disloyalty which might be heard in some quarters. He thought that Russia desired, not a separate peace which might leave things worse than they were, but a world peace on democratic lines which would secure permanent peace for the whole of Europe, and perhaps for the whole world. Commenting on the formula "No annexations and no indemnities," the speaker showed that this did not really mean what it had been supposed to mean, a return to the status before the war, but a recognition, in common with America and ourselves, of the new principles that all peoples had the right to decide by plebiscite or otherwise their own destinies. Russia had no intention of leaving Belgium, Serbia, or other small peoples that had suffered with their ravages unrepaired, but had proposed the setting aside of a sum of a thousand million pounds by all the belligerents in proportion to their war expenditure to meet the case. This proposal was worth our consideration, the speaker thought, and when the German people awoke to discover that aggressive militarism was a complete failure, we, for our part, could afford to be generous. There were signs that this change was beginning to take place, and that the whole of Europe was reaching out after a higher ideal of international unity, which alone could guarantee a secure peace.

OUR CALENDAR.

SUNDAY, July 1.

LONDON.

Acton, Creffield Road, 11.15 and 7, Mr. E. CAPLETON.

Bermondsey, Fort Road, 6.30, Mr. S. P. PENWARDEN.

Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. W. J. PIGGOTT.

Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. F. H. JONES, B.A.

Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.

Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. D. BASIL MARTIN, M.A

Forest Gate, Upton Lane, 11, Mr. J. BEGG; 6.30, Rev. T. P. SPEDDING.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. B. LISTER, M.A.

Hampstead, Rosslyn Hill Chapel, 11 and 6.30, Rev. HENRY GOW, B.A.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.

Ilford, High Road, 11 and 6.30, Rev. A. H. BIGGS, M.A., LL.M.

Islington, Unity Church, Upper Street, 11 and 7, Rev. J. VINT LAUGHLAND.

Kentish Town, Clarence Road, N.W., 11, Rev. T. P. SPEDDING; 6.30, Mr. ION PRITCHARD (Church and Sunday School Anniversary Services.)

Kilburn, Quex Road, 11 and 6.30, Rev. Dr. CHAS. HARGROVE.

Leytonstone, Haydn House, 63 Fairlop Road, 6.30, Mr. A. STEPHEN NOEL.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.

Peckham, Avondale Road, 11 and 6.30, Rev. R. T. HERFORD, B.A.

South Norwood, League House, 141 Portland Road, 7, Mr. FRANK G. FINCHAM.

Stoke Newington Green, 11.15 and 7, Dr. LIONEL TAYLER.

Stratford Unitarian Church, 11, Mr. FRANK G. FINCHAM; 6.30, Mr. J. P. ROSLING.

University Hall, Gordon Square, W.C., 11.15, Rev. PRIESTLEY PRIME.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.

West Hampstead, All Souls, Weech Road, Finchley Road, 11.15 and 6.30, Rev. EDGAR DAPLYN.

Wood Green, Unity Church, 11 and 6.30, Rev. G. COVERDALE SHARPE.

Woolwich, Lecture Hall (Co-operative Stores), Herbert Road, Plumstead, 6.30, Rev. D. DELTA EVANS.

ABERYSTWYTH, New Street Meeting House, 11. Supply.

BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.

BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 3.30, Rev. J. M. LLOYD THOMAS.

BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. THOMAS PIPE.

BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIGHTON, Free Christian Church, New Road, 11 and 6.30.

BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. H. H. JOHNSON.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. J. EVANS.

CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.

DEAN ROW, 10.45, Rev. J. C. BALLANTYNE.

DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER, B.A.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.

EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.

GEE CROSS, Hyde Chapel, 11 and 6.30.

HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. E. LOCKETT.

HINDLEY, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. R. F. RATTRAY, M.A., Ph.D.

HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. JONES.

HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. A. COBDEN SMITH.

LEICESTER, The Great Meeting, 11 and 6.30, Rev. W. H. BURGESS, B.A.

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LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. H. MCLACHLAN, M.A., B.D.

LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. J. E. JENKINS.

LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Rev. J. C. ODGERS, B.A.

MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.

MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. DOUGLAS WALMSLEY, B.A.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.

MANCHESTER, Sale, 11 and 6.30, Rev. W. S. MCLAUCHLAN, M.A.

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NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.

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SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.

SOUTHAMPTON, Church of the Saviour, London Road, 6.30, Rev. VICTOR MOODY.

SOUTHEND, Darnley Road Church, 11.

SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, B.A.

TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. JOSEPH WORTHINGTON, B.A.

TUNBRIDGE WELLS, Free Christian Church, Dudley Road Institute. Closed during July.

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. ERNEST PARRY.

WARWICK, High Street Chapel, 11.15 and 6.30, Rev. GARDNER PRESTON.

WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

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Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

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NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

THE two speeches which the Prime Minister made in Scotland last week did not disclose any secrets. His aim was to hearten the spirit of the nation and to keep it steady in face of the sufferings of a contest, which may still be prolonged indefinitely. The passages of chief interest dealt with the question of peace and the new watchwords which are on everybody's lips. His refusal to accept the policy of no indemnities at its face value strikes us as both sensible and just. "It is not a question," he said, "of being vindictive, it is not a question of pursuing revenge; indemnity is an essential part of the mechanism of civilisation in every land and clime.... We are fighting for the essential principles of civilisation, and unless we insist upon it we shall not have vindicated what is the basis of right in every land."

* * *

TURNING to the question of the future of Mesopotamia and the conquered German colonies Mr. Lloyd George laid it down that the former can never be restored to the blasting tyranny of the Turk, who simply held it as a trustee on behalf of civilisation. "He has been false to his trust, and the trusteeship must be given over to more competent and more equitable hands, chosen by the congress which will settle the affairs of the world. That same observation applies to Armenia, a land soaked with the blood of innocents massacred by the people who were bound to protect them."

* * *

AN equally important and far-reaching pronouncement was made on the future of the German colonies. Mr. Lloyd George's words must form the point of departure for any future discussions of the terms which the Allies hope to be in a position to enforce.

> As to the German colonies [he said], that is a matter which must be settled by the great international Peace Congress. Let me point out that our critics talk as if we had annexed lands peopled by Germans, as if we had subjected the Teutonic people to British rule. When you come to settle who shall be the future trustees of these uncivilised lands, you must take into account the sentiments of the people themselves, what confidence has been inspired in their untutored minds by the German rule of which they have had an experience, whether they are anxious to secure the return of their former masters, or whether they would rather trust their destinies to other and juster and—may I confidently say—gentler hands than those who have had the governing of them up to the present time. The wishes, the desires, and the interests of the people of these countries themselves must be the dominant factor in settling their future government. That is the principle upon which we are proceeding.

* * *

EVEN more significant was Mr. Lloyd George's suggestion to the German people that if they want a speedy end to hostilities and a satisfactory settlement they would be wise to take the control of their affairs into their own hands. This, so far as we remember, is the first definite signal which has been given by any allied statesman to the elements of democratic revolt in Germany.

> One of the outstanding features of the war [he said] has been the reluctance with which democratic countries entered it, and the historian will conclude, in reviewing the facts of these last few years, that if all the belligerent nations had been ruled by Governments directly responsible to their peoples there would have been no war, and if the German Government's constitution becomes as democratic as either the French, Italian, American, Russian, or British Governments' constitutions are, that in itself would constitute the best guarantee for peace in Europe and the world that we can hope to secure. No one wishes to dictate to the German people the form of government under which they choose to live. That is a matter entirely for themselves; but it is right we should say we could enter into negotiations with a free Government in Germany with a different attitude of mind, a different temper, a different spirit, with less suspicion, with more confidence, than we could with a Government whom we knew to be dominated by the aggressive and arrogant spirit of Prussian militarism; and the Allied Governments would, in my judgment, be acting wisely if they drew that distinction in their general attitude in a discussion of the terms of peace.

* * *

AN important Conference on the subject of the future of the German Colonies in Africa was held under the auspices of the Anti-Slavery Society on Wednesday afternoon. It was resolved that in any reconstruction of Africa which may result from this war the interests of the native inhabitants and also their wishes, in so far as those wishes can be clearly ascertained, should be recognised as among the principal factors upon which the discussion of their destiny should be based. It was also decided to send a copy of the resolution to the representatives of the Allied and Neutral Powers, and to the Russian delegates who are shortly to visit this country.

* * *

In the course of the discussion, which ranged over a great variety of topics, Sir Harry Johnson deprecated very strongly any form of international control on the ground that at the present time there is no such thing as an effective international conscience on such subjects as native labour and native rights. He also ruled out the suggestion that the natives might in some instances be allowed the choice of being masters in their own land, because in their own interest it is impossible for us to leave them to themselves. In East Africa, for instance, the withdrawal of control would lead to an instant revival of the slave trade and of devastating tribal wars. On these and some other matters there was a good deal of difference of opinion, but the Conference was unanimous in demanding that native territories should not be tossed about in a diplomatic wrangle as payment for little bits of Europe, and that this principle should be settled now before the Peace Congress is called together.

* * *

For the first time American Independence Day has been celebrated in this country with frank cordiality, and all rankling memories of our own blunders have been lost in the desire to do honour to our great friend and ally. If the ministers of George III. had listened to the warning voice of Burke the whole history of the world would have been different. But, as Mr. Balfour pointed out in his speech at the Independence Day banquet in London on Wednesday, we had learned the lesson of our mistake. We no longer supposed that people speaking the same language, having the same traditions and laws, having the same love of liberty and the same ideals, would consent to remain part of the Empire except on absolutely equal terms. Mr. Balfour went on to refer to the union of the two great branches of the English-speaking race "for one common purpose in one common understanding" as one of the most beneficent consequences of the present struggle. "It is a theme," he said, "that moves me more, I think, than anything connected with public affairs in all my long experience. We are working together for the best interests of all mankind and for the civilisation, not only of the old world, but of the new."

* * *

Mr. Hall Caine, who has been prominent in his demand for reprisals for air-raids as a wise and necessary policy, has now found a more excellent way. He has addressed an open letter "to the Mothers of Germany," in which he appeals with all the resources of his vivid pen to the deep instincts of motherhood and the sacredness which attaches to the thought of a little child in all Christian lands. The letter, which appeared in *The Daily Chronicle* on Thursday, is likely to be reproduced in the neutral press and in that way some fragments of it may reach Germany. In any case a tender appeal of this kind, cast like bread upon the waters, cannot fail to be productive of feelings of compassion and so to increase the influence of the forces which make for goodness and pure affection in the world.

* * *

'THE METHOD IN THE MADNESS.'

Under the arresting title 'The Method in the Madness' Mr. Edwyn Bevan has presented us with a fresh consideration of the case between ourselves and Germany. Those who know his other writings, and the atmosphere of brilliant scholarship and largeness of mind which pervades them, will expect from him something closely reasoned and really helpful on this tangled theme, and they will not be disappointed. Our appetite for war books is a little jaded, but here is one which holds our attention to the end because it emancipates our minds from their slavery to conventional judgments and provides us with fresh material for thought. Mr. Bevan has had special facilities for informing himself about the real drift of opinion in Germany since the outbreak of the war, and there can be few men among us who have his qualifications for making a pronouncement upon her present temper and aims. On these matters all reasonable people will attach unusual importance to his judgment.

At the present moment a book of this kind is most opportune. We are in grave danger in two directions. On the one hand there has been some natural hardening of temper in face of all that we have suffered and the terrible disillusion which our ideals of civilised life have suffered at the hands of Germany. It is difficult even for some of the most humane people in the country to believe that in spite of her ruthless methods of warfare there are still kind hearts and reasonable minds among her citizens, with whom it will be possible for us to find points of agreement after the war. Here Mr. Bevan is able to give us some reassurance. He is satisfied that a minority exists from whom we differ not in regard to ultimate principles but upon judgments of fact. "If Prof. Troeltsch or Naumann or Deissmann," he writes, "saw the facts of the German invasion of Belgium and North France, the facts of the German methods of warfare as we see them, I do not think their judgment would differ very much from ours; and if we believed the facts of England's action to be what they believe them to be, I do not think our judgment in England would differ very much from theirs. And there are no doubt a great multitude of people now our enemies of whom the same might be said." We fear, however, that this admission does not carry us very far in present circumstances, for Mr. Bevan does not claim, just because he would like it to be so, that this higher mind is present in any effective way in more than a small minority, or that we can treat it as a significant factor in the political situation. The breadth of his sympathies and his sensitiveness to the presence of goodness never blind him to the terrible menace of the average temper of the German people to common ideals of freedom and justice and a real partnership of the nations.

The other danger against which this book puts us on our guard is of even greater importance in view of the practical needs of the moment. Many of us are disposed to clutch at any phrase in a German newspaper or a semi-official announcement of policy, which seems to agree with our own aims, without taking the trouble to ask whether the agreement is really as close as we should like it to be, and can be accepted as a satisfactory basis for negotiation. Against this kind of superficial inference Mr. Bevan's whole discussion of the political situation in Germany is an impressive warning. In Germany itself there is a sharp divergence of opinion about the method in which war aims are to be satisfied, but there is practical unanimity that whatever happens Germany is to grow stronger at the expense of her neighbours. Thus it is possible for the "Mittel-Europa" party to announce with a great show of reasonableness that they have no designs upon Belgium and Northern France, because their scheme of expansion is eastward and in order to reduce Great Britain to a second-rate power they attach more importance to the Suez Canal than to Antwerp and the Channel ports. A broad survey of German aims as they are disclosed to us in books and the press and official documents, and in these pages we have such a survey written with a fairness of mind which it is impossible to praise too highly, leaves the impression that Germany's right to dominate is still accepted as axiomatic. Meanwhile from motives of prudence the German Government refuses to commit itself to any of the conflicting policies of expansion. It is, as Mr. Bevan says, waiting upon events.

> It is prepared [he writes] to get out of the war as much as ever it can. But its fuller knowledge of the military and international situation causes it to realise, as the Jingoes do not, how restricted the possibilities may be. If circumstances turned out such as to allow it to annex or to exact indemnities, there is little doubt that it would come into line with the Jingoes in this matter as it did in that of submarine warfare. If, on the other hand, it becomes obvious that annexations and indemnities are impossible

The Method in the Madnes. By Edwyn Bevan. London, Edward Arnold. 5s. net.

it will make it appear that it had all along agreed with Scheidemann. And till decisive events take place in the military field, it continues to safeguard its liberty of action by a Delphic ambiguity. It is not by negotiations on the basis of the present war-map, but by the pressure of military events, that the German Government will be induced to set its seal to such a peace as may secure the tranquillity of the world in days to come.

It will be seen that with a mind deeply anxious for peace and predisposed to favourable judgments, where such judgments are possible, Mr. Bevan is convinced that the war must go on to a decisive issue. He sees no other possible cure for the German malady which is afflicting the world. In a singularly well-balanced chapter at the close of his book he discusses the question of future security against the German peril. That peril consists of two things, "Germany's *power* and Germany's *will* to use its power to the hurt of its neighbours." Security, he argues, must be found in a proper balance between a reduction of Germany's power of offence and the avoidance of vindictive measures which would keep alive her will to hurt. "We cannot be under any obligation to save Germany from the inevitable consequences of its own action. We can only see to it that we do not aggravate those consequences by any measures which go beyond self-protection. But if we might imperil the peace of the future by considering too exclusively the security to be got by diminishing Germany's power, the peace would be no less imperilled if we stopped short in our work and left Germany still strong enough to try again, and with the will to do so unextinguished." With this statement of the case we are in close agreement. Its firm grasp of the moral issue is as admirable as its political prudence. It leads directly to the following inference:—

> That will is largely fed by self-confidence and hope, and if the war were to end without a real and decisive military defeat for Germany, the Germans might continue to cherish the conviction that they were invincible. So long as that conviction is general in Germany, we may expect the craving for *Macht* to go on, making Germany still a peril. There is no evidence that the conviction of their invincibility has yet departed from the German people. This again is a psychological fact which it is idle to shut one's eyes to in eagerness to get the war concluded.... 'We are unconquerable (*unbesiegbar*)'—it is not only Pan-Germans who declare that; you find it affirmed continually with apparently deep conviction, repeated like a sacred formula of the faith, in the organs of 'Moderate' opinion. Till there has been a practical demonstration to the contrary, it would be no good trying to frame conditions of peace.

These are grave words, and they have in them no promise of quick escape from the stern duties in which we are engaged. But, unlike the vague peace talk of our sentimentalists and the wild fury of our jingoes, they are the words of a man who has weighed the evidence and sifted the facts, and thus has done all in his power to form a judgment, which is at once well-balanced, just and humane.

THE LAST ARRIVALS.

On June 7, at nine o'clock in the morning, the last batch of French prisoners from Germany arrived. None have come through for some time, and the excitement was very great. Clarens Station is not a large one, and the prisoners' arrival had not been announced beforehand, but there was a very big crowd nevertheless. Many people were there at 5 o'clock, and we, who only heard the men were coming when fetching our morning bread, did not go up to the station till nearly 9 o'clock, expecting only to look on from afar. Instead of which we got round behind the restaurant where they were to be fed, and were allowed to pass, by a friendly policeman, into an enclosure where we had no business to be, but we had a splendid view of all the proceedings. A hundred and twenty men, this time, who had nearly all been two years and eight months in Germany, and four whole weeks at Constance, never knowing, from hour to hour, if they would be sent on, or sent back to—horrors that we can only guess at! There were not many badly wounded, only one who could not walk, for these were the strong men, men whose physique had enabled them to recover—even in Germany—from what wounds they had had, and had never been in desperate straits enough to be sent to Switzerland with earlier batches. But never yet have we seen a more pathetic arrival. Crushed! Woe-begone! Utterly downcast! Not merely haggard, unshaven, dirty and ragged. Those things we are well used to, but from these men, as one by one they filed between the crowds from the train into the enclosure, there was never a smile, never a response, no lighting up at the enthusiastic shouts of "Vive la France!" In crushed silence they moved where they were bidden, and we felt we were looking upon a woe no present hope could reach or touch. Only one man turned his unsmiling eyes to the crowd, and cried hoarsely "Vive la Suisse!" but his solitary response made his fellows all the more pathetically silent. There was something unutterable in all those eyes, not madness, but something awful not very far removed from it. They moved and stared in a dazed way, wearily obeyed orders, and received kindness with an expression of "What next!" on their sunken faces that made us realise the horrors they have lived through in Germany more vividly than ever before. Many of the spectators wept to see them, even while the band (of interned French and Belgians already here) crashed out the Marseillaise, and people shouted, and flags were waving.

Two little scenes immediately before us were heartrending in their simplicity. A tall young Frenchman with a scarred face who was playing the cymbals in the band caught sight of a comrade in the silent procession, and clashing his cymbals wildly over his head, threw them away, and flung himself upon his friend, regardless of the triumphal march in which he was taking part. Then an elderly interné had been waiting near us with unconcealed impatience, and at last, when another burly elderly Frenchman appeared amongst the arrivals, he seized him in his arms, and the two old fellows kissed and kissed and wept, regardless of all spectators, who sympathetically wept too. They were all taken in to the usual breakfast and reception, their "baggages" deposited in piles in the enclosure. Oh! such pathetic possessions! Old bundles, old bursting bags, calico shirts tied up with cord! When breakfast and speeches were over, the men came back to the enclosure. The Swiss officer in command had told them that across the lake the mountains were their own France, and one after another they came, and gazed, and gazed, without a word. There was one adjutant whose eyes were tragic, and I think his expression as he looked at France will haunt me all my life. Unutterable sorrow, unutterable homesickness! Never had we so realised what two years and eight months' brutality will do to a man's soul! Many of the men were ill with fatigue and the Swiss officers hurried through formalities to get them sent off to their final destinations. The roll-call was held, and they were divided into groups and marched away. We went back to the garden, where birds were singing, roses smelling, breezes sweet with the scent of hay, and the nightmare of the war that had been brought so vividly again to our very doors seemed more than ever ghastly and un-Christian.

Florence Lawford.

Clarens, Switzerland.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. Letters cannot be inserted without the writer's name, *and all private information should be accompanied by the name and the address of the senders.*

THE RELIGION OF THE FUTURE.

To the Editor of The Inquirer.

Sir,—Because I believe that speculations on the religion of the future should be founded on accurate knowledge of the religion of the past I feel obliged to question some statements made by Mr. P. E. Vizard. We are told that "up to little more than two centuries ago, the whole nation attended religious services." Two centuries ago takes us to the year 1717. It was a period of religious apathy and stagnation. Instead of the whole nation attending religious services the masses of the people were almost utterly neglected, and when

Methodism arose, a few years later, large centres of population had been reduced to a state of heathenism.

From 1717 back to 1559, when the first Act of Uniformity was passed, inflicting a fine on all who absented themselves from church on Sundays and Holy Days without just cause, is a very long step, and I am inclined to think Mr. Vizard exaggerates its effect. It was chiefly used against avowed Nonconformists and Roman Catholics, and at no time forced the whole nation to attend religious services.

Mr. Vizard's attitude to religion appears to be expressed in his criticism of the Collect for the second Sunday in Lent: "Almighty God, who seest that we have no power of ourselves to help ourselves," &c. He says: "*We* formally repeat these words, knowing full well that all the help we are likely to get can only come from ourselves, and if *we* do not supply it no outside power will." This is not the confession of great and holy souls. The mightiest soul in history said: "I can of mine own self do nothing." St. Paul said: "Our sufficiency is of God." This is no trivial matter, for dark, indeed, will be the prospect for the religion of the future, if men are taught to despise and ignore the operation of the Holy Spirit.—Yours, &c.,

Clement E. Pike.

Bridgwater.

PUBLICATIONS RECEIVED.

Messrs. Constable & Co., Ltd.—Letters of a Soldier, 1914–1915. With an Introduction by A. Clutton-Brock and a Preface by André Chevrillon. 4*s.* 6*d.* net.

The Mental Culture Enterprise.—Spiritualism and Sir Oliver Lodge: Charles A. Mercier, M.D.

Miscellaneous.

Hibbert Journal. The Free Catholic. The World's New Hope, by G. G. Armstrong. Russia's Idea of Peace, by G. G. Armstrong. Reprisals, by the Rev. H. Dawtrey. The Call to Service, by the Rev. W. H. Drummond. Report of National Conference on Educational Reconstruction (Workers' Educational Association).

MEMORIAL NOTICE.

SECOND-LIEUT. K. GARRY.

We regret to record the death, from wounds, at a hospital in France, of Second-Lieut. Kenneth Garry, Northumberland Fusiliers, only son of Mrs. Garry, of St. John's Square, Wakefield. Mr. Garry, who was 24 years of age, was educated at Epworth College, Rhyl, and under his uncle, Mr. H. T. Facon, at Nottingham. On leaving school, he joined the staff of the Alliance Assurance Company. In August, 1915, he left the Southampton office of the company to enlist in the Infantry Battalion of the Honourable Artillery Company. After a few months of service with that battalion in France, he received his commission in the Northumberland Fusiliers. The Rev. A. R. Andreae, during whose ministry he was connected with the Church of the Saviour, Southampton, writes of him: "Kenneth Garry was a good friend and a delightful companion, straight, sincere, and simple, of considerable ability and rich in interests. His kind and generous heart won him the regard and affection of all in our Church at Southampton. In the twelve months before he joined up he lived in a caravan in a friend's grounds some miles out of town, and it was a constant joy to see him bubbling with pleasure as he struggled with the queer problems and tasted the peaceful charms of an unconventional life. Garry's van was a centre of gaiety for the young folk and a tonic for their elders. He had obligations and ties which made it very hard for him to join up. The whole idea of war was repugnant to him and military life had no romance for him. He hated the necessity which forced the duty upon him, but he went at the first possible moment, and, for the sake of those dear to him, went as cheerfully as might be. Those who knew him and his family best, know best how much he has given that we might be saved. In our unworthiness, the one comfort is that the sacrifice is not for us, after all, but for an idea and a future."

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is registered by the London County Council, under the provisions of Section I. of the War Charities Act, 1916.

The objects of the Fund are: (1) *To aid the Belgian hospitals and convalescent depots in France, and the Belgian military doctors at the Front in Belgium.* (2) *To maintain a Civil Hospice at Calais.* (3) *To aid the Belgian School Colonies in France.*

129th List of Subscriptions.

	£	*s.*	*d.*
Already acknowledged	17,339	10	11
Mrs. Russell Martineau (8th) ..	20	0	0
West Grove Women's League, Cardiff, per Mrs. Fox (24th)..	0	15	0
Mr. and Mrs. Lawrence Hall (monthly)	1	0	0
Mr. A. W. Harris (9th)	1	1	0
Sewing Society, Park Street, Hull, per Mrs. Palmer (3rd)..	5	0	0
A. and N. S.	0	5	0
Mrs. du Vallon (13th)	4	0	0
Miss Anne Garrett (8th) ..	0	10	0
R. H.	0	10	0
Mr. and Mrs. C. W. Chitty (35th)	4	0	0
Miss Short (18th)	5	0	0
Miss S. S. Dowson (10th) ..	5	0	0
Miss Mary Fretwell (10th) ..	1	0	0
Mrs. Julian Winser (30th) ..	1	0	0
Miss Blake (16th)	2	0	0
Mr. W. N. Martin (15th) ..	1	0	0
X. (29th)..	1	0	0
	£17,392	11	11

Parcels have been received from: Miss Dendy; Miss Worsley and Friends (Miss Low, Miss Ponsford, Miss R. Stock, and Miss Streeter); Lewin's Mead Domestic Mission Girls' Sewing Class; Miss M. T. Worsley and Mothers' Meeting; Miss Margaret Ashton; Mrs. Talbot; Highgate Unitarian Christian Church Ladies' Sewing Circle (per Mrs. A. Fitzsimmons); Ullet Road Sewing Circle (per Mrs. Odgers); Miss Gairdner; Wandsworth Unitarian Church (per Mrs. Ernest Jones); Mrs. Leys.

WEEKLY NOTES.

"Baby Week" is just over in England, but I hope our friends will not forget the needs of the Belgian babies we have taken under our care at Calais. I hope soon to have some photos of the wards, which I shall be glad to distribute to those interested. Photos have come this week of the hut we put up for the orphan boys at the Colonie Scolaire at Wisques. Written in large letters right across the side of the Hut are the words "Bien Charitables Anglais, les Petits orphelins vous disent: Merci."

I have received £25 towards the motor cycle for the doctor mentioned a fortnight ago. I find the greatest difficulty in getting a cycle, as it must be a very strong make, and of a kind of which it is easy to obtain spare parts, such as the B.S.A. If any motor cycle riders can help me by telling me of a suitable second-hand machine, I should be grateful.

The Canteen run by English ladies for the invalids at the Convalescent Depot at Camp du Ruchard has been removed to Soligny, as Ruchard is now given up. The Directrice asks me for a set of croquet, bagatelle boards, and bowls, as most of the games they had are completely worn out after nearly two years' constant use, and then a move! The men are all "nervous" patients, and games, especially out of door ones, are particularly valuable in enabling them to regain their mental poise.

Rose Allen.

List of special wants the same as before.

To be sold for the benefit of the Fund, grey knitting wool, 4s. 6d. a lb., carriage free. Apply to Mrs. Allen.

The name and address of sender and list of contents should be enclosed in each parcel.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

PRESBYTERIAN COLLEGE, CARMARTHEN.

ANNUAL ADDRESS BY DR. DAWES HICKS.

The Session was brought to a close on Thursday afternoon, June 21, when the prizes were distributed amongst the successful candidates by Miss Clennell of London. The chair was occupied by Dr. Dawes Hicks, Professor of Philosophy in the University of London. He was supported by the Rev. W. G. Tarrant, B.A., of Wandsworth, one of his colleagues on the Presbyterian Board, and by Mr. G. H. Clennell, the Secretary.

The Chairman, after referring in some detail to the work of the students, delivered an impressive address, from which with our limited space we can only quote the closing section:—

There is nothing, so far as I can see, that can excuse or palliate the criminal guilt of those, whoever they may be, who are really responsible for the occurrence of this war. Get behind its immediate causes, do what you will to prove its inevitableness, make the best of its justifications, try your hardest to mitigate its horrors, and the actual letting loose upon us of the weapons of destruction still remains an infamous act of treason against our common humanity—an act of treason more unspeakable and appalling, far, than the worst tyrants of former ages ever managed to perpetrate. And what it would involve must have been, to a large extent, obvious to those who plunged us into the hideous business. They could not but have foreseen that the most they could ever hope to gain from it would be but a pitiable recompense for the terrible damage to civilisation it was bound to entail. They cannot now arrest the malignant forces they have released from restraint; the evil they have done to mankind it is beyond their power to retrieve. For them there is no place of repentance though they seek it carefully with tears. Most assuredly, then, if these men ever cherished an ideal even of patriotism, that they have betrayed it cannot be questioned: the "unpardonable sin" lies on their conscience—the sin "against the Holy Spirit."

Of argument, surely, none is needed to bring home to us the enormity of the crime. Has it not been borne in upon you during the last few weeks how the serene grandeur and peaceful solemnity of the process of creation has been throwing into vivid relief the ugly and frightful devastation that is being wrought by the hand of man? Men are engaged upon destroying all that God is here working to produce. We have been

passing through a late spring and early summer so beautiful as almost to defy description. Never have "the splendour in the grass and glory in the flower" been more conspicuously displayed. The sweet light of each returning dawn, the fading effulgence of the setting sun, the mantle of loveliness which invests earth and sea and sky—these have all been spread around us in rich profusion. Nature herself—Nature,

> Who never negligently yet
> Fashioned an April violet,
> Nor would forgive, did June disclose
> Unceremoniously the rose

—seems to have done her best to make us realise the madness of the folly which is turning her wondrous agencies into engines of destruction. Gradually and by the labour of centuries we have reached the stage of being able to interpret her ceaseless flow of life and energy. We have come to find in every minute organism, in every trembling leaf, in every fragile flower, the manifestation of a law, an order, a teleology that transports us into the very presence of a divine intelligence. Gradually and by the labour of centuries we have learnt to take nature into our confidence, until we have become masters of the pathway of the seas, won dominion over the air, are able to stem the ravages of disease, and to employ the invisible forces of the universe as instruments of our will. And suddenly all our science, all our knowledge, all our wealth, both intellectual and material, are being diverted from their beneficent purpose; physicists are busy inventing swifter aircraft, chemists are devising more deadly explosives, and almost every one who can is scheming fresh means whereby to slay and kill. Talk as you will about Nature being "careful of the type," and "careless of the single life," yet the contrast between her ways and ours at this time is vast enough to awaken in our souls some approximate estimate of the evil that is happening.

In the midst, then, of a crisis when it is not too much to say that civilisation itself is upon its trial, you, gentlemen, are going forth to be the bearers of the Christian Gospel to a world thus lacerated and torn by reason of treason and unfaithfulness to the spirit of man. You need not to be reminded that the Master to whom your allegiance has been given was no mere representative of national pride, but the revealer of human brotherhood in the widest and most comprehensive sense of the word. The Kingdom of which he announced the coming was to have no territorial boundaries; it implied the establishment of a moral community in which love and charity should bind together in fraternal fellowship men of all nations. By the irony of fate, he who was destined to become the greatest inspirer of the human centuries, himself fell a victim to the fury of a fanatical exclusiveness such as is once more blinding the eyes and hardening the hearts of men. Yet he gave his life as a ransom for many; and his crucifixion has meant for the world a transformation such as would not have been effected had that treason-wrong not have been done. Can you, then, whose aim it will be to follow so far as may be in his footsteps—can you, in some slight measure, repeat in your lives his function of a redeemer, and carry on the work he initiated by contributing your humble share towards the creation of that good which shall be the community's atonement for the treason by which certain of its members have darkened the beginning of the twentieth century of Christendom? Such, as I conceive it, is the sort of question which he who is assuming the yoke of Christ may well put to himself at this hour.

I am no prophet, but I venture to predict that your opportunities will be great. With all its frightfulness, the war has been, in one sense, a tremendous purgative; it has cleared away much of the dust that was tending to falsify our view of contemporary human life. It has revealed capacities of heroism and self-sacrifice we should hardly have dared previously to trust to or reckon upon. Those who feared—and there were many who did—that the old spirit of unselfish devotion to disinterested ends was dying out amongst us have at least discovered the fear to be groundless. That the youth of our own or of any other country have been induced to face the unparalleled hardships and dangers of the modern battlefield merely by a craving for excitement, by the love of adventure, or by the animal instinct of pugnacity, is a contention which it is impossible to sustain. All these things may have had, and I doubt not have had, their influence. But it is idle to insist that motives such as these have been the motives which have fired the courage and fixed the determination of the men who form the large majority of the citizen armies now contending with each other. The Asquiths, the Rupert Brookes, the Sorleys, the Pringle-Pattisons, the Lodges, and the thousands like them, who have laid down their lives at the call of duty, did not meet their deaths under the sway of impulses of that kind. No; in the spiritual as in the physical world there is such a thing as latent or potential energy, force that is more or less locked up and unapparent until conditions present themselves that call for its manifestation. And then, when the hour of emergency has come, an access of hitherto undeveloped power seems to accrue to men. Given the moment that demands high moral fortitude and strenuous exertion, and we get strange and unexpected revelations of the nobility of human character.

Yes; but revelations of that sort are now daily and hourly occurring as almost ordinary events which are naturally to be expected. Now, you have had demonstrated in a manner that admits of no question the inner depths of dignity and strength which the souls to whom your appeal will be made contain. The uneventful lives they had formerly lived, the commonplace routine of every-day experience, had hidden more or less from view their spiritual power, but now you know that it is there. What, then, can you make of it in the great work of social and moral reconstruction that will sooner or later await us with all its magnitude and imperativeness? Can you keep it alive, can you keep it operative, for the purpose of undertaking and effecting perhaps the most tremendous task which humanity has ever had to face? Can you convince those that return from the front and from the factories and munition-works that the ideals to be realised, the deeds to be accomplished, the ends to be reached, here in the home-land, and along the peaceful ways of human existence, will really need all the heroism, all the self-sacrifice, all the devotion, that is now being exhibited so plentifully in the trenches, or wherever the strife for victory is being pursued? If, in any slight degree you can help to do that—if by your own enthusiasm for the cause of truth and righteousness, by the persuasiveness of your plea for it, by the zest with which you are serving it, you can keep alive the living flame to which I have alluded, and direct it along the roads where it will be a means of sweetening and purifying and elevating the England that is to be—then, veritably, you will be offering atonement for the unpardonable sin, then you will have contributed your mite towards the creation of a new good that would not have been had this wrong not been done.

How supreme, then, the responsibility resting upon those who are to be the guardians of the Christian hope in this grave epoch of our history! There is a very real and very threatening danger that when the stress and strain of this war is over it will be followed, as has so often been the case after other wars, by a period of reaction, when a feeling of apathy will supervene, and a new generation will grow up, listless and enfeebled, under the shadow of a cloud of exhaustion and impoverishment. Do you strive with might and main to avert a disaster like that. It would mean a deterioration which would be fatal to the progress of our race. Brave and dauntless men have served the Church in the ages of the past. But let those who would serve it in our day call on the gracious God to help them now! More than ever before is it necessary that their word should be with power, their message true, their vision clear, their gospel convincing. Be you, then, through and through sincere, of single aim and steadfast purpose, and pray that in these hard times it may be granted you to utter the prophet's call and to keep your eyes fixed upon the goal of the reign of Heaven upon Earth:—

> God give us men! A time like this demands
> Great hearts, strong minds, true faith and hands!
> Men whom the best of office does not kill:
> Men whom the spoils of office cannot buy:
> Men who have honour, men who will not lie.
> For while the rabble, with their thumb-worn creeds,
> Their large professions, and their little deeds,
> Wrangle in selfish strife, lo! Freedom weeps,
> Wrong rules the land, and waiting Justice sleeps.

The Rev. W. G. Tarrant said that in the absence of the Rev. W. Wooding he had had to examine the students in Pastoral Theology. He had, therefore, presented himself to them as an average intelligent member of a congregation wanting to know what they had learned on these subjects. He ventured to think that the more the students of Divinity get into touch with persons and are affected by the mystery of personality the better preachers they will be. One grave danger is in dealing with abstractions. You cannot understand a book until you have understood the man who wrote the book. We shall never understand the meaning of the theology of the Gospel until we understand the Man who preached that message—until we feel that Jesus Christ was a pulsing personality, as full of life as any man to-day. It is an excellent thing to study the life of an author before endeavouring to understand his work.

Mr. Clennell said that he had a letter from Mr. Harold Baily who had been nearly two years in Malta, and who had motored ten thousand miles in that island. He was expecting almost any day to be sent to the Italian front to continue the Red Cross work. He had met in Malta one or two of the Carmarthen students, particularly Mr. Ben Davies and also the Rev. Waldo Lewis. He (Mr. Clennell) understood that Mr. Davies was likely to be sent to Salonika and to receive a commission.

Principal Evans, in thanking the Chairman for having come amongst them at great personal inconvenience to deliver the impressive address which they had heard that day, recalled the numerous occasions on which they had been similarly favoured. There was no College in Wales, nor perhaps out of Wales, that could show so fine a succession of addresses, and it was surely time that they should be given to the world in a collective and permanent form. In the name of the many hundreds who had hung on Dr. Hicks's lips he pressed for their publication—as a first series—to be followed in due time, as he hoped, by another volume in respect of the years to come. He desired to thank him, too, for the sympathy and encouragement which he never failed to offer to the professors and the students. Before proceeding to the more immediate business of the day he had a word to say of another veteran who had rendered yeoman service to the College in his time. He referred to the Rev. T. L. Marshall, the late Secretary of the Presbyterian Board, who had for forty-five years been one of the official Visitors and a central figure at their annual meetings. In his

retirement at Exeter—at the age of 95—they were constantly in his thoughts, and his heart, he knew, was with them on that day. Writing to him some weeks ago, he had sent him a few words which he felt he must read: "I have been very ill since the beginning of the year and think the end cannot be long delayed. I hope that the College will long prosper, and that some of the old students, as well as the Principal and Prof. Moore, both of whom I have known so long, will bear me in kindly remembrance as I do them." Many of those who knew him best had by this time passed away, others were hard at work in widely distant localities, a few were present that day. All would desire, he was sure, that a message of sympathy and affection should be sent to Mr. Marshall from that meeting in acknowledgment of his touching remarks, and he would venture to see that it was done.

Prof. Moore joined in the request to the Chairman to publish the series of addresses which he had delivered at the College. He felt sure that there was not one of the students who would not give an account of himself in the serious work of life—in the Christian ministry.

After short speeches by Prof. Owen, Prof. Oliver Stephens, and the Rev. Rees Griffiths the Rev. J. Stephens closed the meeting with prayer.

The following letter from the Rev. T. L. Marshall has been received by the Principal in acknowledgment of the message referred to above:—

Dear Old Friend,—I am very much gratified by the telegram I have just received, conveying "sympathy and affection from the company assembled at the Presbyterian College on Prize-day." It is seventeen years since I visited the College as Secretary of the Presbyterian Board, and I have pleasant remembrances of the numerous friends I made there. There are many old students who have not forgotten their old examiner, and the portrait of him in the Common Hall will serve to remind them of a friend who in the course of fifty years' connection with the College and the Presbyterian Board has learned to honour and love his Welsh compatriots. With much respect and affection for his old friend the Principal,

I remain,

Always in the bonds of brotherhood,

Yours,

T. L. Marshall.

UNITARIAN HOME MISSIONARY COLLEGE.

The Annual Meeting took place on Tuesday, June 26. The examination of the students took place privately on Monday and Tuesday, the visitor being the Rev. W. G. Tarrant, B.A. On Tuesday afternoon the subscribers and friends of the College were invited to the public examination, when replies, written during the session, were read by the students.

At 5 o'clock the chair was occupied by the President, the Rev. A. Gordon, M.A., who was supported by the Principal (the Rev. S. H. Mellone, M.A., D.Sc.), the Warden (the Rev. H. McLachlan, M.A., B.D.), the Visitor (the Rev. A. W. Fox, M.A., Examiner for Gaskell Scholarship and Harry Rawson Prize), the Rev. G. A. Payne and Mr. D. A. Little (Hon. Secretaries), the Rev. Dendy Agate, the Rev. J. H. Bibby, Mr. F. W. Monks, J.P., Chairman of College Committee, Mrs. Mellone, Mrs. McLachlan, Miss Thomas, Miss K. Winser, Mrs. Woodhouse, Mrs. Little, Miss Redfern, Mr. J. Hall Brooks, Mr. John Taylor-Jones, Mr. J. O. Kerfoot, J.P., and a large number of ministers.

The Visitor congratulated the staff and students on having completed a most creditable session's work. There was need for the ministry at the present time—a ministry of usefulness in many directions—but there was need also of the student, for if ever the student were needed in the community he was needed now. The minister must also be prepared to afford guidance to distracted souls.

The Principal, in announcing the awards made, referred to the decision recently arrived at by the College Committee to suspend the academic work for the duration of the war. He said that arrangements were being made for the College to remain open, and to be used in a variety of ways which would make it of the greatest use to the churches. The Sharpe Prize (£10) was divided, the order being: (1) Mr. G. R. Jones, B.Sc.; (2) Mr. W. Murray; (3) Mr. C. Smith. The Harry Rawson Prize (£5 5*s.*) divided between: (1) Mr. W. Murray; (2) Mr. C. Smith. The Millson Prize (£2 2*s.*) and the Bibby Prize for Greek (£3) were awarded to Mr. Murray. The students who were leaving the College for the work of the ministry and who received their certificates were Mr. Charles Smith, who goes to Nelson, and Mr. Jones.

The President expressed great pleasure at seeing so many friends present at the meetings, and trusted that full use would be made of the College by ministers, teachers, laymen and laywomen, and by the churches generally, and called upon Mr. Monks, who, he said, was the most hard-working member of the Committee, to speak on behalf of his colleagues.

Mr. Monks referred to the loss they had all sustained in the death of Mr. J. R. Beard, whose father had founded the College, and said that the decisions which had been announced had not been arrived at without long, careful, and anxious consideration.

At the close of the proceedings tea was provided at Summerville, and in the evening the Valedictory Service was conducted by the Rev. J. M. Lloyd Thomas in Cross Street Chapel.

Mr. G. Randall Jones, B.Sc., one of the out-going students, has passed the B.D. examination in all five subjects, and has been awarded the post-graduate scholarship by the University.

THE MINISTERIAL FELLOWSHIP.

The Annual Meeting was held in the Memorial Hall, Manchester, on Wednesday, June 27, forty-one members being present. The Rev. Dr. Mellone, President, occupied the chair. Ten new members were elected, making a total of 237. The Annual Report and Accounts, which were deemed most satisfactory, were adopted. The investments now represent an outlay of £1,025 4*s.* 6*d.* The Rev. J. Collins Odgers was elected President. The Treasurer, the Rev. Dendy Agate, and the Secretary, the Rev. C. J. Street, who have held office for eighteen years, were reappointed. The Rev. W. Jellie was re-elected Secretary of the War Service Committee, with a place upon the Committee of the Fellowship, along with the Revs. J. C. Hirst, S. H. Mellone, and R. F. Rattray, who were chosen to fill vacancies. Mr. A. E. Piggott and the Rev. H. E. Haycock were appointed as Auditors. A resolution of sympathy in consequence of the death of two members, and the illness of four others, was passed, and a greeting was sent to five of the members who are on active service in the army. The delegates of the Ministerial Settlements Board, the Joint Committee for the Revision of the List of Ministers, and the Committee on the Supply of Ministers presented their Report and were re-elected. A number of grants was made from the Benevolent Fund.

UNITARIAN HISTORICAL SOCIETY.

A meeting in connection with this Society was held in the Memorial Hall, Manchester, on June 27, when a paper was read by the Rev. Herbert McLachlan, M.A., on the 'Unitarian Methodists of Rossendale.' In the absence of Mr. Warren, the President, the chair was taken by Mr. Francis Nicholson, F.Z.S. The lecturer gave an interesting account of the origin and development of the Unitarian Methodist movement in Rochdale, Padiham, the Rossendale Valley, and adjacent parts. He spoke of Joseph Cooke, the founder of the movement—hence the name "Cookeites" by which the members were sometimes known—and of the leaders John Ashworth, James Pollard, John Robinson, James Wilkinson, John Fielden, and others. He had been successful in identifying the various farmhouses and buildings used as preaching-stations mentioned on the early preachers' plans. At one of these John Bright made his maiden speech. On the motion of the Rev. W. R. Shanks, seconded by Mr. Albert Nicholson, a cordial vote of thanks was given to the lecturer.

The Rev. C. J. Street has just received through Miss Van Eck, of Holland, a letter from his old college friend, the Rev. Dr. Boros, dated May 4, in which the following passages of general interest appear:—

In spite of all the hard expressions used by combatants against each other, I am sure that people are not so bad, and not so angry as they show. As for myself, I hear almost every day the question put to me: "Well, then, are you still admiring the English, and do you wish to keep up contact with them?" My answer was very short. I never did care much for their high politics, but their diplomacy is admirable from their own point of view. Of one thing I feel sure, that those who knew us, and really took an interest in our inner affairs will be the same after the war also; nay, I may suggest that we all shall have learnt a good lesson out of this tremendous bloodshed, viz., that henceforth we shall have to feel a more sincere and deep respect for human life. There is no doubt about it that all of us have suffered a great deal, perhaps more than during our whole lifetime. I am sure I shall never recover from that heartsickening intercourse I have had with our Szekler refugees, my own brothers and sisters and fellow believers. I think that three peaceful years could not have made me as grey as I became during the six months since September, but, thank God, all is over now. My present new business is to register our widows and orphans, and I am preparing an orphanage at Torda, where our gymnasium High School was given up. This month I shall act as Superintendent at the Matriculation in Szekely Keresztur, and from there I go to see some of the congregation in those places where the Roumanian invasion took place. On the whole we get good and promising news from those country places.

NEWS OF THE CHURCHES.

Birmingham: Small Heath.—A Public Recognition Meeting took place on Wednesday, June 20, to welcome the Rev. Arnold H. Lewis, B.D., as the pastor of Waverley Road Church. The meeting was preceded by a short devotional service conducted by the Rev. Lawrence Clare, minister of the Church of the Messiah, Birmingham. The chair was occupied by the Rev. J. M. Lloyd Thomas, President of the Midland Christian Union, who offered Mr. Lewis a hearty welcome to a pulpit among the Free Churches of the Midlands. Mr. W. H. Nightingale extended the hand of fellowship on behalf of the congregation. The Rev. L. Clare made an eloquent appeal to the meeting, pointing out the necessity for them to do their share, by co-operating with the new minister to make his work a success. The Rev. Robert Lewis

came to give a father's blessing, hoping the most cordial relationship would exist between his son and the congregation. Mr. Byng Kenrick emphasised the importance of the layman's duties in the Church's welfare: and a link with Mr. Lewis's previous congregation at Pendleton was supplied by Mr. J. Partington, who called upon them to note the fine qualities of their new leader's preaching and to value the sincerity of his friendship. Mr. Lewis received his preparation for the Ministry at Regent's Park Baptist College, London. He held the Baptist pastorates of Blockley, Worcestershire, 1907-1910, and Long Buckby, Northamptonshire, 1910-1913; was Secretary of the Northamptonshire Federation of Free Church Councils, 1912-1913, and Minister of Pendleton Free Church, 1913-1917.

London: Hampstead.—The Rev. Henry Gow is giving a series of addresses on 'Reconstruction after the War' at Rosslyn Hill Chapel on Sunday evenings during July. Last Sunday he spoke on 'Certainties and Uncertainties'; subsequent addresses will deal with ethical, social and religious reconstruction, concluding with 'Reconstruction in Church Worship and in Church Fellowship."

The Midland Sunday School Association.—The quarterly meeting of the Association was held at the Warley Institutional Church on June 23. The Committee are pleased to note that the interest in these meetings is as well maintained as in pre-war days, the number present on this occasion being about fifty. An excellent address was given by Prof. H. G. Wood, M.A. (Warden of Woodbrooke Settlement). His chief point was the necessity of enforcing in religious teaching a right idea of God, as manifested in living experience.

Mottram.—The Rev. H. B. Smith commenced his ministry at the Unitarian Church on Sunday, June 1.

Northampton.—The Sunday School Anniversary was held last Sunday, when three services were conducted by the Rev. W. C. Hall. In the evening Mr. Hall announced that a Garden Sale promoted by the ladies of the congregation and held on June 28 had been most successful; also that the effort of the congregation to discharge a deficit of £145 accumulated during the war had in four months realised £133 in contributions from members. A very beautifully illuminated Roll of Honour, designed and executed by Mr. T. C. H. Edwards, one of the wardens, has been presented by him to the Church. The work has occupied many months of his leisure time. It contains the names of forty-one of our young men who have gone into military service directly from the Church.

The Workers' Educational Association has just issued a full report of the National Conference on Educational Reconstruction held at the Central Hall, Westminster, on May 3. This Conference was composed of between 700 and 800 delegates, drawn mainly from working class organisations, but also largely representative of the Teaching Profession, Educational Associations, and Local Education Authorities. The programme placed before the Conference was most comprehensive, and laid down the broad principles for the reconstruction of our educational system. The discussion throughout was keen (at times vigorous), and during the day some important amendments to the resolutions as proposed were carried. The resolutions are reprinted on pages 53-55. From pages 56-74 there is a complete list of the delegates present. The pamphlet may be ordered from the Central Office of the W. E. A., 14 Red Lion Square, Holborn, W.C., price 3*d*., or 4*d*. post free.

The congregation of the City Temple agreed, on the suggestion of the minister, Dr. Fort Newton, last Sunday morning, to send a message of sympathy and affection to Dr. Hunter in his long illness. Mr. W. M. Dabbs, hon. treasurer, spoke in appreciative terms of Dr. Hunter's work and influence, of which most of those present, he said, probably had personal experience.

In order to celebrate the centenary of the birth of Henry D. Thoreau, it has been arranged to hold a meeting at the Caxton Hall, Westminster, on the evening of July 12. The Chair will be taken at 8 P.M. by Sir John L. Otter, J.P., and short addresses will be given by various speakers. Admirers of Thoreau's writings are invited to be present.

The Rev. Dr. S. H. Mellone, Principal of the Unitarian Home Missionary College, Manchester, is now in London, and will be engaged for some months to come in connection with the Geographical and Historical section of the Admiralty Intelligence Department. This will give some of our London congregations an opportunity of hearing Dr. Mellone preach. Next Sunday morning, July 8th, he will conduct the service at Effra Road, Brixton.

MARRIAGES.

Barron-Kingston.—On the 5th inst., at Wandsworth Unitarian Christian Church, by the Rev. W. G. Tarrant, B.A., assisted by the Rev. T. Barron, father of the bridegroom, Second Lieut. T. B. Barron, Machine Gun Corps, to Florence Nightingale Kingston, daughter of Thomas Kingston of Putney.

Miller-Tavener.—On June 30, at the Unitarian Church, Aberdeen, by the Rev. Lucking Tavener, George Alexander Miller (Miller Bros.) second son of George Miller, 18 Mile-End Avenue, to Florence Nightingale, second daughter of Rev. Lucking Tavener, Whinhill Road.

DEATHS.

Hollins.—On June 28, at 12 Pembroke Road, Bournemouth, James Carter Hollins, aged 86.

Rendall.—On June 27, suddenly, at Allington House, Bridport, Mary Alice Rendall, third daughter of the late Henry Rendall of Bridport, and of Julia Rendall.

OUR CALENDAR.

SUNDAY, July 8.

LONDON.

Acton, Creffield Road, 11.15, Rev. F. Hankinson; 7, Mr. A. Stephen Noel.

Bermondsey, Fort Road, 6.30, Mr. S. P. Penwarden.

Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. W. J. Piggott.

Brixton, Unitarian Christian Church, Effra Road, 11, Rev. Dr. S. H. Mellone; 7.

Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. W. Chynoweth Pope.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. Weatherall, M.A.

Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. D. Basil Martin, M.A

Forest Gate, Upton Lane, 11, Mr. Frank G. Fincham; 6.30, Mr. J. Begg.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. B. Lister, M.A.

Hampstead, Rosslyn Hill Chapel, 11 and 6.30, Rev. Henry Gow, B.A.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. Charlesworth.

Ilford, High Road, 11, Rev. A. H. Biggs, M.A., LL.M.; 6.30, Mr. Frank Fincham.

Islington, Unity Church, Upper Street, 11, Rev. J. Vint Laughland; 7, Mr. E. C. Haynes.

Kentish Town, Clarence Road, N.W., no Morning Service; 6.30, Rev. F. Hankinson.

Kilburn, Quex Road, 11 and 6.30, Mr. F. Maddison.

Leytonstone, Haydn House, 63 Fairlop Road, 6.30, Mr. J. W. Peterken.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. Gordon Cooper, M.A.

Peckham, Avondale Road, 11 and 6.30, Rev. R. T. Herford, B.A.

South Norwood, League House, 141 Portland Road. 7, Mr. J. Kinsman.

Stoke Newington Green, 11.15 and 7, Dr. Lionel Tayler.

Stratford Unitarian Church, 11, Mr. J. P. Rosling; 6.30.

University Hall, Gordon Square, W.C., 11.15, Rev. Dr. Carpenter.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. Tarrant, B.A.

West Hampstead, All Souls, Weech Road, Finchley Road, 11.15 and 6.30, Rev. Edgar Daplyn.

Wood Green, Unity Church, 11 and 6.30, Rev. G. Coverdale Sharpe.

Woolwich, Lecture Hall (Co-operative Stores), Herbert Road, Plumstead, 6.30, Rev. D. Delta Evans.

Aberystwyth, New Street Meeting House, 11. Supply.

Bath, Trim Street Chapel, 11 and 6.30, Rev. A. C. Fox, B.A.

Birmingham, Old Meeting Church, Bristol Street, 11 and 3.30, Rev. J. M. Lloyd Thomas.

Birmingham, Church of the Messiah, Broad Street, 11 and 6.30, Rev. H. H. Johnson, B.A.

Blackburn, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. Hall.

Bournemouth, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. Davis, B.A.

Brighton, Free Christian Church, New Road, 11 and 6.30, Rev. J. A. Pearson.

Bristol, Lewin's Mead Meeting, 11, Rev. Dr. W. Tudor Jones; 6.30, Rev. W. H. Drummond.

Buxton, Hartington Road Church, 11 and 6.30, Rev. G. Street.

Chatham, Unitarian Church, Hamond Hill, 11 and 6.30.

Chester, Matthew Henry's Chapel, 11 and 6.30, Rev. D. J. Evans.

Clifton, Oakfield Road Church, 11, Rev. W. H. Drummond; and 6.30, Dr. G. F. Beckh.

Dean Row, 10.45, Rev. E. A. Voysey, M.A.

Dover, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. Ginever, B.A.

Dublin, Stephen's Green West, 12 and 7, Rev. E. Savell Hicks, M.A.

Dudley, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. Glyn Evans.

Exeter, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. Bloor, B.A.

Gee Cross, Hyde Chapel, 11 and 6.30.

Hastings, South Terrace, Queen's Road, 11 and 6.30, Rev. E. Lockett.

Hindley, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. R. F. Rattray, M.A., Ph.D.

Horsham, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. Jones.

Hull, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. Falconer, B.Litt.

Leeds, Mill Hill, 10.45 and 6.30, Rev. Donald B. Fraser.

Leicester, The Great Meeting, 11 and 6.30.

Lewes, Westgate Chapel, 11 and 6.30, Rev. David Davis.

Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Rev. F. K. Freeston.

Liverpool, Bootle Free Church, 11, Mr. W. Newall; 6.30, Rev. J. Anderton.

Liverpool, Hope Street Church, 11 and 6.30, Rev. J. E. Jenkins.

Liverpool, Ullet Road, Sefton Park, 11 and 6.30, Rev. T. Lloyd Jones.

Maidstone, Unitarian Church, Earl Street, 11 and 6.30, Rev. Alexander Farquharson.

Manchester, Cross Street Chapel, 10.45 and 6.30, Rev. Douglas Walmsley, B.A.

Manchester, Platt Chapel, 11 and 6.30, Rev. W. Whitaker, B.A.

Manchester, Sale, 11 and 6.30, Rev. W. S. McLauchlan, M.A.

Nantwich, Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. Park Davies, B.A., B.D.

Newcastle-on-Tyne, near Free Library, 10.45 and 6.30, Rev. Alfred Hall, M.A.

Newport, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. Ruddle.

Oxford, Manchester College, 11.30, Rev. Rudolf Davis.

Portsmouth, High Street Chapel, 11 and 6.45, Rev. G. W. Thompson.

Portsmouth, St. Thomas Street, 6.45, Rev. T. Bond.

Sheffield Upper Chapel, 11 and 6.30, Rev. J. M. Bass, M.A.

Sidmouth, Old Meeting, High Street, 11 and 6.30, Rev. T. Bowen Evans, M.A.

Southampton, Church of the Saviour, London Road, 6.30, Rev. Victor Moody.

Southend, Darnley Road Church, 11.

Southport, Portland Street Church, 11 and 6.30, Rev. W. Jellie, B.A.

Torquay, Unity Church, Montpellier Road, 11 and 6.30, Rev. Joseph Worthington, B.A.

Tunbridge Wells, Free Christian Church, Dudley Road Institute. Closed during July.

Wallasey, Memorial Church, Manor Road, 11 and 6.30, Rev. A. Ernest Parry.

Warwick, High Street Chapel, 11.15 and 6.30, Rev. Gardner Preston.

West Kirby, Meeting Room, Grange Road, 11 and 6.30.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. Ramsden Balmforth.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. Wilfred Harris, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill. 11 and 7, Rev. Wyndham Heathcote, B.A,

Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. Sinclaire, M.A.

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All Souls Church, 7, Rev. Horace Westwood, D.D. Sunday School, 3.

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15. Rev. Sidney Spencer, B.A., of Leicester.
22. Rev. R. Travers Herford, B.A., of Peckham.
29. Rev. Francis H. Jones, B.A.

August.

5. Rev. Dr. J. Estlin Carpenter, of Oxford.

The Services will be discontinued after August 5, until September 16. The Rev. Dr. Carpenter will conduct the Services and preach on September 16 and 23, and the Rev. Neander Anderton, B.A., on September 30.

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NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

ONCE again on the Fourteenth of July we salute glorious France, our ally in war and our friend in peace. No person of education needs to be reminded of what we owe to the French mind in art, in political thought, and in the world of letters. The strong international ties which are being cemented by our common sacrifices for freedom and the other hardly won treasures of our civilisation are among the spiritual compensations of the war. It is in them that many of us see the surest hope for the future of the world. Not long ago M. Paul Loyson, speaking of the better understanding between England and France, said that we have got to turn the "mariage de convenance," which has already taken place, into a "mariage d'amour." It is to this task that we must devote whatever gifts of intelligence and imagination we possess, for the enrichment of our own life and in gratitude for all we owe to France.

* * *

MR. S. P. ILLINGWORTH, the director general of the French Red Cross in our own country, has written to the press in order to point out one very practical way in which we can help France in her time of need. She has suffered with a noble courage to an extent which it is difficult for us even to conceive. "I have just returned from a visit along the French front from Verdun to Reims [he writes], where I have been inspecting our ambulance convoys, canteens, and hospital units, all of which are doing wonderful work there. The first part of my journey was along the battle line of the Marne. It is one long trail of destruction; farms, hamlets, villages, and towns, mere heaps of ruins; the fields are thickly scattered with graves, single and by the hundreds, sad tokens of the heroic struggle which enabled France to hurl back the common enemy and hold him until Britain, and now America, could organise their forces for the final victory." The need of help for these hospital units is urgent. Knowing as we do from personal observation the difficulties with which France is confronted in order to maintain her medical equipment for the army on an adequate scale, we desire to give this appeal our strongest support. The address of the French Red Cross, to which gifts for France's Day may be sent, is 3 Knightsbridge, S.W.1.

* * *

WE fear that there is grave danger of the total destruction of the Cathedral of Reims. The Germans seem to be possessed by a special fury against this shrine of the French spirit. Writing on July 3, the special correspondent of *The Times* gives a terrible picture of the devastation. "The bombardment of the last three months has done far more damage than all the other months of the war put together. In the south wall especially and in the roof of the Choir, above the pile of rubble which marks the site of the high altar, there are wide, gaping chasms where shell after shell has enlarged the same openings, so that the wonder is that in these places the fabric holds together at all. Practically all the beautiful old glass is gone, and the floor of the nave, which looks like a rough road in the making, is thickly strewn with broken and twisted fragments of lead, chips of brilliant coloured glass, and masses of stone and mortar." How incredible it all sounds to any one who saw it three years ago in its radiant beauty, just before the storm burst upon it. In its haunting beauty and its noble strength, it was one of the spiritual treasures of the human race. Its destruction leaves us poorer for ever.

* * *

THE air-raid last Saturday has raised a considerable commotion in London. Of course there has been no panic—that is not our way, and life goes on just as usual; but there has been a good deal of frenzied criticism in the press. Some of it, like the fresh outcry for reprisals and the attempt to stampede the Government into giving public warnings, is simply the expression of angry feeling which will soon cool down. On the other hand there has been some temperate but anxious criticism of the speed and efficiency of our methods of defence, which deserves very careful attention. One of the most sensible articles on the subject appeared in *The Westminster Gazette*. The writer makes the suggestion that a guerilla attack against a German squadron in fighting formation is unlikely to be successful. "London," he says, "could be perfectly covered by two sufficiently powerful battle squadrons *if they take the air as squadrons and fight as squadrons*." From this point of view it is not so much the number of our machines that matters as the way in which they are handled. But numbers are also of great importance, and the disquieting fact mentioned by Mr. Lloyd George on Monday, that the strike in April last lost us between 150 and 200 machines, must not be overlooked. It is well for us to realise the bitter price which we have to pay for strikes.

* * *

TWO contradictory sides of the Russian Revolution have been shown to us this week. We have had a vision of a rejuvenated army and a programme of action, full of excellent promise for the future. On the other hand there has been the strange document in which the Provisional Government dissociates itself from the decision of the Allies to take stern action against King Constantine without the vote of the people. There is no suggestion that under the system of military terrorism a plebiscite of the Greek people was possible; nor is anything said about the duty of the Allied army to guard itself against treachery. If the world is to be governed by abstract phrases without reference to particular circumstances and the judgments of common sense, it is the tyrants who will flourish. On the theory that nobody must touch them without the vote of a free people, they have only to break all the machinery of constitutional government in order to secure themselves in power. The action, to which the Russian Government objects on the ground of "general principles," was the only practical method of restoring to the Greek people some measure of control over their own forms of government.

It is clear that something deeply significant is going on in Germany. Political tension seems to have reached the point at which almost anything may happen. It is natural that all people in this country who have staked their hopes for the future upon the possibility of a German revolution should be deeply interested. But we must avoid the folly of jumping at once to favourable conclusions and of accepting certain political watchwords at their face value, as though they must necessarily mean what we want them to mean. If the more liberal groups succeed in the present struggle the first step may have been taken in the direction which we desire, and consequently our hopes would be brighter than they have been for a considerable time. Beyond this cautious statement wise men will not feel it right to go. The imperfect and heavily censored information which reaches us points to the first mutterings of discontent. We cannot accept it at present as evidence of a radical change of heart.

* * *

The Lower House of the Convocation of Canterbury dealt with two questions of reform last week, and on the whole came to sensible though by no means revolutionary decisions. The first has reference to the question put to Deacons on the occasion of their ordination regarding their belief in Holy Scripture. At present the question is in these terms: "Do you unfeignedly believe all the Canonical Scriptures of the Old and New Testaments?" After discussion it was decided by a large majority to recommend that the question should be put in the following form: "Do you unfeignedly believe all the Canonical Scriptures of the Old and New Testaments as conveying to us in many parts and in divers manners the revelation of God which is fulfilled in our Lord Jesus Christ?" If it is adopted the change will give some relief to uneasy consciences, but it strikes us as weak and unsatisfactory. Verbal changes introduced into an old formula are of little permanent value when we are face to face with a new world, and men with the gifts of courage and vision are not attracted by them.

* * *

The other question referred to the use of the Psalms in public worship. It was agreed to recommend that Psalm lviii. and portions of other Psalms should be omitted as unsuitable. We doubt whether the proposed reform goes far enough, but it is a step in the right direction, for it admits the right of the living Christian conscience to judge the moral value of ancient literature. We say this without wishing to get rid of the visions of judgment, which sometimes repel us by their sternness and make guilty men tremble. Recent events have given a new meaning to many passages in the prophets from which we were inclined to turn away in days of prosperity and ease. But nothing has happened to soften our objection to the vengeful cries of the imprecatory psalms. We do not want to include among the satisfactions of the righteous man that "he shall wash his feet in the blood of the wicked," or to dwell upon this picture of vengeance in our meetings for Christian prayer.

FALSE INFERENCES AND WRONG CONCLUSIONS.

We publish a letter to-day by Dr. James Drummond in which he joins issue with a passage about non-resistance in Mr. G. G. Armstrong's recent presidential address to the Provincial Assembly of Lancashire and Cheshire. We are deeply indebted to him for doing so, as it is a matter upon which he speaks with authority from the point of view both of special knowledge and spiritual judgment. We are most unwilling to revive controversy about a matter upon which most of us have made up our minds long ago, but it is clearly necessary to renew our protest from time to time against the assumption that the pacifist who stands aside is a more genuine Christian than the man who flings himself with ardour into some great conflict in defence of his country and the agreements of civilised life. We might argue with a far greater show of reason that those who will do nothing to vindicate the liberties of the world against insolent aggression, and leave the weak to be the prey of the spoiler, have forfeited their claim to be the helpers of mankind. But let us quote Mr. Armstrong's words before we offer our readers a few comments upon them. Referring to our decision three years ago "that at this stage in our civilisation we *must* repel force with force," he writes:—

> Many of us said—nurtured as we are in the traditions of sincerity and simplicity—that we would not attempt to say that what we had decided we must do was in consonance with the teaching of Jesus of Nazareth. We had to make up our minds that we must say in grief and humility that in this thing here and now we disagreed with our Master. But, disagreeing on this point, the ethical point of our relation to force, we surely strove all the harder to stem any alienation, any differentiation, in any other direction from the teaching in which we had been nurtured. We held on with all the greater dseperation and determination to the desire to keep something if we might of His spirit in our outlook on the affairs of mankind.

If we may judge from this passage Mr. Armstrong is a disciple of Tolstoy, who is haunted by a sense of his own guilt and deprived by that initial act of unfaithfulness of any strong and kindling energy for the stern duties of this time. He enables us to understand his apologetic tone and the absence of any deep conviction of the splendour of our cause. We do not agree with him. We should esteem ourselves of all men the most miserable if we did. It would be better to go over to the strictest sect of the pacifists than to fight our battles with half our mind. But fortunately we have been saved from this dismal fate, partly we hope by the guidance of the Christian conscience in our own life, but also by our early training and the traditions which move in our blood. When Mr. Armstrong speaks of his decision to support the war as in conflict with the teaching in which he has been nurtured, we wonder whether the memory of the world's great battles for freedom never thrilled his generous youth. One of the early recollections of the present writer is the stories of the heroism of the American Civil War told by one who had served as a chaplain in the field, a man endowed with the mystical passion of St. John who bore the honoured name of Channing. Later came an absorbing interest in Garibaldi and Mazzini and the other heroes of the Italian *risorgimento*, men who poured out their own lives like water for the sake of the freedom of their country. Are we to look with only half-hearted admiration upon Lincoln and his cause, because it was inconsistent with Christianity to fight for the freedom of the slaves? Would the Italian patriots have been nobler servants of righteousness, if they had been content to write pamphlets about liberty and international ideals while the sword rusted in the scabbard and their country writhed under the Austrian heel? An argument which would land us in conclusions so contrary to moral common sense must be treated with grave suspicion.

We believe that the fallacy, which even moving emotional appeals cannot hide, consists in the attempt to treat Christianity as a catalogue of precepts. That is the position of the narrow, doctrinaire mind. It is the evil legacy which Tolstoy, who was a man of genius, has left to many Christians of this generation that in recovering the moral emphasis of the Gospel they have lost much of its spiritual freedom. To them it is a moral ideal, which can be summed up in certain select phrases of the Sermon on the Mount, rather than a creative spirit which works with practical power amid the real conditions of the world. At a time when we must make critical decisions, which affect the whole future welfare of the society of which we form a part, we may either bind our action by accepted rules of conduct, for which we plead the authority of Jesus Christ, or we may exercise an independent judgment based upon Christian principles and historical knowledge and imaginative insight into the real meaning of the situation. In the latter case alone is living morality involved. No *a priori* doctrine about non-resistance can save

s from the duty of deciding whether in certain particular circumstances it is right for us to use force or not. We live in a world where it is sometimes right and sometimes wrong, and we are traitors to every principle of noble living if we refuse to use it on the right occasion. We have no sense of shame in our present acceptance of the challenge of war, for in company with a vast multitude of good men and women—among them are numbered the noblest and happiest Christians of our land—we are simply following the highest dictates of an instructed conscience. If vital Christianity is in direct conflict with an act of faithfulness of this kind, we are left wondering where its moral power resides that any good man should desire it. We cannot accordingly agree with Mr. Armstrong in the crippling mood of "grief and humility" with which he goes forth to meet his duty. Let him rather rejoice hat in the day of trial he has been kept ithful to the great Captain of all brave nd loyal souls, when less worthy instincts might have led him into the way of barren negation and indelible shame. His attempt to withdraw the august sanctions of Christian faith and affection from some of the noblest decisions of human virtue is a clear case of false inferences and wrong conclusions.

JANE AUSTEN.

Born Dec. 16, 1775. *Died July* 18, 1817.

Examine well, ye writers, weigh with care
What suits your genius; what your strength can bear. HORACE.

SOME few years ago I made a pilgrimage on a bicycle from Reading to Jane Austen's village of Steventon. The village is still aloof and unobtrusive. It has no public-house. The little church is to be seen. But the parsonage is gone. Here Jane was born and here she lived for twenty-three years. Here was developed that dainty taste in comedy. Here she wrote her first three novels. In the corner of a room where elders were talking and laughing, and youngers romping and shouting. A good nursery for the gentle art of detachment. In 1775, when Jane was born, the great line of male novelists had become extinct. The burly Fielding was a pale shade, Goldsmith had taken cherubic flight, Sterne had doffed his motley for ever. The novel now passed into the hands of women, who made it, as Mr. Collins would say, "consistent with the true delicacy of the female character." Jane was not the first of these. Fanny Burney and Maria Edgeworth were her seniors. In 1778 Fanny Burney published the adventures of that die-away miss, Evelina. It was "extremely quoted" by Johnson, and admired preposterously by Gibbon and Burke. It shows a vigour in describing detached scenes which reminds us of Boswell. The last time I read it I found the Branghtons as deliciously vulgar as ever, but the only people in the book with an elementary idea of truthfulness, and I must confess that I laughed more at the authoress than at her creations. Maria Edgeworth made a magnificent start in 'Castle Rackrent.' A touching bit of pathos, that makes you laugh and cry. But Maria's sense of dutifulness to her meddlesome, didactic father spoilt her work. It was impossible to suppress altogether her rich and rollicking comedy; the flashing epigram, the spice of dare-devilry, the perfume of wit; but, alas—"elle se perd dans votre triste utilité." But Jane Austen in her corner at the parsonage conducted the courtship of philosophy and art, and brought about their union with fine feminine tact. Like Gulliver, she manages Lilliput without taking unfair advantage. She is very quiet and unobtrusive, very kindly, very much interested, very much amused, and very happy. By the time she was 20 she had reached an exact understanding of her powers. She respects her office, but knows it to be that of an entertainer and loves to entertain us. She is almost free from the didactic ardour of the eighteenth century. She can differentiate comedy from realism with just that delicate touch of discretion which Lamb demanded, so that she teaches us to laugh at fools whom but for her we might be so weak as to hate, and to see the vanities and snobberies of the world as a precious addition to "the public stock of harmless pleasure."

Our Jane was nearly 21 when she wrote 'Pride and Prejudice,' a little masterpiece of social comedy, which a publisher refused by return of post. It is generally acclaimed as the best of her novels. I do not know that I think it the best. But it seems to me to have been the most difficult of all the stories to manage. And it is managed with a sureness of touch, and an adroitness and audacity, that are wonderful when we consider that it was the first work, and also the age and experience of the writer. It is full of real wholesome goodness, never forced, but gently pervading the ironic comedy. Hearts are indeed trumps in this delightful love-game. The story centres in the Bennet family. The father is an odd mixture of sarcastic humour, reserve and caprice. The mother is a silly, vulgar woman, whose sole aim is to get her daughters married. Jane, the eldest girl, is as good and beautiful as the most inveterate novel-reader can desire. She is amiable enough to be stupid. But she is not stupid. Elizabeth, the second girl, is the heroine. She is prejudice. She is a very human person, and Jane was brave in making her so. Elizabeth frankly admits that she could not forgive Darcy his pride because it mortified her pride. When she sees Darcy's beautiful home she has some regrets for having refused to marry him. Sir Walter Scott winced at this. But then Sir Walter knew everything except young ladies. The young ladies in his books are drawing-room "touch-me-nots."

The comedy opens with the arrival in the neighbourhood of Bingley and his friend Darcy. Bingley falls in love with Jane. Mrs. Bennet publishes the banns of marriage. Darcy is pride. And pride and prejudice are soon at strife. But all love begins in strife. Darcy is in love with Elizabeth. But he fights against it, repelled by the vulgarity of her mother, the cheap fastness of her sisters, and her commercial relations. There can be nothing quite so delightful as to make a man fall in love with you in such circumstances, and dearest Elizabeth thoroughly enjoys herself. A generous providence adds another delight in the form of a proposal from the Rev. Mr. Collins. Marriage with him will not merely be an honourable estate. It will also convey the priceless privilege of being patronised by Lady Catherine de Bourgh. Only heroines can afford to scorn such advantages. Mr. Collins soon found a candidate for his honours. He goes a-wooing elsewhere. The lady "saw him from an upper window, and set out to meet him accidentally in the lane." Then follows later Darcy's proposal. Borne on the tide of double passion, he pours out to Elizabeth all his love and all his repulsion. Was there ever a proposal at once such an insult and such a compliment? And how perfectly it reveals the innate truthfulness of Darcy's nature, glowing through all his limitations. Is not Jane the perfect mistress of her art here? So Elizabeth's proud refusal, though it looks like the end, is really the beginning of reconciliation. The reconciliation is brought about by Darcy's sudden return when Elizabeth had gone with some relations to look at his house and estate. Again Jane shows her cunning strength in a difficult situation. No wonder that she scorned Mrs. Bennet's attempts at matchmaking, which never soared out of sight of the obvious. The other two books written at Steventon are not up to the standard of the first. 'Northanger Abbey' is a delightful skit on a forgotten romance. And I would as soon go to Bath with Jane Austen as any one. Nor have I ever met any one there more charming than the heroine of this tale. Is Jane quite dispassionate in 'Sense and Sensibility'? I quarrel gently with her. There are admirable things in the book. Mr. and Mrs. Dashwood are flawless satire. But I do not relish this monosyllabic moral. And I am sorry that Marianne found happiness in a colonel who had come to the prose and flannel age. "Sermons and soda-water the day after" may be necessary: they are not glorious.

The last three novels were written in the cottage at Chawton. I have visited this cottage by the pond, and lingered under the tree where Jane is said to have written in summer-time. In general character the last three novels resemble the first three. But the comedy has a sharper edge of satire, and there is a more gracious inclination to sentiment. 'Mansfield Park' is an admirably constructed story. The faculty of composition is at its highest here. The three Miss Wards have made marriages of varying degrees of importance. One has captured a baronet—"even her uncle declared she hardly deserved so much." One, as it is sweetly phrased, "found herself obliged to be attached" to the Rev. Mr. Norris. The third married "to disoblige her family," and did it very thoroughly. The heroine, Fanny Price, comes from the poor home, which is the result of the third marriage, to Mansfield Park, the result of the first. One of the boys champions her in

distress, and his chivalry rouses her affection. So the plot is developed. The Crawfords arrive on the scene. Henry Crawford is a brilliant, sociable fellow. His sister is a siren, full of grace and wit, and, as a siren should, plays enchantingly on the harp. Scenes of flirtation and love are delicately manipulated. The theatricals and the sudden arrival of the baronet in the midst of them are comedy and farce blended by a subtle alchemist. I submit to the conclusion, but not without a mild expostulation. Crawford, is, in my opinion, the most fascinating of all Jane's men. The possibilities he reveals when he falls in love with Fanny make me desire their marriage. It would have been a risky proceeding. But what woman would not have preferred a hazard with him to a dull certainty with the stodgy young Bertram? But the inexorable Jane will not countenance such ideas. In 'Emma' we get two delightful women. Emma with her passion for match-making, and Jane Fairfax with a touch of mystery to make her adorable. To Emma's matrimonial schemes for others we are indebted for some rare comedy complications, and such joys for ever as Mr. and Mrs. Elton. Jane Fairfax not only endears to us her divine self, but makes us intimate with Miss Bates. The healthy vivacity of the whole book has perhaps made it the favourite. 'Persuasion' was written in sight of death. It moves in an even smaller sphere than the other novels. It is not so well constructed. But it is a very beautiful work, rich in meditative pathos and humour. It has an autumnal atmosphere, a misty feeling. There is a muffled tone. I love Anne Elliot, the heroine, best of all. She makes a personal appeal. We never see her in the first flash of her love. That is behind, and she moves in its memory, a wistful figure. She is that rarest gift of God, a silent humorist. There are such—as Shakespeare knew. But for the most part, your humorist, like Signor Benedick or Mr. Bernard Shaw, "will still be talking." She is the daughter of Sir William Elliot, whose pride is delineated in a way that might have made Lamb envious. There are two sisters. The stupid letters of one of them are superb masterpieces of fatuousness. They mark the top in the comic, as Hardy's letters of Tess do in the pathetic. In such surroundings the refinement and delicacy of Anne stand out in gentle relief. She merges in the autumnal atmosphere, and the whole makes a perfect piece of sentiment. Thus she persuades her lover back. And thus sense and sensibility are no longer enemies, but meet and kiss, and are to be happy ever after. The fairy godmother's task is done.

R. H. U. B.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. Letters cannot be inserted without the writer's name, *and all private information should be accompanied by the name and the address of the senders.*

CHRIST AND THE USE OF FORCE.

To the Editor of The Inquirer.

Sir,—Mr. George G. Armstrong, in his fine Presidential Address to the Provincial Assembly of Lancashire and Cheshire, uses these words: "Those of us—and I among them—who made up our minds that at this stage in our civilisation we *must* repel force with force, had to make up our minds, saying that, how we stood to the Founder of our religion. And many of us said—nurtured as we are in the traditions of sincerity and simplicity—that we would not attempt to say that what we had decided we must do was in consonance with the teaching of Jesus of Nazareth. We had to make up our minds that we must say in grief and humility that in this thing here and now we disagreed with our Master." This is tenderly, reverently, and honourably said. But the statement raises such serious questions that it is important to ask where Jesus lays down the doctrine that the State is never to use force. I know of no such doctrine within the pages of the New Testament; and certainly Paul, who, in spite of modern criticism, probably knew more of Christ's teaching than we do, held no such doctrine (see Romans xiii. 1-4). The precept that his disciples individually should not return insult for insult, or blow for blow, seems to me to have no bearing on the question; and it is happily a precept that is now largely observed in civilised communities. I call the question serious, because it is one thing to perceive that in matters of ordinary knowledge Jesus accepted the opinions of his time, and quite another to regard him as an incompetent dreamer in a moral question affecting the very foundations of human society. That he was opposed to a selfish and cruel exercise of force, and to the violent gratification of personal ambition, goes without saying; but on the abstract question of the use of force by the State I cannot find any pronouncement. I hope I am not, in this, violating our "traditions of sincerity and simplicity."—Yours, &c.,

James Drummond.

Oxford.

THE RELIGION OF THE FUTURE.

To the Editor of The Inquirer.

Sir,—Mr. Pike criticises my statement that "up to little more than two centuries ago, the whole nation attended religious services." His criticism is sound as regards the "two centuries," but, as regards my main point, quite unimportant. Instead of "two," I ought to have said three or four centuries. My main contention is largely supported by such facts as that in the City of London, one square mile in area, there were, in the sixteenth century, over a hundred parish churches, and the existence in the country of large churches and of abundance of churches in districts where now there is scarcely any population.

Mr. Pike further criticises my objection to such prayers as "Almighty God, who seest that we have no power of ourselves to help ourselves," and my contention that the help we need must come from ourselves and not from some outside source. What I maintain is that the modern attitude as regards prayer is in many respects absolutely different from the old. The present attitude is typified by what God is recorded to have said to the Israelites in Ex. xiv. 15: "Wherefore criest thou unto me? speak unto the children of Israel, that they go forward." Mr. Pike quotes the words of Jesus: "I can of mine own self do nothing." If Jesus were living to-day I suggest he would probably have said: "I can of mine own self do everything." And so now, in our time of trouble, instead of attending meetings for prayer we attend munition and other war works. My critic is quite wrong if he thinks that I "despise or ignore the operation of the Holy Spirit." My contention is that, in view of the religion of the future our "forms" of prayer in many respects need re-forming.—Yours, &c.

P. E. Vizard.

Hampstead.

To the Editor of The Inquirer.

Sir,—The Rev. Clement Pike's statement that the early eighteenth century was a period of religious apathy and stagnation is, of course, in agreement with the usual belief. But the great old Dissenting meeting houses with double galleries date from very much this period, and the hideous great galleries which disfigure so many ancient parish churches appear to have been added at about the same period. Can the two facts be reconciled? Surely the ugly galleries must have met a felt need, or they would at least not have been added to buildings never intended for them, which they disfigure so much.—Yours, &c.,

Alfred Wilson.

London.

BOOKS AND REVIEWS.

THE PHARISEES AND THE TEACHING OF JESUS.

Studies in Pharisaism and the Gospels. I. Abrahams, M.A. Cambridge, at the University Press. 6*s.* 6*d.* net.

When Mr. C. G. Montefiore published in 1909 his commentary on the Synoptic Gospels, he held out the prospect of a third volume to be prepared by Dr. Israel Abrahams and to provide an appendix of Rabbinical illustration. The hope then cherished by his readers has been only partially fulfilled; and, after eight years, Dr. Abrahams has decided to publish so much as he has been able to prepare, finding, as he frankly says, that the task originally planned was more than he could accomplish. There is, therefore, no pretence of completeness in the collection of notes and *excursus* which make up the volume before us, nor would it be fair to treat it as such by attempting a detailed review of its contents. None the less it contains a great deal of most interesting and valuable matter, presented in a studiously moderate and uncontroversial spirit. Dr. Abrahams does not seek to make a case for the Pharisees, but to present with the resources of his wide learning the Pharisaic point of view in regard to various questions raised by the study of the Gospels. The value of these notes and short essays is by no means exhausted by their merits as an appendix to a commentary. It is not at all necessary for the reader to have at hand Mr. Montefiore's two volumes in order to profit by Dr. Abrahams's instruction. Every reader of the Gospels is at a disadvantage in so far as he is unable to understand the Judaism which forms the background of the narrative. There is no need to force a comparison between Pharisaism and Christianity or to justify or demur to the condemnation of the former which has been habitual amongst the advocates of the latter. But it is well to learn, from one who has the first hand knowledge of the subject which only a Jew can have, what kind of ideas the Pharisees actually held upon religious and moral questions; and to realise, as the result of such learning, how much of ordinary human nature there was in them.

This is just what can be learned from Dr. Abrahams's book. Apart from what is said upon particular topics, this seems

to me to be the outstanding feature of the book, that which gives to it its greatest value. The Pharisees are so unfavourably presented in the Gospels that the reader who is not familiar with the Rabbinical literature almost inevitably draws the conclusion that Pharisaism must stand condemned on every count. The conclusion is not warranted by the premises, because a great deal of the Pharisaic teaching and practice is not referred to in the Gospels, either for praise or blame. Moreover, it is evident from the Gospels themselves that there was a considerable amount of common ground between the teaching of the Pharisees and the teaching of Jesus. What may be called the fundamentals of Theism were taken for granted on the one side as on the other. There was little difference between them in regard to the chief practical virtues, and the Pharisees had no reasons which would lead them to challenge the Sermon on the Mount, except so far as it might be intended only as temporary till the establishment of the Kingdom.

Upon some of the great questions raised in the Gospels, such as divorce, the Pharisees differed indeed from Jesus, but only as men who set one considered opinion against another considered opinion. There were Pharisees who would agree with him. If Pharisees heard him tell the parable of the Pharisee and the Publican, they would certainly have condemned the former as an unworthy member of the body to which they belonged, assuming that he acted from the motive implied in the parable; and they would have said that the publican did precisely what a true Pharisee would do in such a case.

The differences which sharply divided the Pharisees from Jesus were chiefly two. The one was that he definitely repudiated the form of external precept which they gave to all their teaching, so far as it related to the service of God. The other was that he represented a fresh spiritual impulse in humanity, and they represented one which, though deep and strong, had operated for a long time. It was akin to the opposition between the revolutionary and the upholder of settled government. That is what is indicated in the statement that "he taught as one having authority and not as the Scribes." Neither in regard to the one nor to the other of these grounds of difference was reconciliation possible. The Pharisees had adopted and developed their system of positive precept for reasons which seemed to them good; and they were not prepared to abandon the system in deference to a criticism which they did not admit to be just. That the peculiar form of their teaching had its special dangers, they were well aware, and did their best to guard against them. That they did not always succeed is not wonderful; but they are not alone in this respect, amongst men who have had a high and austere ideal.

The fact that Pharisaism had four centuries of history behind it, since the days of Ezra who founded it, accounts for a good deal of the irreconcilable opposition between the Pharisees and Jesus. It was a case of the new wine and the old wine-skins. The latter could not receive the former, without being destroyed. But that is not to say that the old wine-skins were not best fitted for the old wine, or that the old wine was not worth preserving. Pharisaism had no doubt many of the faults of long establishment, such as always excite the wrath of progressives whether in religion or politics or any other field of thought. Its adherents were not steeped in hypocrisy nor clothed in self-righteousness. Neither did they live at any dizzy height of saintliness. They were men with a very definite purpose of serving God and doing his will amongst their fellow-men; they had a rather restricted outlook upon the world, and felt themselves debarred from some forms of human fellowship, social, intellectual, moral and spiritual. They suffered the consequences of that isolation to an extent perhaps greater than they have realised. But they have tried to be true to a very difficult ideal, one which was exceptionally fitted to expose them to misconstruction and ill will. Their faults, real or supposed, have been dwelt on with more than sufficient eagerness and with much less than sufficient knowledge, ever since the Gospels were written. In these days of change, when old attitudes of mind are reconsidered, it may be possible to realise that even the Pharisees were after all very human; and to find, beneath the unfamiliar form of the Tradition of the Elders, a love to God and man in which Jew and Christian are at one.

R. T. H.

'THE HIBBERT JOURNAL.'

The Hibbert Journal for July (London, Williams & Norgate) opens with six articles on Reconstruction. The first, by Prof. James Ward, is his Presidential Address to the Civic and Moral Education League delivered last May. Its subject is 'Personality the Final Aim of Social Eugenics.' Of the others the most startling is the one on 'The New Religion' by the Countess of Warwick, but not the least useful is 'Towns to Live In' by Mr. W. R. Lethaby, because it deals with concrete things over which we can exercise some immediate control. On the subject of public memorials he writes as follows:—"Where funds are small it is wise to spend them on one thing. A great unhewn stone from the nearest source, with just a name and a date in good lettering, would be far more appealing than a monument of the same cost where most of the money has been spent in bringing marble from Italy and granite from Aberdeen, and the rest has been expended in chipping and polishing these into the necropolis mode. The only way, however, in which a successful monument of any sort is likely to be obtained is to ask someone who can best be trusted to get it done; many of our public works have died of too much committee before they were practically begun." Among the other articles we may mention 'Survival and Immortality' by the Dean of St. Paul's, and 'The Theory of Survival in the Light of its Context' by Dr. Jacks. The latter is a Presidential Address to the Society of Psychical Research. Dr. Jacks also contributes a vigorous review of Mr. H. G. Wells's recent book 'God, the Invisible King.' "Mr. Wells," he writes, "has written a very provocative book about the least provocative of subjects—God. It is probable that nobody can write a book about God, or even preach a sermon about Him, without doing violence to something that is essential in the Divine nature: for God is precisely that Being who by no manner of means can be made into public property. He sees and is seen in secret, when we have entered into the inner chamber and shut the door. This our author knows very well, and it is the great merit of the book to betray that he knows it, and to leave a clear impression at the end that he has found God, or rather that God has found him. My conviction of this fundamental fact is not the least impaired by the other, equally strong, conviction that Mr. Wells is philosophically all astray in the account he gives of the Divine Being. However, in presence of the central discovery his philosophical errors matter very little either to himself or to anybody else. And to God, perhaps, they matter not at all."

The first number of the Lawrence House *Bulletin* has just been issued. It opens with a cordial greeting to each of the 6,000 men belonging to the group of Unitarian and other Liberal Christian Churches who will, if postal arrangements do not miscarry, and information has been received in regard to changes of address or of rank, receive a copy in due course, and full details follow as to the whereabouts of the Hostel, the prices charged for accommodation there, and the purpose which it is intended to serve. Some short articles, including one on 'How we carry on,' some personal paragraphs, the Declaration of Principles in time of war issued by the American Unitarian Association, and some "odds and ends" make up a chatty little periodical of sixteen pages which will bring memories of home to many of the members of our churches and schools who are far away. A picture of Essex Hall and Lawrence House and a photograph group of Unitarians in Malta are among the illustrations.

MEMORIAL NOTICE.

THE REV. E. L. H. THOMAS.

The death of the Rev. E. L. H. Thomas, B.A., minister of Cross Street Chapel, Manchester, which took place on Friday, July 6, removes from the ranks of our ministers a quiet, scholarly preacher and a personality of singular charm and attractiveness. Born in Ceylon in 1859, he was educated for the ministry at the Unitarian Home Missionary College, under the Rev. William Gaskell, at Manchester New College under Dr. Martineau, and, as Hibbert Scholar, at the Universities of Paris and Berlin. He commenced his ministry as missionary at Liverpool, North End, 1890-93, and subsequently served in the ministry at Scarborough, 1893-1900, Dean Row and Styal, 1900-12. Since 1912 he has been at Cross Street Chapel. Possessing wide acquaintance with languages and literature, ancient and modern, Mr. Thomas was endowed with a poetic insight and a prophetic vision. With these rare qualities of mind and heart he united a delicate humour and a literary style, which made his discourses as perfect in form as they were lofty in spirit and powerful in appeal. He was a welcome contributor to the pages of The Inquirer, in 1904 published a small volume of verse 'Hortulus Pastoris,' and in 1907 translated Etienne Giran's 'Jesus of Nazareth.' From 1903-11 he was hon. secretary of the Unitarian Home Missionary College, and, to the last, one of its most energetic officers; more recently he served as a member of the committee of Manchester College, Oxford, and as hon. secretary of the Widows Fund in connection with the Provincial Assembly of Lancashire and Cheshire. Those who were associated with him in administrative labours knew and valued the idealism of his aims and the wisdom of his counsels. Seldom has a minister more completely won the confidence and love of his brethren. A man of peace, he was not at home in a world at war, and felt keenly the misery

and anguish induced by the present conflict of nations. To his many friends, his loss is irreparable. It is greatly to be desired that a selection of his sermons be published so as to reveal to the members of our churches generally the wit and wisdom, the lofty aspiration and profound spirituality of one who was, in no conventional sense, a minister of Christ and servant of God. The funeral took place on Wednesday. A service was held at Cross Street Chapel, followed by the interment in the beautiful graveyard attached to Dean Row Chapel.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is registered by the London County Council, under the provisions of Section I. of the War Charities Act, 1916.

The objects of the Fund are: (1) *To aid the Belgian hospitals and convalescent depots in France, and the Belgian military doctors at the Front in Belgium.* (2) *To maintain a Civil Hospice at Calais.* (3) *To aid the Belgian School Colonies in France.*

130th List of Subscriptions.

	£	s.	d.
Already acknowledged	£17,392	11	11
Northgate End Chapel, Halifax per Mr. Teal (15th)	1	9	4
Mr. Herbert M. Livens	1	0	0
Mrs. Freeston (3rd)	2	0	0
Miss E. R. Lee (8th)	5	0	0
Mrs. Perrot (7th)	1	1	0
K. L. (9th)	5	0	0
Miss Colton and the Misses Gillespie (25th)	0	7	6
Mrs. A. H. Paget (5th)	5	0	0
The Rev. and Mrs. T. Bowen Evans (20th)	1	0	0
A. J. A., Deal (28th)	0	5	0
Oakfield Road Church, Clifton, collection on July 8, per Mr. F. G. Long	2	13	4
Miss Swaine (27th)	2	0	0
Mr. George Banks (30th) ..	1	0	0
	£17,420	8	1

Parcels have been received from:—Mrs. Russell Martineau; Mrs. Prewett; Miss E. C. Harvey; Mrs. Perrot; West Grove Branch of the Women's League, Cardiff, (per Mrs. Fox); Girls of the Sunday School at Newton-Nottage (per Mrs. Phillips); Mrs. Hope Pinker and Miss Pinker; Mr. H. Woolcott Thompson; High Pavement War Relief Society, Nottingham (per Miss Guilford); The Old Meeting Church, Birmingham (per Mrs. Lloyd Thomas).

WEEKLY NOTES.

The following letters received this week are specially interesting:—

From a hospital dug-out.—"Thank you so very much for all the lovely things already received. The air cushions were disinfected and used within an hour of their arrival. On the 21st, during a bombardment a shell fell right before the farm and killed poor young Dr. T—— (the medical student to whom you had already sent a wallet of surgical instruments). They had been bombarding us right and left—dozens of shells fell within a hundred feet of us—then two quite close, only six and twelve yards, and the third right on us. It is awfully sad, as he was a widow's only son and such a nice boy. He was running from his dug-out to help us carry the wounded from the ward to the big operation theatre dug-out. I was there with my wounded when the shell fell three yards from our windows, but fortunately behind, so all the pieces went ahead and we only came in for the dreadful shock and broken glass. I did not budge and kept as calm as if nothing had happened and so was able to keep the men calm till they were able to be carried to the dug-out. Still it has been a nasty shock, but I haven't lost my nerve and am going steadily on. For ten days now shells are flying night and day....The instruments have arrived—the doctors are simply delighted. We can't believe we are so rich! What it will mean to the poor wounded when there is rough work going on! Even 10 minutes gained means a life, or rather the chance of saving one. It is so kind sending me the invalid food too. It will be such a comfort and delicacy for my poor men."

From a doctor to whom we sent a Red Cross satchell a year ago, but at the moment of receiving it he was wounded by a shell, and the satchell utterly destroyed. Since then he has lost his leg, and on returning to service asked us to replace the lost satchell. In acknowledging its receipt he says: "Thank you very much indeed. For the moment, I am having a holiday before rejoining for service at Port Villez, where I am going to work for my brethren in mutilation. I am glad to re-assure you and to tell you that with the loss of my leg, I have not lost my gaiety or joy in life. I am quite convinced that a loss like mine can be so excellently replaced by an artificial leg, that life can still be of the same value, both materially and morally, and is only a little changed in actual fact."

SPECIAL WANTS.

Pyjamas.
Small cushions.
Children's clothes, especially stockings.
Layettes.
Games, illustrated papers, French books.

To be sold for the benefit of the Fund, grey knitting wool, 4s. 6d. a lb., carriage free. Apply to Mrs. Allen.

The name and address of sender and list of contents should be enclosed in each parcel.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

NON-SUBSCRIBING PRESBYTERIAN CHURCH OF IRELAND.

The eighth ordinary meeting of the General Synod of the Non-Subscribing Church of Ireland was held on June 20, in the First Presbyterian Church, the Rev. H. J. Rossington (out-going Moderator) presiding at the opening of the proceedings. In the course of his address Mr. Rossington described the year which had just come to a close as a most eventful one, and referred to the wonderful achievements which had been accomplished by the British army in the Somme offensive, and also in the more recent offensive, which was marked by so many acts of conspicuous gallantry and bravery. The revolution in Russia was, they hoped, an omen of better things for that land and an assurance of increased help to the Allies, while the entry of America into the war, with all her wonderful resources, removed any doubt that might have existed as to the ultimate victory.

On the motion of the Rev. J. A. Kelly, seconded by the Rev. A. O. Ashworth, the Rev. J. H. Bibby (Ballee) was unanimously elected Moderator for the ensuing year. The new Moderator, in taking the chair, expressed his thanks for the honour which had been bestowed upon him. The Revs. G. J. Slipper and J. A. Kelly were re-elected as clerk and treasurer respectively. The following resolution was proposed by the Rev. G. J. Slipper: "We, the members of the Non-Subscribing Presbyterian Church of Ireland, in Synod assembled, desire to re-affirm our confidence in the principles of total prohibition of the drink traffic during the continuance of the war and six months after, and our demand for its adoption. The experience of the last two-and-a-halt years warrants the view we desire to express, viz., that the tremendous shortage of grain, sugar, and other food-stuffs necessitates the safeguarding of the material as well as the moral resources of the nation; and should the Government decide, as has been suggested, to purchase the liquor traffic, we call upon it to embody in any such measure the principle of local option so that the people may have the control of this traffic in their own hands." A lengthy discussion followed, and ultimately the resolution was passed with the addition of the words "with compensation" after the words "total prohibition of the drink traffic." A resolution placing on record the opinion of the Synod that "religion cannot be dissociated from all that pertains to the physical, mental, and moral well-being of the people, and that the problem of the better housing of the people is one of the most practical and urgent to be laid stress upon at the present time," also a resolution expressing loyalty to the King, were passed. In the evening a public meeting was held in the Church. The Rev. J. A. Kelly presided, and delivered an address on 'The Church's Opportunity.' The Rev. H. J. Rossington spoke on 'The Church Militant.'

The annual Sunday School Conference was held on June 2, when about 280 people were present at one of the most interesting and successful gatherings which has been held in recent years. The Moderator occupied the chair, and the service was conducted by the Rev. Alfred Turner. The subject of 'Moral Education' was dealt with in a suggestive manner by Mr. M. W. Robieson, M.A., of Queen's University. A discussion followed in which the Revs. G. L. Phelps, W. G. Anderson, J. G. Davies, E. H. Pickering, K. Dunbar, R. Philipson, Messrs. Gregson and Erskine, and the Chairman took part.

NEWS OF THE CHURCHES.

Bristol.—The Rev. W. H. Drummond visited Bristol on July 8 on behalf of the Belgian Hospital Fund. He preached at Clifton in the morning and at the Domestic Mission in the afternoon. In the evening at Lewin's Mead he spoke of the help which the Fund has brought to the Belgian Hospitals, and of his recent work among the Y.M.C.A. huts in France. Collections were taken at the three services on behalf of the Fund.

Chesham, Bury.—At the Unitarian Sunday School Anniversary Services on July 8 the sermons were preached by the Rev. F. Munford of Heywood, and the Rev. John Evans of Rochdale. Excellent music was rendered, under the direction of Mr. Herbert Thompson, and the collection, amounting to £46, exceeded that of last year by £18. Messages of encouragement were received from old scholars at the front.

Coalville.—Members of the Bridge Street congregation are continuing through the summer their Wednesday evening meetings, the average attendance being between twenty and thirty. On June 20 the Rev. H. W. Stephenson, of Loughborough, gave an address on 'Individual Responsibility in a Christian Church.' On July 4 Mr. Stephenson again conducted the service. The speakers were the Rev. W. H. Burgess (Plymouth) and Alderman Wm. Moss, J.P. (Loughborough).

Ditchling.—The anniversary services were held on Sunday, July 1, in ideal summer weather. The preacher was the Rev. Vint Laughland, of Islington. During the day friends were present from London, Bournemouth, Horsham, Dorking, Lewes, and Haywards Heath, a large contingent from Brighton augmenting the evening congregation. The local friends entertained their visitors from a distance with their customary hospitality.

Kendal.—The Rev. C. E. Mercer settled recently as minister at Kendal. He preached to good congregations on July 8 on the occasion

of the Sunday School anniversary. On the following evening the summer festival was continued, when the school-room was crowded for a service of song by the children.

London : Lewisham.—A Garden Fête was held here on Saturday last. The air raid affected the attendance, but an enjoyable time was spent by those who were present, including a number of wounded soldiers from the Military Hospital. The programme included entertainments of various kinds. The Kilmorie Road Boys' School Orchestra played a selection of music in the afternoon. Flower Services were held on Sunday last. At the morning service the young people of the congregation presented flowers which were received by the minister, and afterwards forwarded to the Military Hospital, which is quite near to the church.

Mottram.—The Rev. H. Bodell Smith entered upon his second ministry here on June 1, and there is to be a public Welcome Meeting on August 11. On June 6 the oldest surviving member, Mr. Wm. Sidebottom, died, aged 77. The interment was at Mottram Cemetery on the 9th, and a Memorial Service was held on the 10th, both occasions being numerously attended. Since then news has come that a nephew, Arthur Sidebottom, one of the Mottram scholars and workers, died from wounds received in action in France on June 15, and a Memorial Service was held at Mottram on July 1. These losses caused widespread mourning and have been keenly felt by the relatives and the congregation. The School Treat and Field Day, June 30, passed off satisfactorily, and the Annual School Procession and Prize Distribution on July 8 was most gratifying in the large attendances,—130 in the procession and at afternoon service, and nearly 200 at night.

North Cheshire.—The annual picnic of the North Cheshire Unitarian Sunday School Union was held at Gee Cross on the 7th inst. About 160 took part in the ramble. Mr. J. D. Nuttrell acted as leader. After tea, at which all the guests brought their own provisions, a vote of thanks to the hosts was passed on the motion of the Rev. H. Bodell Smith, seconded by the Rev. D. W. Robson.

A CONFERENCE of Clergy of an interdenominational character, organised by the League of Nations Special Conference Committee, will be held on Tuesday, July 17, at 3 P.M., at the Central Hall, Westminster. This is the first meeting of the kind in this country arranged with the view of giving expression to the opinions of representatives of different religious bodies, and considerable interest attaches to it for that reason. The Bishop of Oxford will take the chair, and the speakers will include Monsignor Henry J. Grosch, the Right Hon. W. H. Dickinson, M.P., and Dr. Selbie. Tickets of admission, available for the clergy only, can be obtained from the Secretary, League of Nations Special Conference Committee, 47 Victoria Street, S.W.1.

IT has been arranged to hold a Summer Meeting to consider Problems of Reconstruction after the War at the Hampstead Garden Suburb from August 3 to 17. The President is Mrs. S. A. Barnett, and the Chairman of Committee is the Rev. W. Hudson Shaw. Among the list of lecturers and speakers are the Bishop of Oxford, Canon Masterman, Mr. Sidney Webb, Miss Maud Royden, Mrs. Creighton, the Master of Balliol, Mr. Guy Kendall and Mr. Graham Wallas. The price of tickets for the whole meeting has been fixed at £1 1*s.* or for one week 12*s.* 6*d.* A list of hostesses receiving paying guests in the Suburb will be available for members residing at a distance. All applications for tickets and inquiries should be addressed to the Secretary, Miss M. Bolden, The Institute, Central Square, Hampstead Garden Suburb, N.W.4.

MR. H. K. SINGH, whose long illness deprived the churches in the Khasi Hills, India, of his devoted services as a lay preacher for several months, sent one of his sons to America last year to be educated for the ministry, with the purpose of returning to the Khasi Hills as a missionary. The boy is 15 years of age, and is studying at Andover, N.H., in preparation for Meadville. A son of the Rev. David Edwards, the only ordained minister the Khasi Hills churches have ever had, whose death last year was deeply felt, has been studying for two years in Calcutta with a view to the Unitarian ministry, and money is being raised to give him a period of training at Meadville also.

The Christian Register draws special attention to a new pamphlet by Dr. Gannett, 'The Household Altar in Homes of the Liberal Faith To-day,' which, the editor thinks, ought to start an important movement for making religious education in the home a subject of serious consideration. We hope that it will soon be available for readers in this country.

BIRTH.

CURREY.—At Vermilion, Alberta, the wife of James Elliot Currey of a son. (By cable, July 7.)

DEATHS.

CHATFEILD CLARKE.—On July 12 at 66 Inverness Terrace, W.2, Howard Chatfeild Clarke, F.R.I.B.A., P.P.S.I., deeply beloved husband of Gertrude Chatfeild Clarke, in his 57th year. Funeral Service will be held at Essex Church, The Mall, Kensington (near Notting Hill Gate Stations), on Monday, the 16th inst., at 2.30 o'clock, interment afterwards at Highgate Cemetery. Friends please accept this as the only intimation.

THOMAS.—On July 6, at 57 High Street, Manchester, S.E., the Rev. E. L. H. Thomas, B.A., Minister of Cross Street Chapel, Manchester.

OUR CALENDAR.

SUNDAY, July 15.

LONDON.

Acton, Creffield Road, 11.15 and 7, Rev. H. C. HORSLEY, M.A.

Bermondsey, Fort Road, 6.30, Mr. S. P. PENWARDEN.

Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. W. J. PIGGOTT.

Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. Miss M. CROOK, B.A.

Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.

Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. D. BASIL MARTIN, M.A

Forest Gate, Upton Lane, 11, Mr. J. BEGG; 6.30, Mr. FRANK G. FINCHAM.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. B. LISTER, M.A.

Hampstead, Rosslyn Hill Chapel, 11 and 6.30, Rev. HENRY GOW, B.A.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.

Ilford, High Road, 11 and 6.30, Rev. A. H. BIGGS, M.A., LL.M.

Islington, Unity Church, Upper Street, 11, Rev. J. VINT LAUGHLAND; 7, Mr. J. HARVEY LEWIS.

Kentish Town, Clarence Road, N.W., no Morning Service; 6.30, Mr. J. P. ROSLING.

Kilburn, Quex Road, 11 and 6.30, Rev. J. ARTHUR PEARSON. (Sunday School Anniversary.)

Leytonstone, Haydn House, 63 Fairlop Road, 6.30, Miss MAUD M. BURTT.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.

Peckham, Avondale Road, 11 and 6.30, Rev. R. T. HERFORD, B.A.

South Norwood, League House, 141 Portland Road, 7, Mr. W. R. MARSHALL.

Stoke Newington Green, 11.15 and 7, Dr. LIONEL TAYLER.

Stratford Unitarian Church, 11, Mr. J. P. ROSLING; 6.30, Mr. JOHN BEGG.

University Hall, Gordon Square, W.C., 11.15, Rev. SIDNEY SPENCER, B.A.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.

West Hampstead, All Souls, Weech Road, Finchley Road, 11.15 and 6.30, Rev. EDGAR DAPLYN.

Wood Green, Unity Church, 11 and 6.30, Rev. G. COVERDALE SHARPE.

Woolwich, Lecture Hall (Co-operative Stores), Herbert Road, Plumstead, 6.30, Rev. D. DELTA EVANS.

ABERYSTWYTH, New Street Meeting House, 11. Supply.

BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.

BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 3.30, Rev. J. M. LLOYD THOMAS.

BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. H. H. JOHNSON, B.A.

BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIGHTON, Free Christian Church, New Road, 11 and 6.30, Lt.-Colonel BULLOCK.

BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. J. EVANS.

CLIFTON, Oakfield Road Church, 11, Rev. W. H. DRUMMOND; and 6.30, Dr. G. F. BECKH.

DEAN ROW, 10.45, Rev. E. A. VOYSEY, M.A.

DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER, B.A.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.

EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.

GEE CROSS, Hyde Chapel, 11 and 6.30.

HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. E. LOCKETT.

HINDLEY, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. R. F. RATTRAY, M.A., Ph.D.

HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. JONES.

HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. Dr. HARGROVE, M.A.

LEICESTER, The Great Meeting, 11 and 6.30, Rev. H. W. STEPHENSON, B.A.

LEWES, Westgate Chapel, 11 and 6.30, Rev. W. H. DRUMMOND, B.A.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. F. K. FREESTON.

LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. J. HORACE SHORT.

LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. MELLOR.

LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Rev. L. REDFERN, B.D.

MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.

MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. DOUGLAS WALMSLEY, B.A.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.

MANCHESTER, Sale, 11 and 6.30, Rev. W. S. MCLAUCHLAN, M.A.

NANTWICH, Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. PARK DAVIES, B.A., B.D.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.

NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.

OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.

PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.

PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.

SHEFFIELD UPPER CHAPEL, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.

SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.

SOUTHAMPTON, Church of the Saviour, London Road, 6.30, Rev. VICTOR MOODY.

SOUTHEND, Darnley Road Church, 11.

SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, B.A.

TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. JOSEPH WORTHINGTON, B.A.

TUNBRIDGE WELLS, Free Christian Church, Dudley Road Institute. Closed during July.

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. ERNEST PARRY.

WARWICK, High Street Chapel, 11.15 and 6.30, Rev. GARDNER PRESTON.

WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

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NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

THE announcement of the change made by the King in the name and titles of the Royal Family will be generally received with approval. "The House and Family of Windsor" will henceforth take the place of all German titles, whether of Saxony or Saxe-Gotha. The new title revives certain English traditions. The fame of Windsor goes back to very early times in the national history. The change now made may appear to be more a matter of sentiment than anything else. But sentiment is a very powerful factor in public as well as private life.

* * *

MEANWHILE events in Germany bear witness to a shaking of autocracy—even that of the Kaiser Bethmann-Hollweg has fallen, and the Kaiser has appointed a minor official, Dr. Michaelis, in his place. It is almost a comedy—as if Mr. Lloyd George had resigned to be succeeded by Mr. Kennedy Jones. The appointment appears to be something of a compromise between the extreme war party, headed by the Crown Prince and Hindenburg, and the advocates of parliamentary government. Amid the obscurities of the situation one thing clearly emerges with significance—the demand of the Reichstag first for internal reforms, and second, for a peace without annexations. The Russian revolution, followed by the Russian offensive, could not but exercise a wide and deep influence on opinion in the German and Austrian states. It is much that the Reichstag should have come to see that the great hope of peace is in the democratisation of the German peoples through the machinery of really representative government. It may not come to-morrow, nor the day after; there may be another period of repression; but in the long run, and the run may not be so very long, Germany will find that peace is only possible by the setting up of free institutions and the breakdown of Kaiserism with its glorification of might and military dominance. There will be rejoicings, at least in Belgium, over the fall of Bethmann-Hollweg. The man who declared that the invasion of Belgium was wrong, but that "necessity knew no law," the man who on that ground justified the outrages of Louvain and all the nameless abominations that fill the page of Germany's history with dishonour, disappears from the scene unwept—the discarded tool and puppet of more powerful interests than his own.

* * *

YET it may be said that nothing in Bethmann-Hollweg's career is so much to his credit as the reason of his downfall. Rumour, as we all know, is a lying jade, but unless Reuter and numerous well-informed correspondents are all in the wrong, there is something more than rumour in the assertion that it was Hollweg's insistence on a new declaration of Germany's war aims, which should include the adhesion of Germany to the formula, "peace without annexation," that brought about his resignation. Both Austria and Bavaria have more or less officially accepted that step towards peace, and it would appear that it was only the intervention of the Crown Prince and Hindenburg that prevented the Kaiser from agreeing to his Chancellor's advice. The decision taken must be regarded as a victory for the Reactionaries. Everything points for the time being to a military dictatorship under Hindenburg. It is not likely to last very long. The new Chancellor is to make a statement in the Reichstag on the situation, but if the majority still hold to their non-annexation policy he will find himself in a cleft stick. It is quite certain that the German peoples apart from Prussia are clamorous for peace, and even Prussia can only be kept acquiescent by Hindenburg's promise of victory. The non-fulfilment of that promise will bring military dictatorship to an end. Then the demand for peace will be irresistible. It is up to the Allied Powers to hasten that day by more and more vigour in every field of the war.

IT would appear that the most important political event in home affairs during the last few days has been the uprising of Parliament, reasserting its authority and independence. In a state of war it is the inevitable tendency of the executive to increase its power by encroaching on the representative institutions of a nation, and by limiting their functions and their rights of criticism. In the battle for freedom it not seldom happens that freedom itself suffers. The business of Parliament is simply to endorse the action of the executive and to provide the funds demanded. In our own country the House of Commons has time after time refrained from debate and allowed the executive to govern without Parliamentary control on the plea that "we are at war." But the last three weeks have witnessed a remarkable change in the attitude of the lower House. It has set up a committee to inquire into the tremendous expenditure by the Government on the war, amounting now to eight millions a day. It has revolted against the mishandling by the Government of the Mesopotamian scandal, and it has compelled the authorities to give London adequate warnings of the approach of enemy aircraft. This does not mean any weakening of its resolve to continue the war at any cost until the great cause is victorious. But it does mean that the House of Commons is the supreme and final authority in war as well as in peace.

* * *

THE changes in the Government announced on Wednesday had been generally anticipated. The return of Mr. Churchill to office, while bitterly opposed by the Northcliffe press, restores to the public service a brain and personality of extraordinary vigour, and in the Munitions Department these will find ample scope. The advance of Sir Eric Geddes to the Head of the Navy is perhaps the most startling of the changes made. Sir Eric is the one conspicuous success of the appointment of the business man to high office, and in his previous posts has shown administrative qualities of a very high order. Dr. Addison's life-

long interest in social reform will find a better sphere for his energies in the work of Reconstruction than at the Munitions Office. The claim that the Government has been strengthened by these changes is a little premature. Time alone will justify them.

* * *

The Annual Meetings of the Wesleyan Conference, begun in the present week, will be remembered for the presence of two Anglican bishops, London and Chelmsford, on the platform. Among the younger Wesleyan ministers a movement has lately been on foot for some sort of union with the Church of England. Delicate feelers have been put forth, which, indeed, commit nobody, and it may be that the presence of two bishops will prove an encouragement to the leaders of the union movement to draw a little closer and speak with a little clearer voice. The older men in the Conference are entirely out of sympathy with the suggested approachment. There is to be a debate on Mr. Shakespeare's scheme for a Federated Free Church, about which the Conference has not so far shown itself enthusiastic. Many of the influential men among them, both laymen and ministers, would prefer that the various Wesleyan bodies should unite as one church, and stand aloof from proposals for union with either the Anglican or the Free Churches. The question of 'Heresy and Heretics' is also to be raised, so that we are promised a lively time.

* * *

When popular novelists like Mr. Wells and clever journalists take to writing on the reconstruction of God and the reconstruction of Christianity, it may be well to ask, what is meant by "reconstruction" in such cases? How are our prophets going to reconstruct the God of the Twenty-Third Psalm or the Christianity of the Beatitudes? Institutions, organisations, rites, metaphysical creeds, popular catechisms, churches, with all their offices and paraphernalia, may be reconstructed, but God and Christianity do not seem to come under the category of things liable to changes and reforms. Surely what is wanted is neither a new God nor a new Christianity, but greater loyalty to the God and Father revealed by Jesus and to the spiritual ideals of his gospel. Reconstruction—no. A more searching and thoroughgoing loyalty—yes.

* * *

Once again we draw attention to the special 'Order of Service' drawn up by a Committee of the National Conference for use in our churches on Sunday, August 5—the third anniversary of the declaration of war. It is entitled 'A Service of Remembrance and Renewal of Purpose,' and is built upon the idea of endurance to the end. Great care has been given to its preparation, and it is hoped that it may be generally adopted for use on the day appointed. Nothing can be more desirable at the present time than an expression of prayer and praise which unites in feeling and worship and high resolve.

THE DYER'S HAND.

Where even the versatile nature of Shakespeare was "subdued to that he worked in," ordinary mortals may not hope to escape. We are all limited in some degree by specialism. Steeping our mind daily in the particular work we have to do we alter, more or less consciously, into a type. Our contemporaries discern it, probably, sooner and more clearly than ourselves; we readily see it in them. What is too often forgotten is that the dye on the dyer's hand is not really the colour of his skin. Beneath all the disguises imposed by our occupations and habits there is a "nature" which, were it not thus limited and crippled, might be fruitful in many a more satisfactory direction.

Not that specialism is wholly a loss. We divide spheres of influence the better to conquer the world. Not all men can do all things, and even where the range of native ability is wide the skill of an expert can only be acquired by practice in some one art to the exclusion of the rest. The individual's loss in the narrowing of his province yields a gain to the community in service of special dexterity. Doubtless a similar profit to mankind at large arises from the varieties of temperamental emphasis in different men. One has developed a massive commonsense, another a delicate acumen, a third is at home in exalted sentiments which are not reached by most without considerable effort, if at all; a fourth exhibits a lively humour. Our intercourse with one another certainly becomes more interesting as these temperamental factors in the social medley are raised respectively to their higher powers, and our sense of mental and spiritual values seems to be best educated, here as in other fields, by the observation of exaggerated examples. All this and more may be conceded to the credit of the order in which men fall into ranks widely differing from one another.

And yet, what Shakespeare deplored in his own case is to some extent lamentable in all. We are all warped from the state of the full-rounded nature into shapes too often approaching the deformed, now and then laughably odd, sometimes pitiful. The actor recalls his proper self with bitter regret in the midst of the motley show which he has made of his life. But who is exempt? Where is the vocation that does not stamp the man, changing him more or less into the wearer of a livery and the bearer of a mask? If the bland parson flatters himself that his hand has escaped the dye, let him listen awhile to the not unkindly echoes of his tone, and note the bearing and attitudes with which the mimics reproduce his type upon the stage. Now and again one meets a man a little difficult to class; but usually an hour's talk is fully enough to decide into what group he must be placed—manufacturer, traveller, journalist, solicitor, doctor, schoolmaster, farmer, or what not. Of course, it would be somewhat puerile to resent this result of the years. A man may be content to be obviously anything but a rogue—so far content, that is, as still to be conscious of ranges beyond those in which his daily round has been prescribed, and still to cherish a hope, and in measure, to follow a practice, of preserving his life against the worst perversions and limitations.

It is delightful to see the specialist in a man putting off the uniform and trying to give his unused self a new chance. Holidays afford opportunity for this, to those who in these days can afford them. Holy-days at least are, one would hope, within the reach of all. What wiser use can we make of hours when the world's demand for our bit of special work ceases awhile, than to prove that we are really men and not cogs on a wheel! Amateurs are sniffed at by professionals, but when a man does anything simply for love of it—and modestly abstains from pretence to authority—let his action be welcomed. It is one more proof that life is more than mechanism, one more suggestion that we are all greater than we know. Sometimes, no doubt, one smiles at the antics of the self escaped from drill. We knew an admiral who spent his leisure philosophising—like an admiral; whether the risks were greater than if a university lecturer had tried manœuvring the Channel Fleet need not here be argued. Just now the latent strategist is stirring in a host of veteran breasts; we can hear, if we care, in every club and inn how to block the seas, how to triumph in the air, how fields should be won. It is all very amusing to any one who has a smile left in him, but it really is rather touching. All these awkward flights of a nature which is so much cribbed, cabined, and confined, testify, at least, that if it only could, it would be an altogether larger thing.

Two remarks, we hope, may be usefully added. These years of warfare, though eloquent of feelings that draw all of us into a deeper national unity than we ever knew before, have strikingly revealed to us alike the advantages and the dangers of military specialism. To the hand that is dyed in khaki we owe so much that many of us are reluctant to scrutinise its actions too closely. The

"army man," for his part, apparently unconscious that any one else can serve the State, regards the "politician" as—we would rather not say what. The expert in markets and tariffs finds his line of patriotic advance in a very different direction from that which he would choose who thinks more of the world's peace and common prosperity than of particular national interests. While such varieties of mood and opinion exist let us tell ourselves that no one of them is or can be absolute. *Civis sum*, should be the corrective word for each of us, when we are tempted to forget that our own accent is not the only one in which true patriotism can be uttered. As we learn better to say *civilis nihil a me alienum puto*, extending our conception of the State far beyond the confines of the particular duties which we have personally to fulfil, including in our view all that makes up the life of a nation, all material wealth-making, all spiritual, we shall be better prepared for a step that is far more difficult. What Terence said, of course, was *Homo sum*—not merely *civis—humani nihil a me alienum puto*. If some of us, many of us, can endorse that magnificent saying only with a reservation apparently irreducible, if Germany now seems to lie utterly beyond the pale, let us trust that the great pagan poet will pardon his Christian successors. They have seen and suffered much. Yet, are their natures so finally subdued by the blood-bath of to-day that they may never hope again for the vision of world-wide amity that used to make a to-morrow, however far off, that was worth living for? W. G. T.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, *and all private information should be accompanied by the name and the address of the senders.*

CHRIST AND THE USE OF FORCE.

To the Editor of THE INQUIRER.

SIR,—I thank Dr. Drummond for the kind and helpful tone of his criticism of a passage in my presidential address to the Lancashire and Cheshire Assembly. He asks where Jesus lays down the doctrine that the State is never to use force. May I ask in return where Jesus lays down a distinction between an individual's use of force on his own behalf and his use of force as the mandatory of the State? The answer to both questions is, "Nowhere"! The State is an agglomeration of individuals, and its conscience an agglomeration of individual consciences. It can only act through individuals, and individuals cannot get rid of the responsibility of deciding on the morality of using force by pleading the mandate of the State. But even if we could accept the suggestion that Jesus either made or implied such a distinction, it would afford no relief to those who hold, as I do, that upon occasion the individual, like the State, "*must* repel force with force" on his own behalf; and I gather that Dr. Drummond would admit that here, at any rate, we do "disagree with Jesus."

As Dr. Drummond says, individuals in civilised communities have largely ceased to strike each other. But it is to be feared that that is less because of the precept of Jesus than because the law, backed by organised force, undertakes either to protect them from attack or to punish the attacker and indemnify the attacked. States will show the same signs of civilisation when international law, with the same backing, is able to give and impose the same guarantees. In the meantime States, like individuals, will resort to force on what appears to them to be adequate occasion. And while Christ's interdict against force will to that extent and for so long be disregarded, the general spirit of his teaching will steadily modify opinion as to what constitutes adequate occasion—for States as for individuals.

I find no help in Dr. Drummond's citation from Paul (Romans xiii. 1-4). The passage appears merely to inculcate non-resistance of peoples to all governments and so to discountenance in advance the deposition of the Tsar and the extortion of parliamentary government from the Kaiser. The precept of Jesus in this matter seems to me perfectly explicit and absolutely inclusive. In saying after saying, without any kind of qualification, he forbids resistance. Those who examine the teaching of the creeds in the belief that its acceptance is vital to their salvation, will interpret them not in the manner closest to the literal meaning of the words but in the manner nearest to their own capacity of belief. One suspects that many people less clear-headed than Dr. Drummond, rejecting the dogmas about the *person* of Jesus, nevertheless start their examination of his *teaching* with the acceptance of the dogma that that teaching is binding upon them; and therefore tend to give it the interpretation easiest to conform to, rather than that most clearly indicated by the text. At any rate, many of those who start with no such assumption find, as I do, that his teaching and the judgment with which God has endowed them do not in every particular point to the same conclusion.

But the passage which Dr. Drummond so gently criticises was only the exordium to an address intended to enforce—and I think accepted by my hearers as enforcing—the need for a closer application of the general spirit of the teaching of Jesus to the problems of the day than is to be discovered in some public utterances upon them. And it is to a consideration of this need that I would rather commend your readers as well. I hope they will judge the address for themselves by getting it from the Essex Hall bookroom (1½*d.* post free). In doing so they will judge also the justification for your own reckless misinterpretation of my attitude towards the war in your leading article of to-day. I am *not* a disciple of Tolstoy, who accepted the teaching of Jesus in its entirety, as I do not. I admit no "act of unfaithfulness" to Jesus in following the conscience given me by his Father and mine. I am conscious of no lack of "strong and kindling energy for the stern duties of this time"—the sternest of which is to fight paganism in whatever disguise and environment and by every available weapon of honourable warfare—even "pamphlets." My "conviction of the splendour of our cause" is as deep as any man's: my quarrel is with many men's interpretation of it. My pulse beats as fast as yours at the thought of the great historic fights for freedom; I remember still my grief at being unable to fight for Crete and Armenia against the Turk.—Yours, &c., GEO. G. ARMSTRONG.

28 *Denison Road,*
Victoria Park,
Manchester

[We are sorry if we have misinterpreted Mr. Armstrong's attitude, but we certainly think his choice of language was unfortunate. In any case we hope that he will be grateful to us for giving him an opportunity of making his position clear.—EDITOR OF THE INQUIRER.]

MEMORIAL NOTICE.

MR. HOWARD CHATFEILD CLARKE.

THE death of Mr. Howard Chatfeild Clarke, after a severe and trying illness, before he had completed his 57th year, is a grievous loss to the profession in which he held an honoured place, to many institutions and societies whose adviser he was, to our religious community, to a wide circle of personal friends, and above all to his sorrowing wife and family. He was the eldest son of the late Mr. Thomas Chatfeild Clarke, and was born November 15, 1860. Educated at Clifton College, trained in his father's office, a Fellow of the Royal Institute of British Architects, he became the head of the well-known firm of architects and surveyors in Bishopsgate. One of his earliest professional appointments was that of surveyor to Dr. Williams' Trust; the Cordwainers Company, the Fishmongers Company, and several leading insurance offices followed. Many buildings in the City and the West End were erected from his designs, among them the new hall for the Cordwainers Company. The Unitarian church at Kilburn is one of the most recent of his church buildings; and almost the last task he undertook previous to his illness was the preparation of plans for the Lawrence House Hostel adjoining Essex Hall. His services were in great request as an expert witness and arbitrator in compensation cases under the Land Clauses Consolidation Act and other measures on behalf of property owners and public authorities. One of the best known cases in which he was concerned was that of the acquisition of property for the Mall approach to Buckingham Palace. He was actively engaged up to the time of his illness in connection with surveys and valuations made at the request of the Ministry of Munitions. Mr. Howard Chatfeild Clarke married a daughter of the late Mr. J. J. Galt of Fernhill Park, Isle of Wight; and he had a family of three sons and three daughters.

The interment at Highgate Cemetery was preceded by a memorial service at Essex Church, Kensington, on Monday, July 16, conducted by the Rev. J. H. Weatherall, minister of the church, and the Rev. W. Copeland Bowie, secretary of the British and Foreign Unitarian Association. There was a very large attendance of relatives, friends, and representatives of societies and public bodies, including his widow, two sons and three daughters, his brothers, and other near relatives. The British and Foreign Unitarian Association was represented by the President, the Rev. Dr. Carpenter, the ex-President, Mr. J. F. L. Brunner, M.P., and many members of the Executive Committee; the Ministers' Pension and Insurance Fund by the Rev. W. G. Tarrant and Mr. Harold Wade; Dr. Williams' Library by the Rev. R. T. Herford; the London Domestic Mission by the Rev. F. Summers. Among those unable to be present was the Rev. F. H. Jones, who had to fulfil an engagement in Wales.

At the service there were three hymns; one of them, 'Fair waved the golden corn,' was sung because it was a favourite of the deceased, learned in his childhood. Mr. Weatherall in his address spoke of the certainty and meaning of immortality. The unseen things of thought and life—the wisdom, goodness, and love of man—had

their true and full development in the abiding wisdom, goodness, and love of God. The address by Mr. Bowie, given below, is an appreciation of Mr. Howard Chatfeild Clarke, spoken by one who knew him long and well:—

The impression made upon us by our fellow-men and the judgment we form of their character and work are largely determined by the nature and extent of our knowledge of them and the degree of our personal intimacy. Men engaged in professional work are naturally judged by their clients by standards very different to those applied by their friends and families. A man may occupy a high place in his profession or in the estimation of the public, and yet attract few friends; and his family may have to endure much hardness through living with him. We are assembled to-day to pay our tribute of appreciation, respect, and affection to the memory of Howard Chatfeild Clarke—a man whose professional career was upright and honourable, whose many friendships were loyal and sincere, and who was endeared to his wife and children by an affection that never wavered or wearied.

Of his professional attainments and achievements as an architect and surveyor, those well qualified by knowledge and experience to judge have testified in terms of high commendation. The landmarks of his industry and skill are to be found in the City of London and beyond its borders. He held several important positions where his advice was valued and trusted; and his services as arbitrator were in frequent demand because of the ability, fairness, and courtesy with which he expressed his opinions.

Many men become so engrossed in their business or profession that they give no thought or time to anything else. The larger, wider interests and needs of mankind are no concern of theirs—at least not until they have made their pile of money, or until they have become old and grey. Howard Chatfeild Clarke was not one of these. From early manhood he gave no small share of an arduous and busy life to educational, philanthropic, and religious work. His large common sense, his steadfast loyalty, his unfailing courtesy made him an admirable colleague on the various committees upon which he served. He was also a charming host; and his "at homes" and official receptions were always most enjoyable. Some men by the excellence of their life and work command our admiration and respect: only a select few awaken our affection. To that select few, I venture to say, Howard Chatfeild Clarke belonged. I knew him in some measure for nearly thirty years; and during the last ten years few weeks passed without my meeting him. He was intelligently and earnestly devoted to high and noble ideals of citizenship and religion. He made no pretence to book-learning, but he followed with genuine interest the trend of modern thought; and he could exercise an independent judgment upon the political, social, and religious movements of his time.

Mr. Chatfeild Clarke was exceedingly generous in his intercourse and dealings with those who became afflicted by illness or overwork. Perhaps, if a few years earlier he had been equally solicitous of his own health, his illness might have been warded off. But he could not endure the thought of an idle and useless life. Some months ago, when there was a question that his life might possibly be prolonged if he abandoned his profession and went to live quietly in the country, he told me that such a thought was unendurable: he would fight for life that he might work, or he would die.

The war has had its martyrs at home, as well as on the seas and in the lands beyond. Mr. Chatfeild Clarke, before his illness, rushed about the country by day and night, as a volunteer, surveying factories and munition works, that soldiers in France might not run short of supplies; and he fell in the fight at the early age of 57. One of his sons led his men from the trenches in an attempt to win a victory for freedom and right, and he fell wounded on the battlefield, and was "missed" when the roll call was made. Father and son were alike inspired by a brave and unselfish desire to be of service: both were called away; and all that is left for us is to speak our word of benediction, and reverently to thank God that courage and faithfulness have not deserted the manhood of the nation.

There are many institutions and societies represented here to-day which have lost in Howard Chatfeild Clarke a true friend and generous supporter. I can only briefly refer to one or two which lay outside the sphere of his business and professional career, though in connection therewith his benevolent activities were important and numerous. The British and Foreign Unitarian Association, of which for ten years he was the honoured treasurer, had in him a loyal and whole-hearted friend and earnest worker; his fellow-officers and members sincerely and deeply regret his death. The ministers of the small religious community, to which by inheritance and conviction he was attached, mourn the loss of a friend who rejoiced that as treasurer of their Pension and Insurance Fund he was privileged to assist in relieving their declining years from the burden of anxiety. With the London Domestic Mission Society he was associated for twenty-five years, having as a young man taught in the Sunday School. To this church in which we are met he rendered conspicuous service at different times and in several ways.

England is happy in possessing a great multitude of men and women who by their devoted unselfish service help to keep pure and free and strong the higher and better life of the nation—to that heroic host Howard Chatfeild Clarke belonged. And so, while we mourn his death, we rejoice that he lived, and that many of us knew and loved him. We would not, if we could, enter the sacred shrine of that intimate personal sorrow which has touched the hearts and darkened the homes of those nearest and dearest to him. We can only offer them our silent and respectful sympathy in the hour of their great bereavement; and we trust that in the days to come they will look back, as we shall look back, with happy grateful hearts upon a life well spent in the service of God and man.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is registered by the London County Council, under the provisions of Section I. of the War Charities Act, 1916.

The objects of the Fund are: (1) *To aid the Belgian hospitals and convalescent depots in France, and the Belgian military doctors at the Front in Belgium.* (2) *To maintain a Civil Hospice at Calais.* (3) *To aid the Belgian School Colonies in France.*

131st List of Subscriptions.

	£	s.	d.
Already acknowledged	17,420	8	1
Mr. F. A. Williamson (2nd) ..	1	0	0
Highgate Unitarian Church (monthly)	4	7	0
Anon.	0	3	0
Mr. F. Maddison (28th) ..	0	10	0
Miss S. J. Gregg (21st)	1	0	0
L. O. M. (16th)	1	0	0
Lewin's Mead Meeting, Bristol (2nd)	2	17	7
Domestic Mission, Bristol (2nd)	0	11	1
Mr. and Mrs. Mark Winder (4th)	3	3	0
Mrs. F. A. Haslam (5th) ..	0	2	6
	£17,435	2	3

Parcels have been received from:—Miss Evelegh; Miss M. T. Worsley; Mrs. G. S. Mathews; Stockport Branch of Women's League; Mrs. Campbell; Ullet Road Sewing Circle, Liverpool; The Misses Pearse; Miss E. Higginson; Finchley Road Branch of Women's League.

WEEKLY NOTES.

I am once more in Calais, and arrived just in time for a fête at the Hut on the anniversary of its opening a year ago. The fête was arranged in the open air, and there were booths where all sorts of things were sold, such as fruit, cakes, flowers, toys, &c., and there were about a dozen side shows, mostly very funny, and so crowded that I could not get near them. One most amusing entertainment was a mock court house, and men dressed as gendarmes of a hundred years ago went about the crowd and arrested well-known officers and brought them up for trial on most ridiculous charges. They always had preposterous sentences passed on them, which were commuted to fines paid on the spot! A band was playing all the afternoon and there was a huge crowd. The proceeds are to go to a Fund for providing homes for disabled French and Belgian soldiers after the war, and I think a very good sum was realised. It seemed to me a good idea that the men should make the anniversary celebration an occasion for helping their wounded fellow soldiers.

Rose Allen.

SPECIAL WANTS.

Pyjamas.
Small cushions.
Children's clothes, especially stockings.
Layettes.
Games, illustrated papers, French books.

To be sold for the benefit of the Fund, grey knitting wool, 4s. 6d. a lb., carriage free. Apply to Mrs. Allen.

The name and address of sender and list of contents should be enclosed in each parcel.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

A LEAGUE OF NATIONS.

An interdenominational Conference of ministers of religion was held at the Central Hall, Westminster, on Tuesday afternoon to discuss the plan of a League of Nations. This is the first of a series of conferences which it is proposed to hold with the object of enlisting the support of men in the various professions, and educating public opinion on the whole subject. The Bishop of Oxford was in the chair, and the speakers were Monsignor Grosch, the Rt. Hon. W. H. Dickinson, M.P., and the Rev. R. C. Gillie, who took the place of Dr. Selbie. A letter was read from Dr. Selbie expressing his regret at being unable to be present, and emphasising the necessity of every right-minded man taking very definite measures to secure the future peace of the world. The only means to that end which had been suggested with any show of authority was the establishment of some international organisation to secure peace and to support public right and international law, and there was no doubt that the close co-operation between the Allies which the war had necessitated and the entry of the United States into the conflict would make such

action more feasible than it had hitherto been. The Churches ought to bring much weight to bear in the effort to get a sufficient body of opinion organised in this matter.

The Bishop of Oxford on the hopes of the future.

The Chairman said they were approaching a most horrible anniversary, the day on which this tremendous war was begun three years ago. The war had exceeded in horror tenfold anything which the most pessimistic would have imagined possible when it started, and there were no signs of its coming to an end; "and yet I, for my own part," he continued, "am impenitent, finally impenitent, on the subject of the war. I am confident that it was our duty to enter into it, so confident that I could hardly conceive what life would have meant if we had failed to do so, and I am confident, also, that it is our duty to prosecute it until the military power of Germany—not Germany itself—is publicly and signally discredited. That is to say, I am among those who feel that before peace you must put victory. But a man who believes that this price has to be paid, and whose imagination has taken in something of the enormous horrors of war, not only those horrors that we read about in the newspapers but the deeper horrors which lie under the surface, and which, it seems to me, have let loose just those forces which make for the destruction of civilisation and all morality, will want to know what answer he must give to people who are always asking, 'is it worth while?'—and how deeply and widely that question is being asked I fancy we know. The answer also we know, and it is that it *is* worth while, if through this war we attain such a position among the nations as shall enable the ends for which we went to war to be fulfilled; I mean, the ends of justice, liberty and peace. By justice is meant the restoration to their proper position among the nations of Belgium, Serbia, and the Armenians. I can conceive of nothing that can justify the failure of the nations of Europe to secure those ends. And liberty, though it admits of less easy definition,—we know what liberty means and stands for, in spite of all the military perils. I have exulted in the revolution in Russia because it has made more secure the fact that we stand for liberty, and I have exulted for the same reason in the coming in of the United States. It has made clearer the fact that what we have in view is that no group of people deserving the name of a nation shall be left under the heel of a sovereignty which it abhors. Justice, liberty,—and also peace. I suppose we can hardly exaggerate the passion and desire in our souls for peace; but we know what an immeasurable interval separates such an aspiration from its realisation. Yet we feel that unless a permanent security for peace is found, those great hosts who have given their lives will have given them in vain. And if it has been their business to fight and die, it is our business to see to it that they have not died in vain. That is why we are here."

"It is a tremendous task," the speaker continued, "this League of Nations, but two things especially inspire me—and I do not find it easy to be optimistic—first, the kind of men who are found speaking on behalf of it. I have seldom read a more impressive pamphlet than that containing a report of the great meeting which was held on May 14 by the League of Nations Society. I was specially struck with the speeches of General Smuts and Lord Buckmaster. They are men of the kind who do not say things unless they have some hope of their practical accomplishment. Secondly, there is something much bigger and greater that inspires me with hope, and that is the immense strides which democratic feeling appears to be making during the war. I was afraid at the beginning of it that its tendency would be to promote militarism, but it now seems to me that the war has destroyed militarism instead of promoting it. We have seen the vast outbreak of democratic feeling in Russia, we have seen the coming in of America, and we are hoping, not against hope, that the ending of the war may come through the outbreak of some similar movement in Germany. At any rate, when I look round in my own country, I see that there is an extraordinary strengthening of all forces which make for democracy, and though we cannot be blind to its tremendous dangers, yet if we substitute democracies for dynasties we substitute something that is pacific for something that is, on the whole, warlike. I believe that there is immense hope for the future if the democracies can be inspired with the resolution that they will have nothing to do any more with war. It is because of that that I dare to say, under the banner of a cause which I know a great many men regard as highly idealistic, that there is no more practical movement than this movement which the League of Nations Society has innovated."

In conclusion, Bishop Gore referred to the question of the diminution of armaments, which he regarded as a necessary part of the scheme, and to the enormous importance of seeing to it that all nations should be admitted into the League if they wished. He distinguished profoundly between the German nation and the German Government, and wished that it should be understood by every German that his people were to have a fair chance among the nations of the earth after the war.

Mr. Dickinson on the League of Nations Society.

Mr. Dickinson very ably recapitulated the work which had been accomplished previous to the war at the Hague Conferences, and outlined the main objects of the League of Nations Society. There were, of course, several schemes in existence which aimed at the establishment of some system which should, as far as was humanly possible, provide for the maintenance of permanent peace. Some proposed the total and immediate disarmament of the nations, others the establishment of a great world federation that would rule over the destinies of all mankind. The first was an ideal which every one would like to see realised, and which he believed would ultimately be carried out, but they were bound to realise that it was almost impossible to conceive that anything of such magnitude would take place immediately after this war. On the other hand, the establishment of a great world-federation meant the subordination to a greater or less extent of all the nations to some unthought-out executive or World Parliament which it would be difficult to devise, and which, in the present state of national feeling, would be unlikely to prove successful. And so they had to find some middle course which, while keeping the great ideal in view, might be adopted under the present conditions of European civilisation. Firstly, it must deal with independent free nations; secondly, it must not lose sight of a possible world federation in the time to come; thirdly, we must have machinery that will tend to disarmament ultimately. There were three organisations that during the war had been turning their attention to this problem, the League to Enforce Peace, in America, the Organisation Centrale pour une Paix Durable in Holland, and the League of Nations Society. These three societies were agreed in one respect, that nations which bound themselves by treaty should undertake to use their military and economic forces jointly to prevent any nation from going to war in defiance of that treaty. Whatever the dispute, if one of the number ventured to go to war without waiting for the question to be investigated, it would meet with the forcible opposition of every member of the League. That would be an enormous gain upon anything which we had had before. If such a condition of things had existed in 1914 the present tragic war might never have taken place. This was the one practical proposal they were putting forward and which they desired to bring before the people of this country. But it would be extremely difficult after the war to get people to look at this question with the same friendly feelings that existed before it broke out, and unless statesmen and diplomatists were made to feel that there was a great pressure of public opinion in the direction of securing a permanent peace things might be in a more backward condition than before the war.

Monsignor Grosch on the influence of the Papacy.

Monsignor Grosch, who said he did not speak to them as the representative of Cardinal Bourne, though he hoped His Eminence would approve of what he was about to say, approached the subject from the point of view of a member of a great religious communion which had no national boundaries, and which enjoyed very special opportunities of bringing home to three hundred millions of Christians the moral implications which ought to be foremost in their considerations, but which were not mentioned in the objects of the League of Nations Society. It was essential that in supporting this movement they should be guilty of no narrow-mindedness, misled by no insular prejudices, and that they should secure all the support which was available. Mgr. Grosch went on to say that the assistance of the Holy See should be sought. The Papacy was, at least, a great moral factor in the history of the world, and when the Pope spoke he had an audience, dwelling in every country, far greater than that which could be reached by any single power or by any collective power. Such a force disarmed criticism, even amongst those who did not admit its authority, by its disinterestedness, for it had no material objects to gain, and might be relied upon to give true and impartial judgments when appealed to. The speaker urged that the gates of the Hague Convention (which had been closed to Leo XIII. when he desired to find a place in it) should be opened to the Holy See, and claimed that it would give them a very great deal of assistance which it would be disastrous for them to ignore.

The Rev. R. C. Gillie spoke on the failure of the churches to avert war, and the inadvisability of making Germany an outcast from the League of Nations, so creating the very position they desired to avoid.

It was agreed to appoint an interdenominational committee to consider the possibilities of working as an auxiliary of the League of Nations Society.

WILLASTON SCHOOL.

At Willaston, as at most other schools, the holding of Speech Day is at present in abeyance. Advantage is therefore taken of the hospitality of these columns to make some report, for those who are interested, on the position and prospects of the school.

Willaston has suffered through the war in the same way that other schools have which are similarly placed. Young boys have been taken away for financial reasons, or have not entered; and—much more serious—senior boys have left at an earlier age than they would naturally have done. The military training given by the School Cadet Corps seems powerless to prevent this, for the reason that boys cannot remain in it over the age of 18, and must

leave even earlier if they are to escape service in the ranks when they join up. This denial to cadet corps (the only form of organisation open to schools since the war began) of the privilege of keeping their cadets beyond the age of 18, and passing them straight into officer cadet battalions when they leave, although they are doing the same work as O.T.C.'s, which have these privileges, is felt to be something more than a hardship. In spite of these disadvantages, however, the school has grown steadily, and is now only two short of its full complement (with existing accommodation) of sixty.

With these numbers all cause for anxiety would under normal circumstances have been removed, as the fee was fixed at a figure which would cover expenses with fifty in the school. The increased cost of living, however, has made the sixty guineas inadequate; and though ready generosity has been shown in many cases in the making of additional voluntary payments, an adverse balance has still to be faced. In addition to this, there is still the loss on earlier years to be made good. An appeal to reduce this deficit is being made, and it is greatly to be hoped that there may be a generous response. The amount so contributed is not to be sunk in capital, but used for the extensions which seem likely to be needed before very long. These include more dormitories and class-rooms, additions to the library and music-rooms, and a chemical laboratory. The last may, perhaps, find a donor in someone who foresees an increased demand for science in the coming years: not that the provision of a laboratory would make Willaston any less alive to the supreme value of the humanities in education.

As to the general condition of the school, apart from its increase of numbers, it must suffice to say that it is healthy and vigorous, and has suffered as little as may be from the distractions of those fresh activities which have been rendered necessary by the war.

Lastly, more than a word must be said about those who were formerly members of the school. The Roll of Honour now contains the names of seventy Old Boys. To some of these names are attached marks of special honour—one has the Victoria Cross, two the Military Cross, and three have been mentioned in dispatches. And there is still greater cause for pride, though also for infinite regret, in the fact that seven have made the supreme sacrifice. High as this proportion is, the numbers in no way represent the magnitude of the loss. The only consolation to the school lies in the knowledge that she has had some share in the making of men. Justification for such a claim is forthcoming in the bequests of Lionel David and Philip Hirsch to their Alma Mater, in Mr. Rawsthorn's foundation of the Eric Rawsthorn Leaving Scholarship, and in Mr. Hirsch's undertaking to supply a long-felt need in the school's equipment for the training of the body.

The form of the school's own memorial to her fallen sons has not yet taken definite shape; but there can be little doubt what is the fittest way for her to commemorate service that has not shrunk from sacrifice.

H. Lang Jones.

The *Willastonian* recently contained the following greeting to former scholars at Willaston School now on active service by the headmaster, Mr. H. Lang Jones, under the title of the 'Old Boys' Club':—

"Fellowship" would be a better term than "Club" in the title of this column; for these words are addressed to every one of the old Willastonians who are now engaged in making our history in the great world outside. How great our pride in you is, and how it increases day by day, it is useless to try to express. Alas! that the pride should be once more mingled with sorrow! The two fresh losses that have to be recorded are such that there can be no one but will feel a sense of personal bereavement in the one case or the other. And what it means to our whole body to have lost such fellows as Ronald Thomson and Philip Hirsch, even those who were not their contemporaries will not need to be told. An account of their careers will be given, with their portraits, in the next number of the *Willastonian*. I will only mention now, for your information, that Thomson was grievously wounded by a chance shell the moment after he had come out, half dressed, from his dug-out. His mother and brother were able to see him before the end. How Hirsch died, you will read elsewhere.

And this brings me by a swift transition, from sorrow back to pride. When Sydney Harper gave us our first distinction by winning the Military Cross we felt that, with our small numbers, we had no right to look for more to come. Yet Hilton Spence has now won the same reward for gallantry; and, on the very day that we heard of his decoration (it was the anniversary of Rawsthorn's death), came the news that the supreme tribute of a soldier had been paid to the memory of Philip Hirsch. If we were proud before of what you are doing at this time, what must be our feelings now! The inspiration of your deeds—and I refer not only to those that are more outstanding, but also to every single instance of duty done—is of inestimable value to your successors here, not only now, but for generations to come.

How those who at present constitute the School have been carrying on, you will read in the pages that follow. I have only to add that we are going even stronger in the present term; and I hope and pray that when the great time comes for a reunion to be once more possible, you will find that, as we have increased in size, so also we have grown in strength and worthiness.

For the present, then, this brings you our warmest and most hearty greetings, and Godspeed!

THE NATIONAL CONFERENCE.

SERVICES OF COMMEMORATION.

The Committee of the National Conference has decided to recommend all our churches to unite in holding Services of Commemoration and Reconsecration on August 5, at the opening of the fourth year of the war. A special form of service is being prepared, and will shortly be ready. Copies may be obtained from 13 Bream's Buildings, Fetter Lane, London, E.C.4, price 2*s.* 6*d.* for 100 copies, 1*s.* 6*d.* for 50, 1*s.* for 25, carriage paid.

WAR MEMORIALS.

It is hoped that individuals or committees who contemplate the erection of war memorials in their churches will consult the recently appointed Advisory Committee in connection with the National Conference *before* proceeding to a definite scheme. This committee includes several members who have special knowledge and experience in such problems as will arise in relation to those proposed War Memorials, and, although it is not intended primarily to undertake to carry out War Memorials (though it would be willing to do so if requested), it is in a position to give preliminary guidance as to the kind of memorial suitable for any particular church, and as to the best artists for such a scheme as may be decided on. The Advisory Committee will be glad to offer advice and suggestions as to any form of architectural, sculptural, and decorative work, the composition of memorial inscriptions, the requirements of a church building from the musical point of view, or the more general treatment of the surroundings, or the improvement of the approaches to the church.

SUSTENTATION FUND.

A Meeting of the Managers of the Sustentation Fund was held at Essex Hall on Tuesday, July 10, the President, the Rev. C. J. Street, in the chair. The annual applications for grants were dealt with. Ministers and secretaries of congregations are asked to note that owing to the special circumstances of the time it will not be possible for information to be sent to them till the beginning of August. The first half-yearly payment of the new grants is made at the end of September.

NEWS OF THE CHURCHES.

Cape Town.—A copy has recently been received of a sermon on 'The Historical Pageant of Unitarianism and Liberal Religion,' which was preached by the Rev. R. Balmforth in the Free Protestant (Unitarian) Church last April. The Church will celebrate its fiftieth anniversary this year, and it is announced that a Jubilee Historical Pageant of Unitarianism and Liberal religion will be held in August. Mr. Balmforth pictured the dramatic scenes amidst which men like John Wyclif, Michael Servetus, the Rev. John Biddle, Milton, Sir Isaac Newton, Dr. Priestley and many others laboured in the cause of religious freedom and liberty of conscience, emphasising in conclusion the importance of securing complete liberality and freedom of thought without forcing opinions upon others. He reminded his hearers, "First that we must not recall these scenes and stories and great personalities of the past with any feeling of intellectual or sectarian pride, but rather, with a sense of humility and gratitude for things accomplished, and with feelings of renewed self-consecration and self-dedication to ends that are greater than we know. Second, that we must not look down upon others or cast them out of religious fellowship because they cannot accept our beliefs. We cannot all think alike. Uniformity of belief is impossible. Let us ever bear in mind that a man may be a Liberal without being a Unitarian, and that there may be Unitarians who are not always Liberal. To attempt to force our views upon others, or to deny to others that spiritual freedom which we claim for ourselves would be to stamp ourselves as illiberal, and untrue to the religious principles we profess."

Coseley.—The 118th Sunday School Anniversary Services were held on Sunday, July 1, when the Rev. John Ewart, M.A., B.D., of Stowbridge, occupied the pulpit of the Old Meeting House, morning and evening. In the afternoon the children and choir rendered the cantata 'The Path of the Pilgrims,' with Alderman G. E. Brown—a local Wesleyan—as chairman. The congregations were excellent, the church being crowded at both services. On Sunday, the 15th, the concluding service was held, when the Rev. H. Warnock of Walsall (President of the Midland Sunday School Association) conducted the service and the cantata was repeated. On the former occasion, the church was decorated with flowers, provided by the Guild and members of the congregation, and presented a most attractive appearance. The total collections amounted to £28, being £6 12*s.* in advance of last year. Mr. H. Millington presided at the organ.

Guildford and Godalming.—The Rev. Priestley Prime has received and accepted a unanimous invitation to become minister of the two congregations at Ward Street Church, Guildford, and Meadrow Chapel, Godalming, and has already begun his duties.

London: Bermondsey.—On Sunday, July 8, at the Unitarian Church, Fort Road, a Commemoration Service was conducted by the minister, Mr. S. P. Penwarden. At the conclusion of the address he unveiled a New Roll of Honour, on which appear the names of twenty-five young men who have gone from the congregation. Three of them, Albert Bryant, Arthur Favell, and J. Watts, have made the supreme sacrifice. Special music was rendered during the service.

London: Hackney. A correspondent writes: As there is so much difference of opinion on the subject of School Treats this year, it may interest your readers to hear of one war-time Treat that has been quite successful. Perhaps I should say first, that, being Londoners, the children are accustomed to take life as it is, and not as they might like it to be, and are always ready to enjoy any good thing that comes in their way, and so are very easy to please. Having decided to have a War-time Treat, foodless and costless, our minister, the Rev. Bertram Lister, explained to the children

the reasons for it, so that they all thoroughly understood why it should be so; and then everyone set about making it a success. The children were asked to come as soon as they had had tea, and before 5 o'clock the hall was full. Ball-games of various kinds had been lent, and the first part of the evening was devoted to these and "Aunt Sally," and frog races. Then came musical chairs and other running about games, followed by songs, recitations (all by the children), and dumb crambo. One teacher got up a charade, with her class as actors; and the elder boys and girls dressed up as Niggers with black faces, and sang plantation songs. Next we had a Magic Lantern Entertainment, Mr. Lister telling the stories, and one of the teachers working the lantern. The lantern is our own, and some little friends who also have one lent us seventy or eighty slides to go with it. After this we had a jumping game over a string. The evening finished with the hearty singing of the National Anthem, and at a quarter to ten a very happy and enthusiastically merry party broke up. Everyone, teachers and children alike, had enjoyed it; it had cost nothing, and no food had been consumed.

London : Kilburn.—The eighth annual display of the Unity Girls Club was held on Wednesday evening, the 11th inst., at Unity Hall, Quex Road, when the items of an interesting programme, consisting of physical drill and some graceful costume dances, were executed by the senior and junior members under the direction of Miss E. Cranbrook, M.G.T.I., and Miss Dorothy Hammond. Mr. Richard Pain presented the prizes to the successful competitors, and explained that although the Boys' Club had been re-opened for a short session this year it had been found impossible, in the limited time, to form and train the teams. Mr. Chaney had most kindly given his services in drilling the boys, but required more assistance for special exercises. All the old gymnastic instructors and many of the members and workers are now serving in the army. Part of the proceeds of the tickets sold for the entertainment was given to the funds of St. Dunstan's Hostel, and Miss Dorothy Pain, who directs the Braille classes of that Institution, in thanking the Committee, gave a brief description of the work which is done at the Hostel. Miss Poole and Miss Warburton were congratulated on the success with which they had carried on the Club under many difficulties. On Sunday, July 15, the Sunday School Anniversary Services were conducted by the Rev. J. Arthur Pearson.

Midland Sunday School Association.—The Annual United Service for the scholars of our Birmingham schools was held at the Church of the Messiah on July 8. The church was nearly full, and the whole service very successful. The Rev. A. H. Lewis of Waverley Road conducted the devotional part, and the Rev. H. H. Johnson of Evesham gave an excellent address on the 'Blue Bird.' An anthem was rendered by a small choir of elder girls, who had been admirably trained. This service is very helpful in bringing the schools together on at least one occasion during the year.

REPRINTS have been sent to us of two sermons preached by Dr. Amherst Tyssen at the Theistic Church at Pembroke Hall, Pembroke Gardens, entitled respectively 'The Problem of Religion,' and 'The Doctrine of the Trinity.'

THE Fight for Right Movement will hold an International Meeting at the Mansion House on Friday, August 3, at 3 P.M., to mark the third anniversary of the Declaration of War. The Lord Mayor will preside, and the speakers will be Lord French, the Italian Ambassador, and the Russian Minister. The Royal Artillery Band will play. Invitations can be obtained on application to the Secretary, Fight for Right Movement, Cunard House, 29 Cockspur Street, S.W.1.

MR. H. G. CHANCELLOR, M.P., will preach at Unity Church, Islington, on Sunday morning, his subject being 'War and Conscience.'

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GOLDEN WEDDING.

CLARKE—DARLISON.—On July 20, 1867, at the New Gravel Pit Church, Hackney, by the Rev. C. L. Corkran, Alfred John Clarke to Ann Darlison. Present Address: 43 Deerdale Road, S.E.24.

MARRIAGE.

WILSON—FELL.—On July 14, at Essex Church, The Mall, Notting Hill Gate, by the Rev. J. H. Weatherall, M.A., Captain Frank Alexander Wilson, 1st Royal Dublin Fusiliers, eldest son of the late J. A. Wilson, Esq., of Hawkesbay, N.Z., to Erica Richmond, eldest daughter of Walter Fell, Esq., M.A., M.D., Oxon, and Captain, R.A.M.C., and Mrs. Fell, of Malima, Wellington, New Zealand.

DEATHS.

JENKINS.—On July 5, at 16 James Street, Oxton, Birkenhead, Bessie, the beloved wife of Rev. J. Ewart Jenkins. Interment took place on July 9 at Flaybrick Hill Cemetery, Birkenhead, being preceded by a Memorial Service in Bessborough Road Unitarian Church, and conducted by Revs. T. Lloyd Jones and D. J. Evans.

TEMPLAR.—On July 11, suddenly, at Scarborough, Mary Ellis, youngest daughter of the late Benjamin Templar, of Manchester and Southport.

OUR CALENDAR.

SUNDAY, July 22.

LONDON.

Acton, Creffield Road, 11.15 and 7, Rev. H. C. HORSLEY, M.A.

Bermondsey, Fort Road, 6.30, Mr. S. P. PENWARDEN.

Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. W. J. PIGGOTT.

Brixton, Unitarian Christian Church, Effra Road, 11, Rev. F. HANKINSON; 7, Rev. DAVID DAVIS.

Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.

Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. D. BASIL MARTIN, M.A.

Forest Gate, Upton Lane, 11 and 6.30, Mr. J. BEGG.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. B. LISTER, M.A.

Hampstead, Rosslyn Hill Chapel, 11 and 6.30, Rev. HENRY GOW, B.A.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.

Ilford, High Road, 11 and 6.30, Rev. A. H. BIGGS, M.A., LL.M.

Islington, Unity Church, Upper Street, 11, Mr. H. G. CHANCELLOR, M.P. Subject: War and Conscience; 7, Rev. J. VINT LAUGHLAND.

Kentish Town, Clarence Road, N.W., no Morning Service; 6.30, Rev. F. HANKINSON.

Kilburn, Quex Road, 11, Rev. J. ARTHUR PEARSON; 6.30, Mr. WM. LEE, B.A.

Leytonstone, Haydn House, 63 Fairlop Road, 6.30, Rev. J. ARTHUR PEARSON.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.

Peckham, Avondale Road, 11, ——; 6.30, Rev. R. T. HERFORD, B.A.

South Norwood, League House, 141 Portland Road, 7, Mr. PERCY SHAWYER.

Stoke Newington Green, 11.15 and 7, Dr. LIONEL TAYLER.

Stratford Unitarian Church, 11, Mr. R. W. SORENSEN; 6.30, Mr. J. P. ROSLING.

University Hall, Gordon Square, W.C., 11.15, Rev. R. TRAVERS HERFORD, B.A.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.

West Hampstead, All Souls, Weech Road, Finchley Road, 11.15 and 6.30, Rev. EDGAR DAPLYN.

Wood Green, Unity Church, 11 and 6.30, Rev. G. COVERDALE SHARPE.

Woolwich, Lecture Hall (Co-operative Stores), Herbert Road, Plumstead, 6.30, Rev. D. DELTA EVANS.

ABERYSTWYTH, New Street Meeting House, 11. Supply.

BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.

BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 3.30, Rev. J. M. LLOYD THOMAS.

BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30 Rev. PRIESTLEY PRIME.

BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. G. B. STALLWORTHY.

BRIGHTON, Free Christian Church, New Road, 11 and 6.30, Lt.-Colonel BULLOCK

BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. J. EVANS.

CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.

DEAN ROW, 10.45, Rev. E. A. VOYSEY, M.A.

DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER, B.A.

DUBLIN, Stephen's Green West, 12 and 7, Rev E. SAVELL HICKS, M.A.

DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.

EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.

GEE CROSS, Hyde Chapel, 11 and 6.30.

HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. E. LOCKETT.

HINDLEY, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. R. F. RATTRAY, M.A., Ph.D.

HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. JONES.

HULL, Park Street Church (Unitarian), 10.45 and 6.30.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. F. K. FREESTON.

LEICESTER, The Great Meeting, 11 and 6.30, Rev. H. BARNES.

LEWES, Westgate Chapel, 11 and 6.30, Rev. Dr. HARGROVE.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. F. HALL.

LIVERPOOL, Bootle Free Church, 11, Miss HARRIET M. JOHNSON; 6.30, Rev. A. E. PARRY.

LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. MELLOR.

LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Rev. N. ANDERTON.

MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.

MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. DOUGLAS WALMSLEY, B.A.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.

MANCHESTER, Sale, 11 and 6.30, Rev. W. S. MCLAUCHLAN, M.A.

NANTWICH, Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. PARK DAVIES, B.A., B.D.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.

NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.

OXFORD, Manchester College, 11.30, Rev. JAMES HARWOOD.

PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.

PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.

SHEFFIELD UPPER CHAPEL, 11 and 6.30, Rev. J. W. LEE.

SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.

SOUTHAMPTON, Church of the Saviour, London Road, 6.30, Rev. VICTOR MOODY.

SOUTHEND, Darnley Road Church, 11.

SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, B.A.

TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. JOSEPH WORTHINGTON, B.A.

TUNBRIDGE WELLS, Free Christian Church, Dudley Road Institute. Closed during July.

WALLASEY, Memorial Church, Manor Road, 11, Rev. A. ERNEST PARRY; 6.30.

WARWICK, High Street Chapel, 11.15 and 6.30, Rev. GARDNER PRESTON.

WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. C. ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

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Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

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5. Rev. Dr. J. Estlin Carpenter, of Oxford.

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NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

IT would be well if critics of the Government took to heart some words of Mr. Churchill's addressed to his constituents on the occasion of his appointment to office as Minister of Munitions. Speaking of the opposition to his appointment by the yellow press he said: "I can quite understand their opposition in view of the part I have borne in past great responsibilities. There is hardly any public servant of position in any of the countries at war who has been exposed to the full brunt and shock of this unparalleled convulsion who has escaped in the discharge of his duties without being bruised or wounded by the fury of events. We are in a period of titanic events and men must be judged by the earnestness and loyalty of their efforts, and not simply by their power to achieve impossibilities." It is not that criticism is to be silenced because of titanic events happening, but that great allowance must be made for human fallibility. Of course the cry "Hold your tongue and get on with the war" may easily be used to cover up all sorts of delinquencies which actually hinder the war. But the kind of criticism of which we hear so much, and to which we refer, is the criticism on the one hand of ignorance and on the other of personal spite or political rancour.

* * *

THE maiden speech of the Kaiser's new Chancellor is an excellent specimen of facing-both-ways. There are the usual assertions that Germany did not begin the war, had no lust of power or territory, is certain of victory, &c. And then follows the usual assertion of her desire for peace—only it must be a German peace, a peace that will guarantee Germany's security, &c. It was a speech with sops for the Reactionaries and Junkers, and sops for the Socialists and peace advocates, so that whatever the course of events the speaker would be in the right. The reply of Mr. Lloyd George says all that need be said in exposure of the Chancellor's unrealities. In a true passage Mr. George points out that with all his platitudes about peace, Herr Michaelis has not a word to say about Belgium and its independence:—

> The determination of the Allies is this, that Belgium must be restored as a free and independent people. Belgium must be a people and not a protectorate. We must not have a Belgian scabbard for the Prussian sword. The sword must be Belgian, the scabbard must be Belgian, the soul must be Belgian.

* * *

THE most disquieting news of the week is from Russia. The refusal of certain regiments at the front to obey orders has seriously endangered the Russian offensive. How far their mutiny is the result of German agencies, and how far the work of reactionaries in Petrograd, remains to be seen. The situation is grave in the extreme, and will need the most careful and at the same time the most courageous handling.

* * *

AT the Wesleyan Conference lately held the Bishop of London made a bold bid for some kind of practical union between the Anglican and the Methodist Churches. We noticed last week that a movement had sprung up among the younger members of the Methodist ministry which might in time lead to a closer connection between the two communions. It is not surprising that the Bishop took occasion by the hand. He emphasised the fact that only a thin partition divided the Wesleyan Church from the Church of England both in doctrine and practice. He told the Conference they could not too often remember that Wesley had said: "I live and die a member of the Church of England." Speaking unofficially he went on to say:—

> His vision was something like this: every Wesleyan minister recognised as a prophet in connection with the Church of England, a committee appointed by the Pastoral Conference to confer with a meeting of Bishops on what terms and conditions further co-operation might be secured, a much more universal recognition of the sin of having two great Churches of practically the same aims, the same ideals working apart from one another, and a prayerful longing at all costs that what God had joined together no man should be able to put asunder.

* * *

How many a minister present must have asked himself: "But what does the Bishop mean by recognising every Methodist minister as a prophet? Does he mean recognition as a fully accredited minister even though he has not been ordained by a bishop? Or is it meant that the prophet must submit to re-ordination by one in the apostolical succession before he can be regarded as on ecclesiastical level with the parish priest?" A good deal wants clearing up in the Bishop's vision. The latter sentences indeed suggest not so much co-operation between two equal churches as absorption of the one by the other. Naturally, the chairman of the Conference did not rise to the bait, and gave a perfectly non-committal reply. A good deal of water will flow under the bridges before we see a non-episcopally ordained Methodist minister preaching in St. Paul's.

* * *

THERE is, however, a very genuine desire among a section of the clergy, mostly Broad Churchmen, for such a reform of the Church of England as might bring the Bishop's vision a little nearer fulfilment. This has found public expression in a meeting held under the presidency of that very able and popular clergyman, the Rev. W. Temple of St. James's Church, Piccadilly. "Life and Liberty in the Church" was the watchword of the gathering. Mr. Temple and his colleagues claim for the Church the right to control its own affairs, liberty to adjust its offices to modern needs, power to advance in democratic directions without the necessity of first seeking permission from Parliament. It was pointed out that only as the

Church democratises its own methods can it hope to appeal with success to a democratic age. Subsequent speakers urged the necessity of a full representation of the laity in the government of the Church, the necessity of converting the clergy from stiffness and aloofness to human friendliness, the profound mistake of associating the Church with the Conservative party—and if all this can only be effected by Disestablishment, then Disestablishment must be welcomed. "Liberty for the sake of life" was their plea. It need hardly be said that such a plea has our deepest sympathy. We who differ profoundly on doctrinal points from the Anglican Church and are not inclined to bow the knee to the idea of "Apostolical succession," have yet the most earnest desire to see that great communion set free from the shackles of State control, that she may fulfil her true mission of hope and blessing. And in attaining her freedom there may be some chance of the Methodist minister appearing in the pulpit of St. Paul's!

* * *

THE Commissioners appointed by the Government to inquire into the great social disease known as "Labour Unrest" have issued their report, in which they enumerate eight reasons for the discontent which prevails in the industrial world. The most important of these are the first and last—profiteering and distrust of all Government pledges. Labour knows, as every one knows, that huge fortunes have been made out of the necessities of the war, and it not unnaturally ascribes the increased cost of living chiefly to this scandalous trafficking in the nation's exigencies. Lord Rhondda promises us some relief from profiteering in the matter of food by fixing prices all round. It is confessedly a difficult problem, for in some cases profits go up automatically. It is true wages go up also—but not so fast as prices advance. We need not wonder at the discontent of labour when it finds that it takes a pound to buy what before the war could be bought for eight and sixpence.

* * *

YET, perhaps, the distrust of all Government pledges is a more alarming revelation of the mind of the workingman. It would appear that this distrust is deep-seated and of long standing. Labour has learned in the past that unless it can fight for its own hand it will receive scant attention from Parliament. "Fine words butter no parsnips," said Sancho Panza, and Labour has been too often put off with that substitute for the real thing. Of course, there is an historical background for this condition of mind in the treatment of Labour during the great revolution of industry brought about by the introduction of machinery in the eighteenth and nineteenth centuries. Any one who needs proof of this statement should read Mr. and Mrs. Hammond's new book, 'The Town Labourer, 1760-1832.' The degrading position of labour in that period is too apt to be forgotten by the well-to-do, but its memory remains in the minds of the working classes and must be taken into account by those who fail to understand Labour's suspicion and distrust of Government pledges.

IS THE TRIUMPH OF DEMOCRACY A GUARANTEE FOR PEACE?

MR. LLOYD GEORGE, in his speech in honour of Belgium at the Queen's Hall last Saturday, repeated even more emphatically what he said in his Glasgow address some weeks ago.

"Whatever manner of Government they choose to rule over them is entirely the business of the German people themselves; but what manner of Government we can trust to make peace with is our business." In a later part of the same speech he said: "The freer Germany is, the more independent Germany is, the better we like it. Those who are the enemies of the freedom and independence of Germany are their own rulers and not the Allied Powers. We prefer a free Germany. We could make peace with a free Germany, but a Germany dominated by autocracy we cannot make any terms of peace with." We all know that President Wilson, in his great address when the United States entered into war on the side of the Allies, expressed the same thought. It was not a crushing defeat of the German people he desired but the democratisation of their Government. There seems to be emerging out of all the chaos and misery of this war a renewed faith in democracy. We are inclined to believe that if Germany and Austria had been democracies there would have been no war. We most of us hope that the end of the war will come through the uprising of a democratic movement in Germany against the Emperor and the military caste. Most of us feel with Mr. Lloyd George and President Wilson that if and when it comes it will change the whole condition of things.

The great and growing faith of our time is a deepened faith in democracy as making for international peace. We believe that autocracy makes for militarism, and that democracy makes for union among the nations.

This faith cannot be proved from history, but it is supported on the whole by history. The nations which have sought for world-wide dominion by conquest and the destruction of free peoples have, on the whole, been autocratically governed nations. Egypt, Assyria, Babylonia, Persia, Macedonia in ancient times were nations whose Governments were autocratic. Spain and Austria and France were autocratically governed nations when they were deluging Europe in blood.

The chief historical difficulties for those who maintain the faith that democratically governed free peoples are peace-loving peoples, willing to live and let live, are Athens and Rome and Great Britain. The self-aggrandising ambition of these peoples must make us feel that we cannot speak with absolute certainty about democracies always making for peace. At the same time it would be justifiable to argue that so far as they were aggressive and militaristic and aiming at the suppression of the freedom in other nations, they were not complete democracies. A large part of the population of Athens was a slave population. Further, it can be said that as a democracy, however incomplete, she was the saviour of Greece from Persia, and that her Empire came to her in the first place, not as the result of intentional conquest, but at the request of the islands and colonies who sought her protection. She failed to keep them because she did not dare to treat them on democratic principles, as we dared to treat South Africa after the Boer War. So far as Rome is concerned it might be argued that when she was most democratic she defeated Pyrrhus and Hannibal, and secured the partial unity of Italy. It was under the increasing autocratic rule of Marius and Sulla and Pompey and Cæsar, when she was a republic only in name, that she became essentially a military and aggressive Power. So far as Great Britain is concerned, although it would be idle to maintain that she has always been a peace-loving nation, it is certainly true that we have never been as a whole possessed with the spirit of militarism in the same sense in which Germany has been possessed by it. It is also true that, wide as the Empire is which has come to us, it has been with the growth of democracy among ourselves increasingly an Empire of free, self-governing, self-respecting peoples, bound to us by affection and mutual interest, and not held down by us in chains.

Upon the whole, faith in democracy as making for freedom and for peace is supported by history, although we cannot say that democratic government is an absolute security against war or against the oppression of little peoples. It is abundantly evident from history that democracies can fight effectively against aggressive Powers. The success of Athens against Persia, of Rome against Hannibal, of Holland and England against Spain are proofs of the triumph of democracies when engaged in resisting the oppression of autocracies.

Upon the whole the witness of history supports our faith that democracies do not prepare for war or desire war as readily as autocracies, but that when their

liberties are assailed they are capable of a great and generally victorious resistance.

A free nation which has learnt self-government and which respects order and discipline and knows the value of obedience is a companionable nation. The instincts and the character of a free nation tend to make it desire the friendship and not the enmity of other nations. Democracies may be carried away at times by wild unreasoning passion, but they do not make the long and selfish calculation and plans for world-wide domination which are common among autocracies.

We may rightly rejoice that this war is essentially a conflict between democratic and autocratic principles, and may believe that the triumph of democracy would assuredly make for the peace and unity of the civilised world. H. G.

AN EASTERN THINKER ON EDUCATION.

IN the volume of lectures delivered in America, reproduced with the title 'Personality,' Sir Rabindranath Tagore presents us with his views on What is Art? the World of Personality, the Second Birth, Meditation, Woman, and offers a striking essay on 'My School.' He confesses that his school was the product of "daring inexperience," and was started at Bolpur in Bengal, when he was nearly 40 years of age. Tagore is not himself a school-teacher, but an educationist, plunged into educational experiment, into which so many pioneers have been drawn, by the remembrance of their own unhappy schooldays. "Our childhood should be given its full measure of life's draught....This is what our [of course, he is speaking of India] regular type of school ignores with an air of superior wisdom....It [the ordinary school] is a manufactory specially designed for grinding out uniform results." As a child on entering school, Tagore found his (real, *i.e.*, child) world "vanishing from around, giving place to wooden benches and straight walls staring at me with a blank stare....I was not a creation of the schoolmaster—the Government Board of Education was not consulted when I took birth in the world. Was that any reason why they should wreak their vengeance upon me for this oversight of my Creator?" Is it not strange that the demand for freedom for the child to lead a life in accordance with his stage of life comes from a Rousseau, on the very eve of the French Revolution, and in Russia, from a Tolstoi; in India from a Tagore? It is no use ignoring this unity in demand amidst such a variety of human environment.

The delightful glimpses of a C. D. G. Roberts, in his 'Red Fox,' of a youth brought up in complete sympathy with animal life and nature, shows that East and West meet all the world over, in this matter of an education for children, which shall not ignore, but give full play to, child-nature. We rarely realise how artificial child-training has become. Psychologically, educationists learn the value of training observation through the eye. But why not train other sources of nature-knowledge? "I have no hesitation in asserting that the soles of children's feet should not be deprived of their education, provided for them by nature free of cost. Of all the limbs we have they are the best adapted for intimately knowing the earth by their touch." The feet, therefore, "lose their dignity, and are pampered with socks, slippers, and shoes of all prices and shapes and misproportions." But he is a nature lover, and a forest-lover at that. Absolute simplicity and even poverty, he declares to be educative, for "living richly is living mostly by proxy, and thus *living in a world of lesser reality*."

With education carried on in this freedom-loving, nature-environed, life-developing manner, no point could be of more importance than the choice of teacher. Tagore has had to find two directors of the work of his school, and it is interesting to note the unity underlying educational tendencies is typified by the fact that his first teacher was a Hindu, but his successor is (*mirabile dictu*) an American. The first, Satish Chandra Roy, barely 19 years of age, was of a poetic temperament, with a wonderfully spontaneous nature, in touch with boyhood at all stages, but alive to all outward nature, and also a lover of the greatest writings of literary genius—who had no "feeling of distrust for boys' capacity to understand. He made his teaching personal, he himself was the source of it, and therefore, it was made of life stuff, easily assimilable by the living human nature. The real reason of his success was his intense interest in life, in ideas, in everything around him, in the boys who came in contact with him." This wonderful teacher read to the boys Shakespeare and even Browning, explaining them in Bengali. If one wishes to gauge this achievement, let us ask when will the teacher in Great Britain (the ruling power over India) be sufficiently in sympathy and knowledge with Hindu classics to interest his class in the ideas of Hindu writers? Of course, it will be said: "It would be absurd."

Well, it is precisely this unthinkable enterprise (and more) that the American, Mr. W. W. Pearson, the successor to the native teacher of Tagore's school, has taken in hand. West meets East. The George Junior Republic of boy-self-government in America is paralleled in the arrangements of the Bolpur school. "It is the boys' own world; they have their place in school administration and their own Courts of Justice." Moreover, it is of importance to remember that the American teacher, Mr. Pearson, has to administer the school in the spirit of a living (Oriental) religion. Tagore says: "Religion is not a fractional thing that can be doled out in fixed weekly or daily measures as one among various subjects in the school syllabus....It is the true centre of gravity of our life." Openairness, simplicity, leisure, space, fresh air are essential for the spiritual, as well as for the physical education.

It has been said that "there is very little that we [in England] could copy" from Tagore. It would be equally true to say that there is a great deal that we should do well to follow. For there is the whole spirit of educational freedom, of aspiration towards human ideals, and of trust. Our schoolboys are trained, in England, in "playing the game," and are often rightly and justifiably placed on their honour. But listen to the account of the boys in Tagore's school: "When an examination takes place the boys may be seen in all sorts of positions writing their answers, even in such inaccessible places as the fork of some high tree....In their examinations they are left to themselves and put on their honour." Such is the Bolpur effort. They confess failures at times, with some boys.

The volume 'Shantiniketan' gives Mr. Pearson's account of the school and its educational principles, whilst the volume 'Personality' contains the important essay of Tagore, 'My School.' The idea of open-airness, physical, moral, and spiritual, and activity directed from the child's point of view, not from that of the State or even of the parent, doubtless has the future before it, and the strikingly interesting point to note is that a fine native humanist of India is united with the best Western educationists, on common ground, and from within his own conditions he shows himself at least as an equal in educational thought.

FOSTER WATSON

Shantiniketan: the Bolpur School of Rabindranath Tagore. London, Macmillan, 4*s.* 6*d.* net.

Personality. By Sir Rabindranath Tagore. Macmillan, 5*s.* net.

A STORY OF THE CHRIST-CHILD.

From the Russian.

THE Christ-child's garden roses grew,
And morning, noon and eve
He watered them, that one day He
Himself a crown might weave.

Now when the flowers had bloomed, He called
The Hebrew children there;
But they did gather every bloom
And left the garden bare.

"How wilt thou weave thy crown? No rose
Thy garden now adorns."
"Ye have forgotten," answered Christ,
"There still remain the thorns."

So with the thorns they wove for him
A pointed crown; and lo!
Instead of roses, round His brow
Bright drops of blood did show.

ALEXIS PLESHCHEYER.

(*Translated by* BERNARD ALLEN.)

CORRESPONDENCE.

CHRIST AND THE USE OF FORCE.

To the Editor of THE INQUIRER.

SIR,—I do not suppose that I shall alter Mr. Armstrong's mature and considered opinion in a matter of delicate impression and interpretation. He frankly concedes, indeed, that Christ lays down no rule about the exercise of force by the State; but he assumes that Christ does forbid all use of

force by the individual, and argues that the State, being composed of individuals, is bound by the same rule. Neither the argument nor the assumption appears to me to be sound.

1. While I believe that the laws of morality are binding on the State, I cannot admit that their form is precisely the same for the State and the individual. It is, in general opinion, the constant duty of the State to repress crime, but it is not the constant duty of the individual; and, surely, there is a wide moral difference between the punishment of crime by an impartial tribunal, regulated by the general conscience of the community, and the exercise of similar force through private resentment. If this be so the prohibition of the latter does not involve the prohibition of the former.

2. I do not admit that Jesus forbids the individual ever to "repel force with force." The commandment not to resist the evil man is found only in one passage of one Gospel, not, so far as I am aware, "in saying after saying," and is a Greek translation of a remembered Aramaic address, and therefore its application and range, as originally intended, are exposed to some uncertainty. To me it seems that it is equivalent to "Do not be hasty, quarrelsome and revengeful," and in this sense I think it is binding on both the individual and the State. It may also be observed that the word "resist" does not imply force, and, if that word is to be taken literally, Christ's whole career was in deadly opposition to his own precept. Paul boasts that he "resisted" Peter to the face (it is the same word in the Greek, Gal. ii. 11); but there is no suggestion that he struck him.

If any one suppose that the above interpretation is rather lax, let him consider whether Christ intended literally that, if a man did strike a revengeful blow, he was to cut off his offending right hand. We may refer also to the saying: "Think not that I came to send peace on the earth: I came not to send peace, but a sword" (Matt. x. 34), where the "sword" is already softened by Luke into "division" (xii. 51). I think some softening explanation of such vehement sayings is quite legitimate; but if in the one case, why not in the other?

There is, further, evidence of some importance that Jesus never intended to forbid even individual self-defence. According to all the Gospels one of the disciples (according to Luke, two) carried a sword at the Passover. The sword was in all probability intended to defend the party against the robbers who infested the road up from Jericho to Jerusalem, and we must suppose that its use in case of necessity was sanctioned by Jesus. That he would not allow its use against the legal authorities is no evidence against this supposition. Socrates would have done the same, and he was no non-resistant. Jesus, also, according to Luke, gave the strange commandment: "Now....he that hath none, let him sell his cloak, and buy a sword" (xxii. 36). What was the sword to be used for? Or is it figurative? I am inclined to think the latter; but it does not sound like a stern prohibition of self-defence. I think, also, there is some significance in the high encomium bestowed on a Centurion, without the smallest hint that his calling was improper. It is further to be noted that in some of his parables Christ introduces a forceful punishment of evil-doers, as though it was quite the right proceeding.

The point in Romans is not that we are to be passive in the hands of government, but that the government is "a minister of God, an avenger for wrath to him that doeth evil." This certainly seems like an assertion that the State was under a divine obligation to use force for the suppression of crime.

Let me, in conclusion, assure Mr. Armstrong that I have read and re-read his address with high appreciation of its tone and spirit, and would not willingly write a word that could weaken its noble Christian appeal. But on the one point where I was unable to follow him I seemed called upon to indicate, I hope in no carping spirit, that it was possible, in all sincerity, to take a different view.—Yours, &c.,

James Drummond.

Oxford.
July 23, 1917.

To the Editor of The Inquirer.

Sir,—Many will thank Dr. Drummond for his letter of the 14th under this heading. To my mind it recalls a memory of words once spoken by Dr. Martineau at a gathering of ministers. Adverse criticism had been passed on the sayings of Jesus inculcating non-resistance. Martineau's reply, as I have ever remembered it, was to this effect. Suppose an English missionary was carrying on his work among savage tribes, say in Central Africa. Suppose he had won some converts and was desirous of utilising their services in further spreading Christianity. Suppose as he sent them forth among wild and lawless opponents he laid upon them a strict charge not to resist evil by force and to allow no provocation to lead them to retaliate in kind, should we say that such injunctions were either unwise or pusillanimous? How else could such missionaries hope to do anything? Under such conditions the policy of non-resistance was not only wise but the only policy that would not have been hopelessly foolish. The circumstances were essentially the same when Jesus was sending out his first missionaries in Galilee. They were free from all political responsibility, they could do nothing by force, they could do much by non-resistance. But they were Jews steeped in the conviction that the Kingdom of God would be established by force, and that it was their duty to help in the exercise of this force when the time came. The strongest demands of Jesus were therefore necessary to compel them to take the other way. But to treat commands which Jesus laid on special men as he sent them forth for special service as though such commands were essential to all discipleship under totally different conditions, this is indeed unwarrantable.

That Jesus did not mean his words to be turned into a universal proposition, applicable to all times and circumstances, is amply proved by his own conduct. Once, and probably only once, in his life, Jesus had an opportunity of overcoming evil by force, and he immediately took it, overturning the tables of the money-changers and turning the dealers out of the Temple. Had the multitude borne him to power and laid on him political responsibility, it is not in the least likely that he would have continued to advocate unqualified non-resistance. It is not for us to dogmatise on what he would have done under circumstances which did not arise. But this is precisely what is being done by those who assume his authority for what they think right now under the changed conditions of our own times.—Yours, &c.

H. Shaen Solly.

Parkstone, July 15, 1917.

To the Editor of The Inquirer.

Sir,—It is probable that most of your readers will acquiesce in Dr. James Drummond's judgment as to the relations of New Testament teaching to the right and obligation of a state or nation to carry on war, although I believe it is true that our modern conscientious objectors are following the precedent of the early Christians in refusing all military service. His letter, however, has reminded me that there is another, perhaps even more important, respect in which the so-called "pacificists" misinterpret, or mis-apply, Bible teaching. Some time ago, if I remember, we heard a good deal about the Christian duty of forgiving our enemies. But if there is no passage in the New Testament absolutely condemning war in however just a cause, still less, I venture to think, is there any which advocates the doctrine of *unconditional* forgiveness. There may be some passages which seem to do so, as that in which Peter asks how often he must forgive his brother's offences, and the Great Teacher answers not only seven times, as the disciple suggested, but seventy times seven. But here Luke gives a turn to the incident as recorded by Matthew, which at once supplies the obviously needed qualification: "If thy brother sin, rebuke him; and *if he repent*, forgive him. And if he sin against thee seven times in the day, and seven times turn again to thee, saying, I repent; thou shalt forgive him" (Luke xvii. 3, 4). In short, forgiveness without repentance and promise of amendment, whether on the part of an individual or a state, is little else than injustice of the most stupid kind.—Yours, &c.,

Robert B. Drummond.

Edinburgh, July 15, 1917.

To the Editor of The Inquirer.

Sir,—One is surprised to read Dr. Drummond's letter in your issue of the 14th inst. Surely Jesus is clear enough as to the duty of individuals. Is anything plainer than the Sermon on the Mount? Is not the State a collection of individuals, and is not what is true of the one equally true of the mass? Why, then, Dr. Drummond's special pleading? Surely Lord Hugh Cecil is more accurate when he says we should "love" the Germans. Are they not our brothers, singly and as a nation? But it is unpleasant to find him more accurate than one of our important and respected leaders.—Yours, &c.,

A. J. Ellis.

July 18, 1917.

To the Editor of The Inquirer.

Sir,—Your note after Mr. Armstrong's letter in Saturday's Inquirer can hardly be allowed to pass without a word of protest. Why should Mr. Armstrong be "grateful" to you for publishing a letter necessitated, not by any uncertainty or ambiguity in the expression of his views as understood by all who either heard or read his impressive address, but by your own "reckless misinterpretation" of his attitude? I imagine your readers will agree with me that the publication of Mr. Armstrong's letter is simply a matter of elementary courtesy; and if gratitude is due one would have thought it was due to Mr. Armstrong from the Editor of The Inquirer.—Yours, &c.,

J. Cyril Flower.

Bolton.
July 23, 1917.

"FALSE INFERENCES AND WRONG CONCLUSIONS."

To the Editor of The Inquirer.

Sir,—In your leading article with the above heading it appears to me that you are most unfair to Mr. Geo. Armstrong and commence with "a false inference." You say: "We might argue with a far greater show of reason that those who will do nothing to vindicate the liberties of the world against insolent aggression, and leave the weak to be the prey of the spoiler, have forfeited their claim to be the helpers of mankind," and as immediately you go on to quote Mr. Armstrong's words you thereby infer that he is such a pacifist, and my sense

of fairplay is at once in revolt. How different was the treatment of Mr. Armstrong in Dr. Drummond's letter in the same issue of THE INQUIRER. That letter I read with thankfulness, as it confirmed my own belief that we need not necessarily feel that in taking the decision to repel force by force we disagreed with our Master. The relations of one state to another Jesus never discussed, and it seems to me almost impossible to say what action he would have taken under existing circumstances. But on the general question of our attitude towards the war, I believe many of us feel more in sympathy with Mr. Armstrong's attitude than with yours. We cannot rejoice, as you suggest, that we have had to take this course, it is with a sense of repugnance that we have been forced to accept this savage and barbarous way of settling international disputes. It is with "grief and humility" we have to admit that no other course was left open to us. I look upon this war as a moral call upon men to perform a hideous duty, and that is the view of it taken by thousands of our noblest and best who are in the army. I know in my own experience of young men who dreaded as a nightmare the coming of the moment when they should be called upon to thrust cold steel into a brother man, to prove their Christianity. The war is a horrible *necessity* into which this country has been forced, but, for God's sake, do not teach that any man can take part in it except with a sense of loathing!—Yours, &c.,

HERBERT E. PERRY.

Stockport.
July 17, 1917.

[Our correspondent is mistaken in his suggestion that we have rejoiced because we have had to go to war. We cannot remember that such a sentiment has ever appeared in our columns, and it is certainly deeply repugnant to our own feelings. The difference upon which we have insisted several times is between a constant harping upon the odiousness of our task, which seems to cloud our vision and cripple our energy, and the confidence of the man of faith who having shouldered a terrible duty proceeds to put into it the full strength of his will and the whole ardour of his soul. Would Garibaldi have won the Sicilian campaign if he had gone into it with a sense of loathing instead of with the joyous confidence of the soldier of freedom?—ED. OF INQUIRER.]

THE RELIGION OF THE FUTURE.

To the Editor of THE INQUIRER.

SIR,—Without doubt many of our forms of prayer do need revision, but does Mr. Vizard seriously think that the utterance of Jesus, "I can of mine own self do nothing," is out of date? If it is, then religion is in a bad way. To suggest that were Jesus now alive he would change it into "I can of mine own self do everything" is well-nigh irreverent, and it runs counter to the experience of all the strongest men who have followed the Nazarene. Mr. Vizard would probably accept Cromwell as a type of human strength, but when he was the most powerful in action he was the readiest to repeat the saying of Jesus, "I can of mine own self do nothing." This cry has not come from the weaklings, but from the strong. No, self-sufficient boasting does not belong to the religious mood.—Yours, &c.,

F. MADDISON.

Ealing.
July 16, 1917.

To the Editor of THE INQUIRER.

SIR,—Mr. Vizard's courteous reply to my criticism and the letter of Mr. Alfred Wilson in your issue of July 14 invite an answer. Mr. Wilson asks whether two facts, the provision of galleries and religious stagnation in 1717, can be reconciled. I think he will find that "great old dissenting chapels *with double galleries*" dating from that year are not a fact. The "great galleries" also "which disfigure so many ancient parish churches" will be found, in most instances, to be of a later date, though congestion of a district with its demand for increased church accommodation does not necessarily mean a religious revival.

Mr. Vizard has altered his "two centuries" to "three or four," and cites the great number of parish churches in London and other districts as evidence of the assertion that in the sixteenth century "the whole nation attended religious services." I should doubt it; but the proportion of lay attendance at religious services in mediæval times would be difficult to ascertain.

To come to the religion of the future, Mr. Vizard's notion of prayer, which he supposes to be modern, is, indeed, absolutely different from the doctrine of Christ; but is it modern? I fail to see anything in it more modern than the Deism of the eighteenth century, or even the Pelagianism of the fourth century. Much might be written in defence of these positions, but they are not exactly modern. Mr. Vizard suggests that "if Jesus were living to-day he would probably have said: 'I can of mine own self do everything.'" As to that, I think Jesus is living to-day: I recognise him repeatedly; but I should fail to recognise him in the egotistical prig who made such an assertion.—Yours, &c.,

CLEMENT E. PIKE.

Bridgwater.
July 23, 1917.

H. G. WELLS AND RECONSTRUCTION.

To the Editor of THE INQUIRER.

SIR,—I regret to see your comment on this matter because it seems to show a lack of appreciation of a really remarkable event. Of course the phrase "reconstruction of God" is wrong, it is the reconstruction of our thought of God, and that is always going on among thoughtful minds which take an interest in the great problems. The necessity is laid upon us to fit all our knowledge into our conception of Deity.

Here is one who has been a sceptic for many years boldly announcing to the world that he has found God, that he finds in Him a dear companion and a friend, and in the transforming light of this great discovery he can no longer live for self, but for the good of all. Surely, this is a remarkable thing. How many could make a similar confession? There is such a thing as knowing God "by report," to use a phrase of Dr. Martineau's, but if our knowledge be of that description it is best, if we have to teach, to use the phraseology of the schools. When, however, our knowledge is of experience the soul has a language of its own, and is independent of external authority.

As I understand Mr. Wells he could enter into the joy of the writer of the 23rd Psalm, but being a twentieth-century Englishman he would not employ the same symbolism. He certainly would not say: "Thou hast anointed my head with oil," nor would he probably desire that a table should be prepared for him in the presence of his enemies. Let not reverence for the past hide from us the divinity of the present.

There is a theological problem advanced by Mr. Wells into which I will not enter, but let the Unitarian professors furbish up their armour, for in the next war of ideas there is ample evidence that their opponents will be numerous and well equipped.—Yours, &c.,

EDWARD CAPLETON.

16 *Highbury New Park.*
July 21, 1917.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is registered by the London County Council, under the provisions of Section I. of the War Charities Act, 1916.

The objects of the Fund are: (1) *To aid the Belgian hospitals and convalescent depots in France, and the Belgian military doctors at the Front in Belgium.* (2) *To maintain a Civil Hospice at Calais.* (3) *To aid the Belgian School Colonies in France.*

132ND LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	17,435	2	3
Miss R. Evers (5th)	5	0	0
Mr. T. Chattaway (8th) ..	0	5	0
Chatham Unitarian Church ..	1	10	0
Mr. J. G. Chattaway (4th) ..	5	0	0
Mr. L. N. Williams (13th) ..	1	1	0
Bootle Free Church War Relief Committee, per Mrs. Yates (26th)	1	3	0
All Souls Church, Belfast, per Rev. E. H. Pickering (17th)—	1	8	6
Mr. and Mrs. J. H. Green (13th)	1	0	0
All Saints School, Islington, per George Hurren (2nd) ..	0	10	0
Mrs. David Healey (3rd) ..	10	0	0
Mr. David Healey (3rd) ..	10	0	0
	£17,471	19	9

Parcels have been received from:—Miss Short; Miss M. B. Lamb; Essex Church Working Party, per Miss Necle; Miss E. Leigh; Betty and Priscilla Worthington; Miss Arthur; Mrs. Frank Preston; Miss M. G. Wood.

SPECIAL WANTS.

Pyjamas.
Small cushions.
Children's clothes, especially stockings.
Layettes.
Games, illustrated papers, French books.

To be sold for the benefit of the Fund, grey knitting wool, 4s. 6d. a lb., carriage free. Apply to Mrs. Allen.

The name and address of sender and list of contents should be enclosed in each parcel.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

A MESSAGE TO THE SUNDAY SCHOOL.

A CORRESPONDENT sends us the following address written for a Sunday school anniversary by a young officer at the front:—

You might perhaps like to hear a few words, my dear friends, from an old scholar and teacher on your Anniversary Sunday afternoon, for I am sure you will be thinking of those who are absent to-day, just as they will all be thinking of the Sunday school. We are all trying to do our best to make the world a better place to live in, I hope, whether we are fighting out here, or staying at home in England. You must not think that, because you cannot all come out here to do your bit, you have nothing to do towards helping our country. You *can* help; and I am going to tell you *how*.

Be patient, be helpful, be brave;—you must be patient, for things will be worse before the war is over; you must be helpful, because when we help each other everyone gets along ever so much better; you must be brave, because English people are always brave! And above all you must be very regular at Sunday school, and come

to service at the Church as often as you can; because that is the only way for you to grow up into really useful people. I can always tell which of my men used to go to Church and Sunday school in England, because they are the *best* men.

If you were to come out here and stay with me for a little while, you would soon see the use of Sunday schools in helping to make useful men, and in giving us a store of pleasant memories to live on when the present times are not very pleasant. And above all, you would see that the same Heavenly Father whom we worship at home takes care of the boys out here, and he is with us even though we walk "through the valley of the Shadow of Death." So be sure that in his good time we shall have peace on earth once more, and all meet again—either at home, or elsewhere—when all these dreadful wars are over. Meanwhile, it is for you to "carry on" bravely at home, despite all the troubles and dangers which seem to be around us both in England and everywhere else. Perhaps our next Anniversary Sunday will find us back again at home in Peace, with the victory won and the evil conquered; I think it will. So the Sunday school must keep up its numbers and good work, and "Keep the home fires burning till the boys come home."

With very best wishes for renewed prosperity in the next year, your old friend and scholar, S. T.

Our readers will be interested to read the following extract from a letter written by the Rev. H. E. B. Speight (Berkeley, U.S.A.) to an English friend:—

For some little time my services have been loaned by the Church—for what they are worth—to the Red Cross, and I have been visiting towns where till lately there has been no Red Cross organisation, speaking at public meetings, interviewing committees, mayors, ministers, and others to get things started. Now I am to have a vacation, though I do not like to take one just now. We are really *in* the war now, and it is at last coming home to the American people what war means. I was one of the 10,000,000 men between 21 and 31 (being just inside the limits) to register here in preparation for the selective "draft," but America is wisely avoiding as far as possible having a heavy burden cast on the community for the upkeep of dependent wives and children. How often I have wished I could return and do a little bit somewhere, but without being able to make some kind of provision for my dependents I cannot do it. So I have been trying to do it *here*, endeavouring to clarify the issues for such people as I reach, trying to organise into effective service the humanity and compassion of people in all parts of this big State. We are just in the midst of our campaign for £20,000,000 for the American Red Cross, having over subscribed the Two Billion Dollar Liberty Loan (about £400,000,000). Truly the great war is teaching us to count by millions and billions, even when we count the dead and wounded. But the dawn that must follow this black night will be one that brings light to all the world and to all generations to come.

A pamphlet I am sending you under separate cover (a speech by the American Chancellor of the Exchequer, though he is not called that) will, if it reaches you, show you the spirit of the American government. And the orderly registration of ten million men for military service, the over subscription of the Liberty Loan, and the generous contributions of a people who are still thousands of miles from actual warfare show that the mass of the people can be counted on to support the Government and, with Mr. Britling, "see it through."

LECTURES FOR SUNDAY SCHOOL TEACHERS.

The Unitarian Home Missionary College, in co-operation with the Manchester District Sunday School Association, is offering the following Lectures for Teachers, to be delivered by the Warden of the College, the Rev. H. McLachlan, M.A., B.D., viz.: (1) 'The Use of the Bible in the Sunday Schools,' four lectures; (2) 'Chapters from the History of Unitarianism in England,' four lectures; (3) 'History as a Subject of Sunday School Teaching,' two lectures; (4) 'The Formation of Teachers' Reference Libraries,' one lecture.

The lectures can be delivered at any centre to the teachers of any affiliated local Union, or groups of teachers from several neighbouring schools, and at any time which can be conveniently arranged between October 1 and December 12, 1917, on payment of travelling expenses only. Mr. McLachlan will also give one lecture on some aspect of Sunday school work at any ordinary quarterly or monthly meeting of the local Sunday School Union by special arrangement. This is a great opportunity for bringing Sunday school teachers into direct contact with the work of the College, and of securing at a minimum of cost such valuable help as will make for greater efficiency in Sunday school instruction, so very important to the welfare of our scholars. Replies must be sent in to the Rev. H. Bodell Smith, Hon. Secretary of the Manchester District Association, not later than August 10, stating what lectures are desired, at what centres, and specifying the dates suggested, in time for the meeting of the Special Committee of the Association, August 14, which has the arrangements in hand.

THE REV. SAMUEL R. CALTHROP.

The death of the Rev. Samuel R. Calthrop, LL.D., at his home in Syracuse on April 11, in the 87th year of his age (says *The Christian Register*) removed a most unique and picturesque figure from the Unitarian Church. He was one of the splendid Old Guard who bore the banner of the liberal religion through the trying period of the last half of the nineteenth century. For forty-eight years he had been pastor and pastor emeritus of May Memorial Church. Through all these years he was the inspirer of the city's best life. He made the church a centre of light, and a potent influence for civic righteousness. His roots sunk deep into the life of the community. It is hard to think of city or church without him.

His scholarship was broad and deep. All the wisdom of the ancient world was his. His interests were universal. Nothing was alien to him. A ripe scholar, a powerful preacher, a great teacher, a lover of nature, a splendid athlete—he drank deep of the water of life, and was glad in the sheer joy of it. The foundation of his splendid scholarship was laid in the fine old English school of St. Paul's. He was captain of the school for many years. He became Pauline Exhibitioner at Trinity College, Cambridge, and completed the course with highest honours. He could not, however, receive the degree he had so well earned without signing the Thirty-nine Articles of the Church of England. And so, with sturdy independence of thought, he declined it. Speaking of the incident later, he said: "It seems hardly possible that such folly could have been in full power within the span of one man's life, when contrasted with the freedom of to-day. Sometimes I think I will go back and get my degree, for the restrictions are removed now; and yet, what is the use?" He did not have to go back to get his degree. Long years after his graduation his Alma Mater conferred on him the degree of LL.D.; and in 1900 Syracuse University, in the home of his adoption, honoured herself by conferring the same degree.

From the first he had a consuming ambition to preach; but the way did not seem clear, since he could not accept the faith of his fatners. Then, at twenty-two there came to him a searching religious experience, and the way became clear. "It was no sense of my own sin that led to this," he said. "It was a deep sense of the exceeding sinfulness of a bad God. My whole soul rose in protest against this; and at last I said, If God is good I will worship him, serve him, love him; but if he is bad, I absolutely refuse to bow the knee. Then a deep peace and joy fell upon me. I had been very silent, but now I seemed to have the gift of tongues."

This intense, personal realisation of the goodness and love of God became the mainstay of his life and work. It never deserted him. "The light that never was on sea or land" became his guide. His faith was sure and cheery. His trust was absolute. He found the God he worshipped, in flower and star and human hearts. He walked with God as with a companion and a friend.

OXFORD SUMMER MEETING.

The Oxford University Extension Delegacy, although realising that to organise a Summer Meeting of the ordinary type or usual duration at the present time would be inadvisable, deem it important that the Summer Meeting of this year should not be abandoned, and have accordingly decided to hold it from Thursday, August 2, to Tuesday, August 14. For the subject announced for 1917 ('The Near East'), 'The Near Future: Problems of Construction and Reconstruction, Social, Economic, and Educational,' has been substituted, and opportunities will be given for conferences, while attention is specially drawn to the classes which are to be held daily in connection with each of the four main branches of the subject. The inaugural lecture will be delivered in the Sheldonian Theatre on Thursday, August 2, by the Rt. Hon. Herbert Samuel, M.P., late Secretary of State to the Home Department. Among others who have promised to lecture are the Earl of Selborne, Lord Emmott, the Dean of Christ Church, the Master of Balliol, the Rt. Hon. John Hodge, M.P., Mr. J. R. Clynes, M.P., Sir George Newman, Sir Robert Baden Powell, Mr. Cecil Chapman, Miss Constance Smith, Canon Scott Holland, Principal Selbie, and Dr. Jacks. The Duke of Marlborough, Lord Haldane, and Lord Henry Cavendish Bentinck, M.P., will preside over conferences on Imperial Reconstruction, Educational Reconstruction, and Industrial Reorganisation, and special sermons will be preached by the Bishop of Oxford, the Bishop of Winchester, the Rev. W. Hudson Shaw, the Rev. E. A. Burroughs, Dr. Selbie, Dr. Jacks, Dr. Forsyth, and Dr. Carpenter. All inquiries and applications for tickets should be endorsed "Summer Meeting," and addressed to the secretary of the Delegacy, J. A. R. Marriott, Esq., M.A., University Extension Office, Queen's College, Oxford.

NEWS OF THE CHURCHES.

Derby.—The Friar Gate congregation have given their minister, the Rev. W. E. George, leave of absence in order that he may engage in Y.M.C.A. work for some months among our soldiers. He will proceed to France at the end of July. With the generous approval of the congregation of the High Pavement Church, Nottingham, the Rev. J. C. Ballantyne has very kindly arranged to conduct the evening services at Friar Gate during Mr. George's absence. This act of friendly sympathy and co-operation

is much appreciated by the Derby friends. The morning services will be carried on by lay members and friends of the congregation.

Dundee. — The Rev. Henry Williamson, minister of the Unitarian Church, convener of the Dundee Play Centres Committee and chairman of the Dundee Mill and Factory Workers' Union, is a great advocate of band concerts in the parks to attract the children away from the "sickening streets" in which too much of their time is spent. The development of the play centre movement has, of course, his enthusiastic support, and he expressed his gratification in an interview recently that the Government has listened to the persistent call of those who are interested in child welfare, and that it is now willing to pay half the cost of play centres for children which local Boards may institute. "It is in the winter time, however," he says, "that the School Boards have their great opportunity to tackle this matter. In the winter time the parks have no attraction for the children, and again the streets fill the gap. All the long Saturday, Sunday, and weekday evenings our big public school buildings stand empty, barred to the little ones who need them. Throw open their doors! Call the children to come in and enjoy themselves! Build up roaring fires for the wintry nights! Put capable teachers in charge, and give the 'weans' the means of amusing themselves—toys for the toddlers and tools and games for the older ones! Will they come? None who has gone down some of the miserable streets of our cities on wintry nights and seen the shivering bairns huddling together in some unsanitary 'close' will ask that question. The children will flock in thousands to the schools at night, eager for healthier amusement and cleanliness."

Exeter.—A presentation has been made to the Rev. R. H. U. Bloor, who has been minister of George's Meeting for the last ten years and is shortly leaving Exeter, by the members of the congregation. Mr. E. Lemmon presided, and Mrs. Palmer and Captain Vyvyan presented the gifts, which comprised a silver tea service, some books, and a cheque, and were accompanied by an illuminated scroll containing an address and the names of upwards of a hundred subscribers. The latter said that Mr. Bloor's sermons and lectures had been delightfully instructive. He had kept them at a high level. They had been marked by great thought, deep reasoning, and broad-mindedness. Many of them had been gems of intellectual force and deductions brought out from the store-house of his memory and his poetic spirit. His sermons had never degenerated into discussions on political matters, and there was no trace of that unctious attitude which left a nasty taste. It was difficult, at that moment, to form a true perspective of the value of his contribution to the fullest religious thought, but it would certainly turn out to be very much. It was a great advantage to the congregation that he had been able to get away to the great centres, where he had come into contact with men of letters. He had thus been able to come back with fresh subjects and illustrations for his sermons and lectures. He would be a difficult man to replace. Both Mr. and Mrs. Bloor had endeared themselves to the congregation, whose best wishes would go with them. Mr. C. Matthews, Mrs. Fletcher, Mr. C. Taylor, and the Chairman added their tributes. In reply, the Rev. R. H. U. Bloor said that at George's Chapel he followed a remarkable man, the late Rev. T. Chignell, who was one of these rarities, a genius. In following the steps of Mr. Chignell he felt that one thing he had to do was to try to keep the pulpit of George's up to the high level which his predecessor had established, and what he prided himself on was that some of his firmest supporters were staunch admirers of Mr. Chignell. In conclusion he paid a tribute to officers and helpers at the chapel.

Maidstone.—The congregation of the Unitarian Church has recently purchased land next to the chapel, and also a piece behind the chapel, on which to erect much needed Sunday school buildings and to make necessary alterations and improvements to the old chapel. This was the original desire of the congregation when deciding to build, but the land was not then available. Much satisfaction is now felt that the congregational activity will be continued and extended on the present, central, historic site.

London: Bethnal Green.—A very successful Flower Show and Industrial Exhibition was held at Mansford Street on Wednesday evening, July 25. There were 173 plants and over 50 samples of work exhibited; 39 competitors, arranged in three sections, entered for the table and vase decoration. These were judged by Miss Alice Longhurst, and the plants by Mr. Ellis. The Rev. Henry Gow presided, and the prizes were presented by Mrs. Wallace Bruce.

Newcastle-on-Tyne.—The name of the Rev. Alfred Hall appears in the list of the successful candidates for the Final B.D. of London University published on Saturday.

MARRIAGES.

CHALK—BRIGDEN.—On July 23, at Essex Church, The Mall, London, W., by the Rev. H. Gow, Rev. Percival Chalk, of Banbury, to Gretchen Elisabeth Stovold Brigden, daughter of the late H. Stovold Brigden, of Hove.

JOHNSON—HALL.—On the 18th inst. at St. Mary's Church, Hanwell, by the Rev. W. P. Besley, Canon of St. Paul's, assisted by the Rev. W. Farquhar, Capt. Oscar Johnson, M.C., 15th Cheshire Regt., second son of Mr. and Mrs. T. A. Johnson, West House, Hartford, Cheshire, to Clarice, youngest daughter of the late W. H. Hall and Mrs. Hall, Cuckoo, Hanwell, Middlesex.

DEATHS.

SMITHELLS.—On the 21st inst., at "Rivington," Birkdale, Southport, in her 91st year, Martha, wife of the late James Smithells.

POYNTING.—On the 13th inst., at a nursing home, Southport, Edith Harland, youngest daughter of the late Rev. Thomas Elford Poynting and the late Mrs. Poynting of Monton, near Manchester.

OUR CALENDAR.

SUNDAY, July 29.

LONDON.

Acton, Creffield Road, 11.15 and 7, Rev. H. C. HORSLEY, M.A.

Bermondsey, Fort Road, 6.30, Mr. J. W. GALE.

Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. W. J. PIGGOTT.

Brixton, Unitarian Christian Church, Effra Road, 11, Rev. F. HANKINSON; 7, Rev. DAVID DAVIS.

Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.

Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. D. BASIL MARTIN, M.A.

Forest Gate, Upton Lane, 11, Mr. J. BEGG; 6.30, Mr. FRANK G. FINCHAM.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. B. LISTER, M.A.

Hampstead, Rosslyn Hill Chapel, 11 and 6.30, Rev. HENRY GOW, B.A.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.

Ilford, High Road, 11 and 6.30, Rev. A. H. BIGGS, M.A., LL.M.

Islington, Unity Church, Upper Street, 11 and 7, Rev. ALEX. GORDON, M.A. President of the Unitarian Home Missionary College, Manchester.

Kentish Town, Clarence Road, N.W., no Morning Service; 6.30, Rev. F. HANKINSON.

Kilburn, Quex Road, 11 and 6.30, Rev. J. ARTHUR PEARSON.

Leytonstone, Haydn House, 63 Fairlop Road, 6.30, Miss L. G. ACKROYD.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.

Peckham, Avondale Road, 11 and 6.30, Rev. R. T. HERFORD, B.A.

South Norwood, League House, 141 Portland Road, 7, Mr. A. J. HOWARD HULME.

Stoke Newington Green, 11.15 and 7, Dr. LIONEL TAYLER.

Stratford Unitarian Church, 11, Mr. FRANK G. FINCHAM; 6.30, Mr. J. P. ROSLING.

University Hall, Gordon Square, W.C., 11.15, Rev. FRANCIS H. JONES, B.A.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.

West Hampstead, All Souls, Weech Road, Finchley Road, 11.15 and 6.30, Rev. EDGAR DAPLYN.

Wood Green, Unity Church, 11 and 6.30, Rev. G. COVERDALE SHARPE.

Woolwich, Lecture Hall (Co-operative Stores), Herbert Road, Plumstead, 6.30, Rev. D. DELTA EVANS.

ABERYSTWYTH, New Street Meeting House, 11. Supply.

BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.

BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 3.30, Rev. J. M. LLOYD THOMAS.

BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE CLARE.

BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIGHTON, Free Christian Church, New Road, 11 and 6.30.

BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. J. EVANS.

CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.

DEAN ROW, 10.45, Rev. E. A. VOYSEY, M.A.

DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER, B.A.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

DUDLEY, Old Meeting, Wolverhampton Street 11 and 6.30, Rev. E. GLYN EVANS.

EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.

GEE CROSS, Hyde Chapel, 11 and 6.30.

HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. E. LOCKETT.

HINDLEY, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. R. F. RATTRAY, M.A., Ph.D.

HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. JONES.

HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. F. K. FREESTON.

LEICESTER, The Great Meeting, 11 and 6.30, Rev. H. W. STEPHENSON, B.A.

LEWES, Westgate Chapel, 11 and 6.30.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. M. WRIGHT.

LIVERPOOL, Bootle Free Church, 11, Mr. W. H. THOMAS; 6.30, Mr. J. M. HEANEY.

LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. MELLOR.

LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Rev. E. D. PRIESTLEY EVANS.

MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.

MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. DOUGLAS WALMSLEY, B.A.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.

MANCHESTER, Sale, 11 and 6.30, Rev. DENDY AGATE, B.A.

NANTWICH, Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. PARK DAVIES, B.A., B.D.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.

NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.

OXFORD, Manchester College, 11.30, Rev. Dr. JACKS.

PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.

PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.

SHEFFIELD UPPER CHAPEL, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.

SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.

SOUTHAMPTON, Church of the Saviour, London Road, 6.30, Rev. VICTOR MOODY.

SOUTHEND, Darnley Road Church, 11.

SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, B.A.

TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. JOSEPH WORTHINGTON, B.A.

TUNBRIDGE WELLS, Free Christian Church, Dudley Road Institute. Closed during July.

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. ERNEST PARRY.

WARWICK, High Street Chapel, 11.15 and 6.30, Rev. GARDNER PRESTON.

WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. C. ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.

Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

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All Souls Church, 7, Rev. HORACE WESTWOOD, D.D. Sunday School, 3.

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August.

5. Rev. Dr. J. ESTLIN CARPENTER, of Oxford.

The Services will be discontinued after August 5, until September 16. The Rev. Dr. Carpenter will conduct the Services and preach on September 16 and 23, and the Rev. Neander Anderton, B.A., on September 30.

WAR MEMORIALS.

Friends contemplating War Memorials in their Churches or Chapels are invited to consult the Advisory Committee specially appointed for the purpose by the National Conference, who will be glad to render any assistance in making the memorials appropriate in their personal characteristics and local surroundings.

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NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

THE King gave some excellent advice to the cadets at Sandhurst the other day.

> You will soon become commissioned officers in the army [he said]. As such you will occupy a position of the highest responsibility, that of command, in the discharge of which the lives of others may be in your hands. Here at the Royal Military College you have learnt the first principles of command, namely, to obey. Discipline is the bedrock of the whole military structure ; without it an army is worse than useless. It is the growth of steady training, and above all of mutual confidence between officers and their men. Always try to realise the individual characteristics of those you command ; study their interests, supply their wants, ask nothing of them you are not ready to do yourself. This war has shown with what devotion officers and men have stood by one another to the death.

These are words which apply with almost equal force over the whole area of our social life. In no sphere of human activity can we enjoy the blessings of freedom unless we are prepared to pay the price of discipline and obedience.

* * *

AMID the warfare of speeches there is something distinctly refreshing in Mr. Lansing's blunt declaration. "There is but one way to restore the peace of the world," he said, "and that is by overcoming the physical might of German imperialism by force of arms." This is no doubt a hard truth for the people who cling to the belief that some satisfactory way out can be found by negotiation before the German mind has ceased to idolise its invincible military power. When once it is recognised that the idol has feet of clay there will probably be a political revolution in Germany and the Kaiser's heroics about a war for the defence of the fatherland will fall upon deaf ears. But there is little chance of driving this conviction home in the midst of a great war except by a signal defeat, the one conclusive form of argument which a military nation understands. It is to achieve this end, and not for any purposes of conquest or vindictive punishment that our soldiers are fighting in Flanders.

* * *

MR. BALFOUR'S speech on Monday night upon our aims in the war was rich in political wisdom. He refused to commit himself and the Government to the precise details of a settlement in the Near East, which must depend upon endless circumstances of great complexity. "How can we go into details," he asked, "and anticipate now the work that will have to be done by the final Peace Congress ?" On one matter he ventured to be more precise. He insisted that we who entered the war with little in our mind besides the necessity of defending Belgium, and the necessity of preventing France being crushed before our eyes, must support France while she fights for Alsace and Lorraine. "I do not see," he said, "how anybody who has supported France, believed in France, can doubt that we must go on supporting, believing in, and helping France to restore herself to what she was before the attack engineered against her by Bismarck in 1870." But for the rest he deprecated the attempt to urge the Government to go into details about future arrangements, which do not depend upon ourselves alone or upon the Government of any other single State. "We are dealing," he said, "with forces far too great, far too complex, to be dealt with in that manner. What we have got to do is to make clear to the world that we are not fighting for fighting's sake."

* * *

THERE must be stern protest against the riotous behaviour which resulted in the wrecking of the Brotherhood Church in Southgate Road last Saturday, and it must not be weakened from any fear that it may be misinterpreted into sympathy with the opinions of the promoters of the meeting. It is impossible to punish a mob, and it is useless to blame the police in circumstances where they might have been overpowered, unless there is strong evidence that they failed in their duty. But ringleaders can be prosecuted if they are known, and the soldiers who were implicated should be punished severely by the military authorities. There are always people spoiling for a row or easily inflamed by senseless cries of violence. Let all good and loyal citizens set their faces like flint against every form of outrage and disorder.

* * *

THE welcome announcement has been made that after some delay the German authorities have accepted the scheme, recommended by the recent conference at the Hague, for mitigating the hardships of prisoners of war. There is nothing sensational about what has been achieved, but various causes of petty annoyance will be abolished, punishment for the offence of attempting to escape will not be so severe, steps will be taken to ensure the speedy delivery of parcels, and most important of all there will be a large extension of the system of internment in neutral countries. For the latter purpose Holland has offered to place 16,000 places for military and civilian prisoners at the disposal of the two Governments. Of these 7,500 are to be allotted to invalid combatants, 6,500 to officers and non-commissioned officers who have been in captivity for eighteen months, and 2,000 to civilian invalids, 1,600 of whom will be German and 400 British. The request of the British delegates that privates should be included amongst those interned on the ground that they have been eighteen months in captivity was refused. According to Lord Newton the reason for this refusal may be found in the fact that the Germans have no intention of parting with any one who can work. It is gratifying to learn that practically no complaint was made in regard to the treatment of prisoners in this country.

WE have been asked to call the attention of our clerical readers to the special course for ministers, which it is proposed to hold at Manchester College, Oxford, next term. The closing down of the activities of the College owing to the demands of military service has given it an opportunity of rendering important service to older men. We have often wished that it could be regarded as part of the function of a theological college to receive its old students back, say once in every ten years, for a period of thought and study and religious meditation. We are certain that many men would welcome this kind of help, if it were offered to them. Minds grown dull with the long strain of work would become fresh and keen again, and preaching would gain in intellectual breadth and power.

* * *

AT the present time the difficulties in the way of attendance, especially in the autumn term, are very great. The busy minister, who craves for just this kind of spiritual help and mental refreshment, is probably tied down by Red Cross work, or hospital visiting or some other form of national service, which he cannot possibly neglect. We understand, however, that some names have been received already. Dr. Jacks, who is very anxious to make the scheme a success, cannot complete his arrangements until he knows whether it will receive adequate support. Accordingly ministers who wish to attend are requested to make their intention known at once. All letters on the subject should be addressed to the Rev. H. Gow, 12 Glenloch Road, Hampstead, N.W.3.

* * *

IN our issue for July 21 we inserted a letter from Mr. G. G. Armstrong, in which he emphatically repudiated as unfair and inaccurate our criticism of the previous week. To that letter we appended the following note: "We are sorry if we have misinterpreted Mr. Armstrong's attitude, but we certainly think his choice of language was unfortunate." This was intended as an expression of regret for any error into which we may have fallen. Unfortunately we added the ambiguous remark, "In any case we hope that he will be grateful to us for giving him an opportunity of making his position clear." Of course we did not mean anything so ridiculous as that any writer should be grateful for the publication of a letter correcting a mistake. We simply intended to suggest that the necessity of correcting us had given Mr. Armstrong a welcome opportunity of stating his own position with fresh clearness and force. But we see that the words were capable of being read in another way and even of causing some irritation. In these circumstances we wish to repeat without any qualifying remarks our expression of regret that we put upon Mr. Armstrong's words an interpretation which upon closer scrutiny we do not think they can legitimately bear. With this statement we must ask our readers to regard the controversy as closed.

IN THE DAY OF BATTLE AND WAR.

WHILE our soldiers are engaged in one of the most critical battles of the war in Flanders, we their friends and fellow-citizens at home must consecrate ourselves anew to the common cause of freedom and right. It is ours as well as theirs, and if we are worthy we shall serve it with the full vigour of our manhood and womanhood, laying aside all selfish fears and weakening anxieties and giving to it the strength of life's most precious gifts. It needs for its success not only money and time and labour, and the abandonment of many things which at other times are profitable and good, but also all our spiritual powers, the sense of dedication to duty, sympathy which never falters in the cause of the wronged and the oppressed, the ardour which is kindled by the presence in the soul of glorious hopes for men.

For three years this terrible struggle has gone on. For three years it has tested our courage and endurance night and day. So far we have come through the fiery trial without any wavering of purpose. The country as a whole is as deeply convinced of the righteousness of its cause and of the need of going on till victory is won, as it was in the first wonderful days when the whole youth of the nation rose up in its strength to fight. But it would be rash to say that in no direction has the national spirit suffered loss. Anxiety and sorrow have done their work. In the babel of tongues it has been hard to keep our purpose simple and clear. The clash of competing policies and the infirmities of human temper have made us less buoyant than we were. In all this there is nothing for either surprise or dismay. It is always so when irksome duties are prolonged. They wear down our strength. They are a continual drain upon our reserves of character and faith. But there is an unfailing source of renewal open to all who have the wisdom to use it. We can take this heavy burden of our duty and care, this sense of failure in ourselves to be strong in courage and fervent in hope into the presence of God. In His light we see our unfulfilled purpose stretching away before us, claiming from us all that we have to give. In the joy of His countenance we recover the power to find His will for us, shining through all the darkness and terror from which we shrink. It is not the task of religion at the present time to pronounce with an infallible voice upon every programme of war and peace which is submitted to our judgment. It has the higher duty of helping us to escape from the snares of our own depression and self-will, to scatter the darkness which clouds the mind and numbs the will, and to inspire us with the confidence that what it was right for us to begin it is our plain duty to bring to a good end. To-day in our services of commemoration, it is this gift of simplicity of purpose which more than any other we need to ask. Let there be a note of confidence in our praise. "Be strong and of a good courage, for the Lord thy God is with thee."

But even as we write these words we are conscious of something a little unworthy. For what are we, that we should be absorbed by the sense of our own need? Our chief thought must be one of abounding gratitude. We have seen great things, and for us great things have been done. First of all we commemorate with gladness of heart the noble army of men, our own brothers and friends, who have laid down their lives to defend their homes and to establish freedom in the earth. We do not pity the immortal dead. They did their duty and they have received their reward. To us they have left a shining example of courage and faithfulness, and the sacred trust that the cause for which they died shall triumph in the hands of those who survive. Next we remember all who are gathered into the sacred fellowship of sorrow. Never before has sorrow been such a mighty leveller. Never surely before has it received such royal welcome as a noble guest. Human hearts have been too unselfish to break. How the words have echoed from home to home "Are you not proud of your boys"; and when they have been taken away from us their memory has been honoured by a more passionate service of human need. To escape from the idle luxury of grief and to do something worthy of them, that has been the absorbing care. Lastly we pay our homage to all who have poured out their strength like water often in very dull tasks at home, and especially to the women of our land who have served with the discipline and faithfulness of soldiers in the field. Germany willed it so, that the whole nation must be mobilised to resist her aggression, and without a word of grudging complaint our women have flocked to the post of duty as nurses and

munition workers, as government clerks and bus conductors and railway porters and agricultural labourers. Their high looks and their indomitable cheerfulness show how well they understand what they are doing. A cause which is able to arouse this spirit of dedicated service has the secret of victory in its hands.

In comparison with all this practical activity the man who wields a pen may seem to have a very inconspicuous part to play. He cannot be satisfied with repeating the old adage that the pen is mightier than the sword, for very often it is not true; but happily for himself he knows that he can help to mobilise the forces of the mind and direct them into channels of public usefulness. It is impossible for any one who accepts the responsibility of writing for the public at the present time to escape from the duties of a combatant. Just because he has readers, and his words enter into their minds, he is helping in some degree to determine the atmosphere of confidence and hope, or of doubt and tangled misgiving, with which they face the common enemy and perform their daily tasks. When the time came for The Inquirer to determine what its own policy in the combat should be, one thing was quite clear. It was impossible for the editor, looking into his own mind and judging as carefully as he could the religious needs and the moral dangers of the situation, either to sit on the fence or to play the part of a trimmer. And so he threw his whole strength into the mightiest combat between right and wrong in the history of the world, with what degree of moral insight and chivalrous feeling and personal loyalty to the supreme interests of liberty and religion it must be left to others to judge.

In two directions in particular, our policy has been quite firm and definite. We see no reason to regret it, nor do we think that the need for this special kind of emphasis has passed away. We have paid a good deal of attention to the question of international friendship, but to the surprise of some of our readers, instead of putting Germany in the centre of the picture, we have claimed this place for Belgium and France, the two neighbours with whom we have exceptional opportunities of laying, broad and deep, the foundations of a good understanding. The task of piecing together our broken friendship with Germany must be left till the passions of war have had time to cool, but with our Allies the case is entirely different. It is out of our present alliance that any future league or federation of free nations must spring; but an alliance of this kind will not blossom of itself into cordial friendship. It requires vigilance and tact and intellectual sympathy and fellowship in good works. It is a source of deep gratitude and delight to us that through the Belgian Hospital Fund, so admirably organised by Mrs. Bernard Allen, we have been able to help our readers to enter into personal relations of helpfulness and goodwill with the outraged people of Belgium. In present circumstances the Christian man is bound to pay more attention to good works of this kind than to theories of friendship or schemes of future co-operation.

The other matter which we have in mind is concerned with the moral dangers to which we ourselves are exposed. Here again some of our readers have been surprised that instead of rebuking the spirit of hate we have warned them against weariness in well-doing and half-hearted service of our cause. Our policy in this matter has been determined by some knowledge of our constituency. There are people of ungoverned temper and fiery passions for whom the warning against blood-lust and revenge is necessary; but it is difficult to frame a picture of a company of Unitarians and liberal Christians swept off their feet by a storm of hatred or gloating over the sufferings of their foes. Our own experience does not teach us that it is to that kind of danger that we are specially exposed. If we mistake not our own prevalent weakness lies in the direction of a balanced mind which dislikes sharp and stern decisions, a fondness for cultivating our own garden—sometimes at the expense of larger public duties—and a tendency to trust too much to the virtue of abstract phrases and sentimental visions of brotherhood and peace. It is against the corrosion of doubt, the preference of argument to action, and the deceitfulness of high-sounding words, which cause us to fret under the yoke of our warlike duties or tempt us to serve our cause with only half our mind, that people of our religious temperament have to be specially on their guard.

And so let it be with high courage and good hope that we turn down another page of our national history. Shall this fourth year upon which we have just entered be filled with the annals of war, or shall it also see the beginnings of peace? Who of us in this mighty cataclysm can foretell the times and the seasons either of God's action or of man's repentance? We are engaged in a struggle of deliverance from which there can be no turning back till the end is accomplished. We shall put into it all the strength of mind and heart and will, keeping nothing back, if we want the end to come quickly.

THE GLORY OF THE LORD.

When the soul is weary with the cares and frets of life, the turmoil and feverish pleasures of great cities, calm descends upon the spirit if eyes be uplifted to the splendours of the heavens. There, as great masses of clouds sweep over them, soft and white as the breasts of doves or tinged with rose like the petals of wild anemones, the watcher feels the fever of living receding, and gladness and wonder taking its place. His eyes begin to discern the wondrous pictures the Supreme Artist has painted for earth's little children. The gorgeous colours spread out so lavishly. The purple and grey of angry storm-clouds, marvellously gashed by vivid lightning, as they sweep low and threatening over the swaying, wind-swept trees. The flame of sunrise, rose-red and tender yellow when the sun springs up in the morning awakening the sleeping world. Wonderful early hours, when meadows are dew-pearled, and the lark leaves her watery nest to sing pæans of praise at the very gates of heaven. Clear and sweet is the air, and fresh with a delicious coolness, unsoiled by the scents and sounds of the later hours of the day.

From hour to hour the Great Painter is at work unfolding one picture after another, never weary, never the same. The noonday skies blue with a quivering depth and clearness, the pigment of which no earthly painter has yet discovered the secret nor can ever hope to emulate, is flecked with little white clouds like blown feathers which float across the blue expanse soft as thistledown, rise and float by and vanish into the far horizon, lest the deep blue prove too much for the aching eye.

The late afternoon once more changes the great pictures and the colours again vary. The translucence of early morning gives place to a deeper colouring until the sunset hour once more sets the heavens ablaze with unimagined splendour, a mantle of orange and purple, crimson and gold, spread out for the departing sun. Even now the Artist has not finished His work, for, as the glory of day fades away, He prepares His children for the quiet night by lessening his colours, turning the crimson and gold into tender tones of silver and grey, that over the spirit may steal quietness and peace. And as quiet descends, arises, chaste and austere, the silver moon, drawing her purple mantle around her, and to her severe beauty the Artist adds golden star flowers to spangle the meadows of heaven. Yet at whiles, lest there be too much of such rare loveliness, He hides her away in billows of velvet clouds and but faintly flecks the heavens with the dim light of stars. Look upwards when you will, at what hour you will, day by day, year in, year out, always and always the pictures differ. Though man seeks to destroy the beauty wrought by his own hands, though he drenches the world in the blood of the innocent and guilty alike, though the country through which he strides is wrecked by him, and ruin stares in the face those who follow after him, yet the heavens withstand him, and there is

none too poor to enjoy, to be calmed and uplifted if he choose but to raise his eyes from the sodden earth to where, through all and in spite of all, "the heavens proclaim the glory of the Lord." Here in the West as there in the East. In the cold North where the Aurora Borealis makes glad the wintry skies with its wild and wonderous beauty, to the hot South where the sun rises up "like thunder" as he leaps suddenly into heaven with no gentle dawn to delay the break of day. The heavens alone are steadfast in their glory. Each picture as it arises proclaims in colours which glow, in colours which fade from one tender tint into the other, in colours which are sombre and wild, the glory and power and might and majesty of the Great Artist. Here is something which cannot be taken away from us. Poor and lonely though some of us be, weary with the burden of years, bowed down by grief and pain, yet we have but to lift our eyes and open our hearts to behold the glory prepared for us, prepared with no niggard hand, with no half-gift, no grudging, but spread out greatly, royally, graciously for us, that if only for a little while our souls may be uplifted, and we find, like a great, cool draught to fevered lips, refreshment and calm, and forgetfulness of the things which trouble us now.

"I will lift up mine eyes to the hills," sang one of old; but the hills may be shattered and defaced by human ingenuity; the heavens alone are ever secure from defilement. As they were in the beginning, as they will be until Time itself ceases to be, the heavens, as of old, will continue to proclaim the glory and power and majesty of the Lord.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. Letters cannot be inserted without the writer's name, *and all private information should be accompanied by the name and the address of the senders.*

OURSELVES AND THE PEOPLE OF GERMANY.

To the Editor of The Inquirer.

Sir,—Mr. Ellis in his letter in this week's Inquirer says: "Is not the State a collection of individuals, and is not what is true of the one equally true for the mass?" I should answer at any rate in the case of Germany, most emphatically, No. Certainly it should be so, but we know that under present conditions the masses in Germany have no control over the affairs of State. These are regulated by a few rulers and princes, and they alone have power to make peace or war; these same "rulers and princes" for whom we pray and pray in vain! We are fighting for the German people, not against them. The terrible irony of the whole thing is that we must spill the blood of the innocent people to destroy the evil power of their guilty rulers. It is the confusion of the individual with the State that drives so many people to an altogether unwarrantable hatred of the Germans as individuals. We should rather pity them.

I have lived in Germany for several years with German people and in German society, and I know they are no worse in their character or ways of life than the individuals of the allied nations fighting against them. We have our faults and virtues, so have they. Their faults and virtues are not the same as ours, but they do not balance on the wrong side any more than ours do. No doubt their long bondage to an autocratic rule has confused their sense of patriotism to their fatherland with patriotism to their rulers, and has had an evil effect on them in war-time. To my mind, in a perfect world flag-waving patriotism can have no place. There can be no peace on earth till the whole world is "common land" with a world parliament, the members of which shall be delegates elected from all countries and which shall make laws and rule over the affairs of the world as one state. Meanwhile we must fight on till we have emancipated Germany and Russia from evil rule and evil influences, but let us see to ti that our attitude of fighting for the freedom and happiness of the world as a whole be genuine. Let us struggle to apply Christian principles to the so-called reconstruction after the war of which we hear so much. Let us try to lead civilisation in the direc tion of a world state and not add to the hostile barriers between the nations by too many tariffs, trade restrictions, and the like, which are nothing more nor less than reactionary measures.—Yours, &c.,

Arnold F. Jones.

Northcliff, Lynton.
July 31, 1917.

BOOKS AND REVIEWS.

PROF. PRINGLE-PATTISON'S GIFFORD LECTURES.

The Idea of God in the Light of Recent Philosophy: Gifford Lectures 1912 and 1913. By A. Seth Pringle-Pattison, LL.D., D.C.L. Oxford: at the Clarendon Press. 12*s.* 6*d.* net.

The predominant feeling left by the reading of this important book is one of mingled hope and regret. Hope is inspired because so much ground is cleared of obstruction; so excellent a survey is made of the estate to be developed; so many illusions are dissipated; so many dogmatic half-truths are redeemed from falsehood by sympathetic reinterpretation. But the feeling of regret abides because the obstructions cleared away are so largely the product of earlier philosophy, and we feel, ought never to have been there; the survey of the estate shows that its value has been largely missed because it has been to a great extent used as a convenient place into which to shoot rubbish, instead of a place for systematic cultivation. We rejoice as we feel philosophy, in the hands of Prof. Pringle-Pattison, leading us forward and inward to the assimilation of reality and the vision of truth; we cannot but feel discouraged that the process requires so much effort and argument for the laying of ghosts that have been raised by philosophy itself. The fault—if fault there be—is not the author's: it is inherent in the structure of human philosophy as man's "blundering quest" for the systematic interpretation of the universe. Those who understand the true function of philosophy as being something more than the grown man's substitute for the fairy tales of childhood, will be grateful to Prof. Pringle-Pattison for his resolute and largely successful effort to shake himself free from the false abstractions and mere metaphysical subtleties which have often done so much to hamper the work of philosophy as an instrument of *value* for the actual enrichment of life and experience.

The lectures open with an analysis of Hume's 'Dialogues concerning Natural Religion.' The futility of its conclusion—that there is undoubtedly a God, but that this affirmation "affords no inference that affects human life, or can be the source of any action or forbearance"—points us on beyond itself to the central and fruitful category of intrinsic value as the indispensable guide in all theological or cosmic reasoning. "It is the question of value alone," we read in Lecture II. dealing with Kant's contribution to the subject, "with which we are concerned; and I think we may say without hesitation that, apart from the emotions which they may awaken in a rational spectator, the kaleidoscopic transformations of external nature possess in themselves no trace of that intrinsic value which must belong to what Kant calls an end in itself....apart from conscious results which the process may condition it is hard to see what interest lies for God or man in the infinite shiftings of the cosmic dust."

With the value-judgment firmly established as our guiding principle we pass over a wide field of facts, interpretations, and experiences in our quest for the idea of God. At times the question begins to arise, as we are plunged into biological and metaphysical problems and controversies, whether we are forgetting the object of our journey in contemplation of the scenery and events on our way: but with unerring skill and delightful sympathy the author extracts from every phase of experience that is traversed just what is relevant to the subject; and we gradually find (to vary the metaphor) that a substantial foundation is being well and truly laid for the erection of an enduring structure. Nothing, we realise afresh, in all the universe but what, in some aspect, has its contribution to offer in the articulation of an adequate idea of God. It is extremely refreshing to be brought—not indeed *back*, rather *forward*—to a view of Nature and knowledge which respects the essential reliability of the normally disciplined understanding. Prof. Pringle-Pattison convincingly disposes of the epistemological bogey that man's sense apparatus and cognitive faculties debar him from knowing things as they are: "this problem," he says, "with all the varieties of subjective idealism, agnosticism, phenomenalism, and sceptical relativism to which it has given rise, depends upon the presupposition of a finished world, as an independently existing fact, and an equally independent knower equipped, from heaven knows where, with a peculiar apparatus of faculties," with the result that "do what we may our faculties get between us and the things, and we never know anything as it really is." To which the reply is: "This persistent mystification depends largely, I urge, upon extruding man from the world he seeks to know. If we keep steadily in view the fact that man is from the beginning to the end, even *qua* knower, a member, and as it were an organ of the universe, knowledge will

appear to us in a more natural light, and we shall not be tempted to open this miraculous chasm between the knower and the realities which he knows." Throughout this note is insistently struck—" appearances are our only clue to reality. It is in developing what we find there, not in passing away from it, and condemning it as illusion, that we may hope to form some conception of an absolute or perfect life."

The importance for theology of disposing of this epistemological bogey is obvious. " Among the foolish are enrolled not a few philosophical writers who clamour for a knowledge of God, not as He reveals Himself in nature and in human experience, but as something to be known, it would seem, directly, apart from His manifestation altogether." But once it is realised that knowledge is not a veil which screens reality from us, but an essential process in the development of the universe towards self-fulfilment and a greater degree of reality, such a demand stands revealed as the merest folly. We *can* know God, and we can *only* know God, in His manifestation. To speculate about a God existing in isolated self-sufficiency before the creation of the universe is simply to hypostatise a barren abstraction. The only grounds we have for affirming anything concerning God are in the manifestations of external nature and human experience—and these grounds do not provide us with anything to affirm or deny about a supposed Deity out of relation with the universe and experience.

The writer truly says in the concluding lecture : " If we are to reach any credible theory of the relations of God and man, the traditional idea of God must be profoundly transformed," and we feel as we turn over the last page that if only those who are responsible for conveying the idea of God to the popular mind could read and understand this volume, its author would have helped not a little in effecting the necessary profound transformation. Very significant and suggestive is the brief reference to the Christian doctrine of the Incarnation. " Few things," we read, " are more disheartening to the philosophical student of religion than the way in which the implications of the doctrine of the Incarnation are evaded in popular theology by dividing the functions of Deity between the Father and the Son, conceived practically as two distinct personalities or centres of consciousness, the Father perpetuating the old monarchical ideal, and the incarnation of the Son being limited to a single historical individual. Grosser still, however, is the materialism which has succeeded in transforming the profound doctrine of the Spirit, as the ultimate expression of the unity and communion of God and man, into the notion of another distinct Being, a third centre of consciousness mysteriously united with the other two." The truth which we come to envisage in its bold, grand outline, if not yet in much wealth of detail, as we sympathetically follow Prof. Pringle-Pattison in his far-reaching inquiry is expressed in one word : " Immanuel." We pass alike from the old barren and abstract theocentric standpoint, and from the fashionable and futile anthropocentric standpoint, to the rich, real, concrete view which has been somewhat cumbrously called the anthropotheistic ; which simply means that " they shall call His name Immanuel, which is, being interpreted, God with us."

J. C. F.

PUBLICATIONS RECEIVED.

Messrs. George Allen & Unwin, Ltd.—Theophrastus and the Greek Psychology before Aristotle : Prof. G. M. Stratton. 8*s.* 6*d.* net.

Messrs. Cassell & Co., Ltd.—First and Last Things : H. G. Wells. 6*s.* net.

Messrs. Constable & Co., Ltd.—Delicia : Marie Corelli. 1*s.* net. The Road to Understanding : Eleanor H. Porter. 5*s.* net.

Messrs. J. M. Dent & Sons, Ltd.—Human Immortality : William James. 1*s.* net.

Elliot Stock.—The City of Christ : Paul Tyner.

Messrs. A. C. Fifield. November. Poems in War Time : Henry Bryan Binns. 3*s.* net.

Messrs. Headley Bros.—British Freedom, 1914-1917 : By " North Briton." 1*s.* net.

Frank Hollings.—The Year-Book of Chess : Ed. by W. H. Watts and A. W. Foster. 3*s.* 6*d.* net.

Messrs. G. Jacobs & Co. (Philadelphia).—Do We Need a New Idea of God? Edmund H. Reebman. $1.00 net.

Messrs. Macmillan & Co., Ltd.—My Reminiscences : Sir Rabindranath Tagore. 7*s.* 6*d.* net.

The National Labour Press, Ltd.—Second Thoughts : Miles Malleson. 1*s.* The Fight for Democracy : J. A. Hobson. 1*s.*

Society for Promoting Christian Knowledge.—Theosophy and Christianity : M. Carta Sturge. 1*s.* 6*d.* net.

Miscellaneous.

Cornhill Magazine.

MEMORIAL NOTICES.

MR. ALFRED CLARKE, J.P.

We regret to have to record the death of Mr. Alfred Clarke, J.P., at the advanced age of 85 years, which occurred at his residence in Clapton. Mr. Clarke had been a member of the New Gravel Pit Church, Chatham Place, Hackney, for a number of years, and was Deputy-Treasurer at the time of his death. Until his illness he was a most regular attendant at the services of the church, and had always taken the greatest interest in the many social and educational institutions connected therewith. He was for a long time prominently connected with the city firm of Messrs. Morley, Ltd. Since his retirement he had identified himself with public work in many and various ways : he was a Justice of the Peace for the Tower Division, Chairman and Treasurer of the Central Hackney Liberal Association, and was always to the fore at political meetings and contests in the district. He was a member of the Council of the London Liberal Federation and of the National Liberal Club, Treasurer of the Clapton Blind School, and Chairman of his local division of L.C.C. School Managers. He served on the committees of several local charities, and was a life governor of the Queen's Hospital for Children. He was a regular attendant on the Bench, where he displayed unswerving views of justice, always tempered with mercy and gentle courtesy. In fact, his activities, considering his great age, were so amazing that he seemed to have discovered the secret of perpetual youth.

The funeral took place at Chingford Mount Cemetery, where the service was conducted by the Rector of Hackney (tne Rev. H. Mosley, M.A.) and the Rev. Bertram Lister, M.A., the minister of the New Gravel Pit Church. In addition to Mr. Clarke's relatives and personal friends, there were present Sir Albert Spicer, Bart,, M.P., P.C., and Lady Spicer, members of the Hackney Borough Council and of the New Gravel Pit Church Committee, and representatives of many institutions with which Mr. Clarke had been connected.

A service in commemoration of the life and work of Mr. Clarke was conducted by the minister, the Rev. Bertram Lister, at he New Gravel Pit Church last Sunday. Among those present were the Mayor of Hackney (Mr. L. Stanley Johnson, J.P.), Sir Albert and Lady Spicer, members of Mr. Clarke's household, and a large number of his personal friends. Mr. Lister took for the text of his sermon the motto adopted by Mr. Clarke : " What doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God." Mr. Clarke, he said, would always serve as a type of the true English gentleman, and was a living example of what can be done by one man.

MRS. ARTHUR ATKINS.

The death of Mrs. Arthur Atkins of Middlefield, Hinckley, took place suddenly on Wednesday, July 18, while on a visit to the home of her son, Lieut.-Col. E. C. Atkins, at Stretton Baskerville. On the following Saturday her body was interred at the Hinckley Cemetery. Prior to the interment, a funeral service was held at the Great Meeting, conducted by the minister, the Rev. H. H. C. Jones.

Mrs. Atkins was in her 77th year, and, though in failing health for some time, was a regular worshipper at the Great Meeting. Her late husband, Mr. Arthur Atkins, one of the four brothers who did so much for the Unitarian cause in Hinckley, died in 1882. In the same year the Great Meeting was reopened in memory of him, as a crowning of his unwearied efforts to that end. The period following on this was one of much effort and sacrifice on the part of a loyal few, and among these the late Mrs. Atkins figured prominently. She was fervid in her activity in every department of the church life as long as strength permitted, and when this failed, her interest, influence, and support were not abated, and one of the consolations of her later years was that the church in Hinckley was now full of life and vigour. She was of a gentle and unassuming disposition, abounding in sympathy and charity. Loving and loved by all, she remained the same beautiful character unto the end. Mrs. Atkins leaves four sons, three daughters, many relatives, and a large circle of friends to mourn her death.

On Sunday, July 22, Memorial Services were conducted at the Great Meeting by the Rev. H. H. C. Jones. Special hymns were sung to music composed by the late Hugh Atkins.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is registered by the London County Council, under the provisions of Section I. of the War Charities Act, 1916.

The objects of the Fund are : (1) *To aid the Belgian hospitals and convalescent depots in France, and the Belgian military doctors at the Front in Belgium.* (2) *To maintain a Civil Hospice at Calais.* (3) *To aid the Belgian School Colonies in France.*

133rd List of Subscriptions.

	£	*s.*	*d.*
Already acknowledged	17,471	19	9
Mr. and Mrs. H. J. Evelegh (7th)	5	0	0
Miss A. E. Clephan (6th) ..	2	0	0
Staff of Haverstock Hill Central School, per Mrs. Westaway (23rd)	1	14	0
Mr. Henry Sharpe (31st) ..	5	0	0

Mr. and Miss Hirst (20th) ..	2	2	0
Mr. H. Woolcott Thompson (16th)	25	0	0
Mrs. Carter, in memory of H. C. (5th)	1	1	0
Mr. C. W. Chitty (36th).. ..	4	0	0
Miss Lucy M. Rimmington ..	1	0	0
Mr. and Mrs. Laurence Hall (monthly)	2	0	.0
Mr. Philip J. Worsley, jun. (4th)	10	0	0
Miss E. C. Harvey (11th) ..	3	0	0
	£17,533	16	9

Parcels have been received from : Newland Working Party (per Mrs. Roscoe); Mrs. Roscoe and Madame Wilquin; Old Meeting Church, Birmingham (per Mrs Lloyd Thomas); Bessborough Road Sewing Circle, Birkenhead (per Miss Ogden); Mrs. Bartram; Miss E. A. Evelegh; Mrs. Notcutt; Mrs. Barham; Miss Shaen; Mrs. Robinson, Redlynch House Work Depot; Mill Hill Sewing League, Leeds (per Mrs. F. L. Jackson); Mrs. Mayer; Miss Helen Cobb and Mrs. Cameron.

SPECIAL WANTS.

Pyjamas.
Small cushions.
Children's clothes, especially stockings.
Layettes.
Games, illustrated papers, French books.

To be sold for the benefit of the Fund, grey knitting wool, 4s. 6d. a lb., carriage free. Apply to Mrs. Allen.

The name and address of sender and list of contents should be enclosed in each parcel.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

THE SUSTENTATION FUND.

The following final Report has just been issued by the Special Appeal Committee to every donor to the Fund :—

It will be remembered that when the Special Appeal on behalf of the Sustentation Fund was made in April, 1912, donors were given the opportunity of fulfilling their promises at their own convenience within a period of five years. This period has expired, and the time has now arrived to supplement the report and list of donations promised, issued by the Committee in July, 1914.

Up to June 30, 1914, £50,473 16*s.* 1*d.* had been promised, of which £7,383 15*s.* 8*d.* remained outstanding. Almost immediately after the Report was issued, war broke out, and the Committee were naturally anxious as to the result this might have upon the Appeal. Happily, it has been quite inappreciable. A few further donations amounting to £39 7*s.* have been made, and with the exception of £173 10*s.* the full amount promised has been actually received. Some friends who are responsible for more than half the sum outstanding are at present unable to fulfil their promises, but have agreed to pay their donations direct to the Sustentation Fund as soon as possible. Others may be expected to follow their example, and if they do, then all promises will be fulfilled with the exception of £29 5*s.* written off for various reasons, and the Fund will have realised in all (including interest £1,819 1*s.* 5*d.*) £52,141 3*s.* 4*d.* To this should be added new or increased annual subscriptions of £109 1*s.* 6*d.*

It may be mentioned as an incidental but not unsubstantial result of the war, that the Sustentation Fund has been able to invest a considerable sum on much better terms than were originally anticipated.

The Treasurer's complete statement, duly audited, accompanies this Report.

The friends who have united in this great effort may congratulate themselves on their good fortune in having launched the scheme at such an opportune moment, as it was impossible then to foresee the terrible calamity which has since befallen the world. We may further rejoice that, notwithstanding the disastrous war, the promised donations have practically all been paid, and some credit may be taken for the fact that the working expenses of the Fund have only amounted to £151 9*s.* 2*d.* being 5*s.* 9½*d.* per cent of the amount raised.

The last word of the Committee before dissolving itself must be one of renewed acknowledgment of the prompt and splendid generosity with which it has been supported, and of best wishes for the increasing usefulness of the Sustentation Fund, which it has been at once a pleasure and a privilege to assist. On the Board of Managers (to which the National Conference and the British and Foreign Unitarian Association now appoint representatives) there will rest, especially during the next few years, a much greater responsibility than hitherto for the well-being of our ministry and churches.

Signed on behalf of the Special Committee,

Hugh R. Rathbone, *Chairman.*
H. Enfield Dowson, *Vice-Chairman.*
F. W. Monks, *Treasurer.*
James Harwood, *Hon Secretary.*

May, 1917.

A FUNERAL SERVICE AT THE FRONT.

In a recent letter home, the Rev. Mortimer Rowe (now serving with the R.A.M.C. in France) relates the following experience: "....Last night about 8 o'clock the request came to us to provide four men to bury a man of the regiment to which we are now attached, owing to the "Pioneers" being busy elsewhere. I went, and at the corporal's suggestion, no officer or chaplain being with us, agreed to conduct service. The grave was ready just behind the lines. We were delayed just as we reached the place by the advent of three or four shells, the first one so short a distance to our rear—perhaps 40 yards—that we discreetly lowered the stretcher and sought cover close by to see what next? However, it ended with the third, and we buried the lad decently just as sunset was passing into dusk. I had no proper service with me, of course, but from my little booklet of readings I had hastily compiled one during our walk through the trenches—the 23rd Psalm and a few verses from St. John, "Greater love hath no man than this...." and from St. Paul "The things that are seen are temporal.... If our earthly house of this tabernacle be dissolved...." : then the committal sentences from memory, the Lord's Prayer, and the Benediction. Just 4 or 5 minutes, but better than a bare burial, which is all that can be given in so many cases. I know this will interest you—the first occasion when the professional minister of religion came through the temporary khaki."

THE CONDITION OF REPENTANCE.

Referring to the final sentence of the letter of the Rev. Robert B. Drummond printed in last week's Inquirer, a correspondent sends us the following quotation from 'Daniel Evelyn, Heretic,' by Cadvan Rhys :—

In their discussions she had begun to realise the futility of quoting Scripture with a view to confuting his arguments and convince him of the danger of drifting into hopeless scepticism; for in opposition to every passage she cited to prove the imperative importance of "believing" in the validity of the current theological opinions, he would adroitly cite another from the same source which seemed to support the contrary view, thus verifying the profane assertion, which she had sometimes heard, that every shade of heresy as well as every form of orthodoxy is capable of being upheld by appeal to the authority of the Bible. Dorcas had also heard her father say that the Devil himself knew how to quote scripture when it suited his purpose so to do.

On one occasion, she thus gently expostulated with her lover :—

"You know, Gwilym dear, what the Bible says, 'Vengeance is mine, saith the Lord!'"

"True," was Gwilym's reply; "but there are numerous instances in the Bible itself of men who were supposed to be good actually wreaking vengeance on those who had wronged them, while the Lord himself helped them! For instance, there is the case of Elisha the prophet, who effectually imprecated the Lord's curse on some little children who had mocked him, when bears emerged from an adjoining wood and devoured no fewer than forty-two of them! Besides, we read also in the Bible that even Jesus himself wreaked his vengeance on a fig-tree because it had no fruit upon it, although it was not the time for fruit!"

This style of argument was very distasteful to Dorcas Rees; in order therefore to obviate the necessity for Gwilym to descend to sheer profanity, as she thought, she had wisely given up appealing to the authority of the Bible, and had now decided to try that of the modern poets, to whose utterances she felt sure her sweetheart would attach some importance.

"Listen to this, Gwilym," she said; "it is from Dryden—

Forgiveness to the injured does belong,
But they ne'er pardon who have done the wrong!"

"That, Dorcas, is very pretty," he rejoined; "and so far as I am concerned I can always forgive where there is repentance—even God, you know, does not forgive on any other terms! Forgiveness is not something that you can give to another like giving money—it cannot be bestowed where the conditions are not suitable to receive it—you cannot throw it away and say, 'Here, take this!' That would be like casting precious seed upon a hard rock. No, Dorcas, forgiveness can be conferred only on one whose heart is in a fit condition to receive it."

To the honours won by Old Willastonians in connection with the war there is now to be added the Albert Medal (second class), which has been awarded to Capt. (then Lieut.) William Donald Cheshire of the Lancashire Fusiliers, for the following very gallant act: "While practice with live grenades was being carried out one of the class, in attempting to throw a grenade from which the safety pin had been withdrawn, struck his hand against the parados, so that the grenade was knocked out of his hand, and fell into the trench, in which about twenty men were collected. Lieut. Cheshire rushed forward, but was hampered and delayed by the men who were trying to get clear. Nevertheless, he seized the grenade and threw it over the parapet. It exploded immediately after leaving his hand. By his prompt and determined action the officer undoubtedly averted a fatal accident."

We are very glad to hear that Mr. Leonard Hawksley, the younger son of Mr. Charles Hawksley, to whose splendid work as honorary director of the Society for the Protection of Animals in Rome and the founder of the Italian Blue Cross we have referred in previous numbers of The Inquirer, has been appointed a Commander of the Order of the Crown of Italy. This is one of the highest decorations bestowed on foreigners, and confers the title of Commendatore on its recipient.

NEWS OF THE CHURCHES.

Advisory Committee.—The Rev. Alfred O. Broadley, recently minister of the Bible Christian Church, Salford, who desires to enter the ministry of the Unitarian Church, has satisfied the Lancashire and Cheshire Advisory Committee as to his character and general fitness, and is commended to the churches. All matters other than character and general fitness are left for the sole consideration of each congregation.

Bury.—The congregation of Bank Street Chapel has sustained a great loss by the death of Mr. William Holt of Lower Walshaw. He was a devoted member and worker in connection with chapel and school, a teacher for many years, as well as a trustee. He held the office of Estate Steward to the congregation for nearly thirty-three years. An ancestor of his was a subscriber to the building of the first chapel, in 1719. Mr. Holt was of a retiring disposition, but he was always kindly and genial, cheerful and happy, the result of his goodness of heart. There are few of his generation left now.

Gateshead.—On Sunday, July 1, the Anniversary Services were held. The Rev. W. H. Lambelle preached both morning and evening. Good congregations came to both services, but the evening attendance was the largest for some considerable time. On Wednesday, July 25, a Social Gathering of past and present members was held. The Rev. Alfred Hall of Newcastle, the Rev. W. H. Lambelle, and many old friends of the Church were present, and the whole meeting was a great success.

Manchester, Pendleton.—Mr. G. Randall Jones B.Sc., B.D., who recently completed his course at the Home Missionary College, has received and accepted a unanimous invitation to the ministry of the Pendleton Unitarian Free Church in succession to the Rev. Arnold H. Lewis, B.D., who has removed to Waverley Road Church, Birmingham.

Walthamstow.—Mr. Sorensen, who has been conducting services at the Unitarian Church in Truro Road for nearly four years, and who was granted exemption as a conscientious objector when the Military Service Act, 1916, came into force, recently had to appear before the local tribunal again owing to the decision to review all absolute and conditional exemptions. It was contended that, as a minister of religion, the case did not come within the jurisdiction of the tribunal, and must be tried in a Civil Court. At the trial evidence was given that Mr. Sorensen had taken charge of the Walthamstow congregation since October, 1913, and that he had fulfilled all the functions of a minister in connection with the church. The magistrate (Mr. Ratcliffe Cousins), after a lengthy discussion, decided that Mr. Sorensen was a person to whom the Act did not apply.

Wellington, New Zealand.—During May, as a result of some local discussion which had arisen owing to the fact that Unitarians had been excluded from taking part in an Anzac Day Memorial Service held in the Town Hall, the Rev. G. Ernest Hale, minister of the Unitarian Free Church, preached a series of evening sermons explaining the position of Unitarians. It appears that the function referred to was arranged by the Mayor, and that the first public announcement was to the effect that a "united religious service" was to be held. As, however, only the representatives of two religious bodies were announced to take part, some correspondence took place between the Mayor, the Rev. Dr. Gibb (President of the Church Council), and Mr. Hale. The position taken up by Dr. Gibb, was that he, personally, felt it was impossible, to occupy the same platform, on this occasion, with those who represented Unitarianism, and the service was ultimately held as originally arranged. Subsequently the correspondence was published in *The New Zealand Times*, and at a meeting of the City Council several councillors spoke with regret of the mistake which had been committed, and objected to the principle of exclusion on the ground of a difference of creed, and to the setting up of any barrier in arranging a civic religious service.

Yorkshire Ministers' Union.—The quarterly meeting of this Union was held in the Vestry of Mill Hill Chapel, Leeds, on Tuesday, July 24. The Rev. F. K. Freeston, who had conducted the services at Mill Hill Chapel on the previous Sunday and had remained in Leeds for the meeting, read a paper on 'The Saint in Modern Life.' A good discussion followed. Mr. and Mrs. G. E. Verity of High Bank, Roundhay, again kindly entertained the members of the Union to tea. On this occasion, owing to the military occupation of the Mill Hill Schools, the lay members of the Committee of the Yorkshire Unitarian Union were also partakers in their hospitality.

MARRIAGE.

HOLLAND—WILLIS.—On July 26, at St. Philip's Church, Kensington, Charles Edward Holland, of 12 Redington Road, Hampstead, younger son of the late Joseph Robberds Holland, to Gladys Muriel, daughter of Arthur Cleveden Willis, of 31 Marloes Road, Kensington.

DEATH.

ATKINS.—On July 18, at the residence of her son, Lieut.-Col. E. C. Atkins, Stretton House, near Hinckley, Agnes, widow of the late Arthur Atkins, of Middlefield, Hinckley.

MRS. CHATFEILD CLARKE sincerely thanks all kind friends for their letters of sympathy to her in her great sorrow and irreparable loss. The letters being too numerous to answer personally, Mrs. Chatfeild Clarke trusts all friends will accept these few lines of deepest gratitude.

OUR CALENDAR.

SUNDAY, August 5.

LONDON.

Acton, Creffield Road, 11.15 and 7, Rev. H. C. HORSLEY, M.A.

Bermondsey, Fort Road, 6.30, Mr. A. J. HOWARD HULME.

Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. W. J. PIGGOTT.

Brixton, Unitarian Christian Church, Effra Road, 11, Rev. S. T. PAGESMITH; no evening service.

Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. A. H. BIGGS, M.A., LL.M.

Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. D. BASIL MARTIN, M.A.

Forest Gate, Upton Lane, 11 and 6.30, Mr. J. BEGG.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. B. LISTER, M.A.

Hampstead, Rosslyn Hill Chapel, 11 and 6.30, Rev. HENRY GOW, B.A.

Highgate Hill Unitarian Christian Church, 11 and 6.30. Rev. A. A. CHARLESWORTH.

Ilford, High Road, 11 and 6.30, Rev. W. H. DRUMMOND, B.A.

Islington, Unity Church, Upper Street, 11, Mr. J. HARVEY LEWIS; 7, Mr. E. CAPLETON, A Service of Remembrance and Renewal of Purpose.

Kentish Town, Clarence Road, N.W., no Morning Service; 6.30, Rev. F. HANKINSON.

Kilburn, Quex Road. Church closed during August.

Leytonstone, Haydn House, 63 Fairlop Road, 6.30, Rev. D. DAVIS.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.

Peckham, Avondale Road, 11 and 6.30, Rev. J. ARTHUR PEARSON; Commemoration Service.

South Norwood, League House, 141 Portland Road, 7, Mr. FRANK G. FINCHAM.

Stoke Newington Green, 11.15, Mr. HOWARD YOUNG. No evening service.

Stratford Unitarian Church, 11 and 6.30, Mr. J. P. ROSLING.

University Hall, Gordon Square, W.C., 11.15, Rev. J. ESTLIN CARPENTER, D.D.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.

West Hampstead, All Souls, Weech Road, Finchley Road, 11.15 and 6.30, Rev. EDGAR DAPLYN.

Wood Green, Unity Church, 11 and 6.30, Rev. G. COVERDALE SHARPE.

ABERYSTWYTH, New Street Meeting House, 11. Supply.

BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.

BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 3.30, Rev. J. M. LLOYD THOMAS.

BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE CLARE.

BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIGHTON, Free Christian Church, New Road, 11 and 6.30.

BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. J. EVANS.

CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.

DEAN ROW, 10.45, Rev. E. A. VOYSEY, M.A.

DOVER, Adrian Street, near Market Square, 1 and 6.30, Rev. C. A. GINEVER, B.A.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

DUDLEY, Old Meeting, Wolverhampton Street 11 and 6.30, Rev. E. GLYN EVANS.

EXETER, George's Chapel, South Street, 11 and 6.30.

GEE CROSS, Hyde Chapel, 11 and 6.30.

HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. E. LOCKETT.

HINDLEY, Nr. Wigan, Market Street, 10.30 and 6.30.

HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. JONES.

HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER.

LEEDS, Mill Hill, 10.45 and 6.30.

LEICESTER, The Great Meeting, 11 and 6.30, Rev. W. AGAR.

LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.

LIVERPOOL, Ancient Chapel of Toxteth, 11, Rev. C. CRADDOCK; 6.30, Rev. H. V. MILLS.

LIVERPOOL, Bootle Free Church, 11, Mr. R. F. LISTER; 6.30, Mr. JACOBSEN.

LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. MELLOR.

LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Rev. R. F. RATTRAY, M.A., M.D.

MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.

MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. DOUGLAS WALMSLEY, B.A.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.

MANCHESTER, Sale. Church closed, re-open August 26.

NANTWICH, Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. PARK DAVIES, B.A., B.D.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.

NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.

OXFORD, Manchester College, 11.30, Rev. Dr. JACKS.

PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. B. STALLWORTHY.

PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.

SHEFFIELD UPPER CHAPEL, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.

SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.

SOUTHAMPTON, Church of the Saviour, London Road, 6.30, Rev. VICTOR MOODY.

SOUTHEND, Darnley Road Church, 11.

SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. G. A. PAYNE.

TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. JOSEPH WORTHINGTON, B.A.

TUNBRIDGE WELLS, Free Christian Church, Dudley Road Institute (side entrance), 11.15 and 6.30, Rev. S. BURROWS.

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. ERNEST PARRY.

WARWICK, High Street Chapel, 11.15 and 6.30, Rev. GARDNER PRESTON.

WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. C. ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.

Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, corner of Fernwood Road and Fisgard Street, 11.

WINNIPEG, CANADA.

All Souls Church, 7, Rev. HORACE WESTWOOD, D.D. Sunday School, 3.

Notice of any alteration in the Calendar for next week should be sent to *The Publisher*, 13 BREAM'S BUILDINGS, E.C.4, not later than Thursday Morning.

The name of the Minister of the Church is inserted unless instructions are received to the contrary.

NOTICE.

Readers who experience difficulty in obtaining THE INQUIRER locally will greatly oblige by communicating with the Publisher, 13 Bream's Buildings, London, E.C.4.

UNIVERSITY HALL,

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(Between Russell Square and Euston Square.)

Morning, at 11.15.

August.

5. Rev. Dr. J. Estlin Carpenter, of Oxford.

The Services will be discontinued after August 5, until September 16. The Rev. Dr. Carpenter will conduct the Services and preach on September 16 and 23, and the Rev. Neander Anderton, B.A., on September 30.

WAR MEMORIALS.

Friends contemplating War Memorials in their Churches or Chapels are invited to consult the Advisory Committee specially appointed for the purpose by the National Conference, who will be glad to render any assistance in making the memorials appropriate in their personal characteristics and local surroundings.

Communications should be addressed to the Secretary, Rev. James Harwood, 60 Howitt Road, London, N.W.3.

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OUT OF THE HEART OF THE STORM.

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BY

Rev. HENRY GOW, B.A.

The sermons are written by one who believes with President Wilson that "right is more precious than peace," and that no personal sorrow or loss should discourage us and turn us from our firm resolve to overthrow the Prussian autocracy. They are written too in the growing confidence that faith in God and in the supremacy of Love has become more and not less possible and real through the conflict and agony of recent times.

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NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

THE speech of the Prime Minister last Saturday registered the resolve of the nation, through its chief representative, that it will not turn back from its task or toy with the danger of an inconclusive peace. Some people may consider Mr. Lloyd George's style of speech too eager and florid for this detestable business of war, but behind it is the sober conviction with which few sensible people will quarrel that if German ambitions had not been checked Europe would have been at the mercy of one cruel Power. The achievement of the past three years is no small thing when we consider that it has made the Pan-German dream definitely impossible. So much we have accomplished already for freedom. The measure of our success is to be seen in the vacillation of German opinion and the weakening of military ambitions, which we may hope will result before long in a temper of reasonableness and moderation. Then we may hear of promises of restoration, without which, as Mr. Lloyd George says, we cannot enter a peace conference with them.

* * *

WE are glad to see that Mr. Lloyd George spoke a firm and timely word about the House of Commons as the proper court of the nation. With an impulsive desire to copy Russia and a strange forgetfulness of our own bulwarks of freedom certain people have advocated the formation of Workmen and Soldiers' Committees. In the plainest possible terms Mr. Lloyd George dismissed the proposal as full of danger and mischief.

> There are people of this country [he said] who would introduce those disintegrative methods into the British army, and set up committees to direct the conduct of the war. The nation has chosen its own Workmen and Soldiers' Committee. That is the House of Commons. If at any time that ceases to represent the nation, well then the nation must choose another, but do not let us muddle things by permitting the setting up of two rival and contending Governments in the State. We cannot allow sectional organisations to direct the war nor to dictate the peace. The nation as a whole makes the war, and the sacrifices are pretty evenly distributed among all classes. The nation as a whole makes the peace. As it is a common sacrifice, it must likewise be a common settlement.

* * *

AMONG the other anniversary utterances not the least significant was the interview given by General Sir William Robertson to the representative of *The New York Times*. He laid special stress upon the decisive influence of the fibre, the stuff, the grit, the nerve of the civilian population. He believes that it is the quality of national fibre which will decide this war, and decide the future of the world, and in this respect he warns us not to underrate the Germans because their cause is bad and they are guilty of provoking the war, or because their material resources are less than ours.

> The whole German nation is as disciplined as an army. It is an army. The Germans have discipline in their blood. Discipline fine-drawn to the thinness of docility is a bad thing in peace, making for slavishness, but it provides a people with certain advantages in war. Germany is strong because she is undemocratic; and she is undemocratic because she has been drilled in an iron discipline. All those millions of people have been forged into a sword for the hand of a king. Terrible as this discipline is and formidable, there is a discipline more formidable still. I mean the self-imposed, self-accepted discipline of a free people. What could be more magnificent than the spectacle which America now presents to mankind? She has liberty in her blood; she loathes despotism; she could no more bend her neck to the yoke of an autocracy than she could turn her broad rivers into puddles and her great lakes into ponds; but look at her now, submitting herself to the discipline of war, freely, of her own will, for the sake of a moral issue. It is not for me to prophesy. It is not for me even to pronounce an opinion on America's preparations. But I should say throughout the world that Freedom breathes more freely and Democracy is more confident for the mere spectacle of that vast nation imposing upon itself the restraints and rigours of discipline. It means now as much to the spirit of this struggle as later its effects will mean to the final grip.

* * *

MR. PAGE, the United States Ambassador, made a wise and delightful speech at Plymouth on Saturday. It was also a speech which in the beauty of its eloquence maintains the high literary traditions of his office. Nothing could be neater or more pointed than his comment upon the persistent denial of German public men and soldiers that the war was of their making. "That is important," he said, "not only as a measure of their moral accuracy, but as an indication of their method of retreat. They will appeal to the pity of the world they set out to subdue." But we wish to call special attention in this place to what he said about the need of cultivating good relations between the two countries based upon knowledge and sympathy. "The lasting friendship of two democratic countries [he said] must rest on the sympathetic knowledge that the people of each country have of the other, even upon the personal friendship of large numbers of people one with another. Personal friendships make for a friendly public opinion. It is therefore the highest political duty of British citizens and American citizens to build up political friendship by personal knowledge and personal friendship."

* * *

MR. PAGE went on to make the valuable suggestion that the schools have also an important part to play in fostering international friendships :—"Put in your schools an elementary book about the United States—not a dull text-book, but a book written by a sympathetic man of accurate knowledge, which shall tell

every child in Britain about the country, about the people, how they work, how they live, what results they achieve, what they aim at; about the United States Government, about our greatest men, about our social structure—a book that shall make the large facts plain to any child, and require that every child shall read it. A perfunctory book will fail. Have a hundred books written if necessary till the right one is written....If we rear our children to understand the friendly similarities of our two peoples instead of lodging old differences in their minds we may lie down and die at ease, and entrust to them the future not only of our two lands, but of the whole world as well."

* * *

In the admirable address on the 'Position of Women after the War' which Mrs. Creighton gave at the Hampstead Garden Suburb on Monday she was curiously cautious and reticent about the place of women in the Church. In all other departments of public life she was prepared to treat suitability as the only proper test, and there was a good deal of gentle sarcasm in her criticism of the prejudices of the civil service; but apparently she is content that all the higher offices in the Church should be barred. We sympathise with her plea that in matters of religion we do not want to hurt feelings or break too roughly with the past; but we are not satisfied with the compromise that women should be allowed the same opportunities to teach as laymen. If we believe that a woman is to be forbidden to enter the priesthood solely on the ground of her sex, this disability will colour all our thinking, for it can only rest upon a conviction that here in the highest region of all the plea for equality breaks down.

* * *

Mrs. Allen never visits the various centres of the beneficent activity of our Belgian Hospital Fund in France without discovering fresh needs. On her way home from Calais last week she stopped for a few hours to visit the large refugee colony at the Chartreuse de Neuville. It has been described so often in our columns that it must be quite familiar to many of our readers. Through their generosity good beds have been provided and various other things have been done for the old people and the crowd of children and babies. It is a piece of work of which we are quite justly proud. Suddenly the arrangements have been taxed to the utmost by the arrival of 200 refugees, most of them forlorn old men and women, who have been sent to the rear as a military necessity by our own army. The miserable plank beds have had to come into use again and physical discomfort is thus added to the terrible mental distress of these old people. We know of nothing more piteous than the dumb misery of groups of aged refugees who have been torn from their homes for reasons which they are too feeble in mind to understand. We want to provide these new-comers with suitable beds. To do so will cost about £400, and in view of our small balance at the bank we cannot do it unless generous friends will come forward as they have always done before. It is a case for immediate help which we can recommend with complete confidence.

THE POWER OF THE PRESS.

Of all our modern problems of power few are so important, and at the same time so perplexing to the public mind, as the power of the Press. In what does it consist? What end does it serve? How can it be controlled, or if not controlled at least turned to the best use in the public interest? These are the questions, which were attacked with illuminating candour by the three eminent journalists who spoke at a conference on 'The Press: its Power and Influence' at the Hampstead Garden Suburb on Tuesday. Men who adopt journalism as their profession are fully alive to the dignity of their calling. They are anxious to judge their work by high standards of efficiency. They are alert to the criticism which suggests improvement or hints at dangers of corruption. All these fine qualities were conspicuous in the speeches of Lord Burnham and Mr. Spender. They justly claimed their share in the proud traditions of the British Press, which esteems the faithful discharge of a public service above every form of commercial success.

It is a distinct benefit that there should be a candid interchange of ideas from time to time between representatives of the press and the public. It tears down the veil of mystery, which imparts an element of undue importance to newspaper opinion, and it helps to associate writers and readers in a league of mutual assistance for the promotion of good workmanship and the avoidance of hidden dangers. The journalist is the last man to proclaim his independence of the help of an intelligent public opinion. The reader on his side will do much greater justice to his newspaper if he realises the conditions under which it is produced—the careful work and the hard thinking which have gone to the making of the articles and paragraphs which he consumes with lightning rapidity in the train. Many of the grievances, of which he complains with tenacity and anger, would be gone, if he realised that no claim is made for it as an infallible oracle of truth. It has a much more useful place to fill in a world which is always changing and often mistaken, as a channel of public information and discussion and an organ of honest opinion.

Two matters of grave importance were mentioned at the conference on Tuesday, which the public will do well to watch with a jealous regard to their own interest at the present time. Lord Burnham contrasted the traditional freedom of our own Press with the subsidised Press of the Continent. Government control of the expression of opinion has gone to extreme lengths in Germany. There the newspaper tells what it is allowed to tell and thinks what it is instructed to think. Bismarck, who had some crude psychological insight into the secrets of power, captured the Press for the State machine and it has been in bondage ever since. For this reason the English reader is liable to be fatally misled by the expressions of opinion which appear in the German Press at the present time. He is disposed to accept them as a free disclosure of the popular mind, just as the German on his side is quick to see in an article in *The Times* or *The Westminster Gazette* an announcement of Government policy. To us it is ludicrous to suppose that the assembled editors of Fleet Street would ever wait humbly upon the secretary of the Prime Minister for instructions. Most of them would go out of business altogether rather than submit to any such official infringement of their liberties. But Lord Burnham was undoubtedly right when he said that there is need of constant vigilance at a time like the present, when there has been a large extension of State activity and the life of the citizen is being subjected in an increasing degree to the control of Government departments. There must be no unhealthy relations between newspapers on the one hand and executive officers on the other. He also detected a possible source of danger by means of indirect subsidies through advertisements controlled by the Government. The liberty of the Press, as it is practised in this country, must be preserved unimpaired, as "our palladium against the unjust use of power." He was speaking, of course, of the Press as it exists in normal times without the necessary restrictions imposed upon it by a state of war, but it was satisfactory to learn on his authority as chairman of the weekly Press Conference that there is no censorship of opinion at the present time. The regulations which are in force apply only to naval and military matters which may be of use to the enemy. There is room here for considerable difference of opinion about the wisdom with which news is released or withheld; but it is entirely a matter of judgment, and no question of the ultimate principles of freedom is involved.

On the other matter to which we wish to refer Mr. Spender spoke gravely, though without any suggestion of a remedy. The enormously increased efficiency of the Press, especially in its news department, has resulted in a

limitation of enterprise owing to the immense capital which is necessary for success. Only a man of colossal fortune would venture to start a new morning paper in London at the present time; the smaller newspapers live in constant danger of being crushed out; and thus the whole business of journalism tends to become a monopoly. "We want as many varieties and types of opinion as possible," Mr. Spender said, "if the Press is to be the guardian of liberty, in order that one may correct another." When the matter is put in this way we discover that we are only dealing with a special aspect of the tendency of modern civilisation to produce a deadening uniformity of type. Many people find a welcome relief for their feelings in laying all the blame for this state of things upon a successful newspaper syndicate. But for the wise man anger and strong words are no remedy. What is needed is a healthy corrective to power which threatens to become oppressive, and that can only be discovered by intellectual effort and a sense of public need strong enough to inspire moral passion and dedicated public service. The Garden Suburb, where Mr. Spender's most timely words were spoken, is itself an illustration of the power of a few minds to find a way of escape from the obsession of monotony. If this can be done in the sphere of physical surroundings, it can also be done in the sphere of social thought and political judgment. We are still obstinate believers in the untamed power of the human mind to create what it desires.

Perhaps it may be said that all this has but a slight bearing upon the special tasks and opportunities of the religious Press, which exists for the most part to represent the thoughts and interests of a select group of readers. This, however, is only part of its function. Every writer on religious subjects, who attempts to guide and influence the thoughts of men and to bring public policy to the bar of Christian judgment, is aware that he is addressing week by week an audience of his fellow citizens, which is not confined to his own special enclosure of doctrine or ritual. He is taking his part in a co-operative effort, in which many types of thought are needed, for the discovery of truth, the increase of goodness and the promotion of social righteousness. In such a task he will do his best to rid himself of the temper of the mere partizan. He will claim liberty for the expression of his sincere thought and avoid the dictation of any clique or official group who would put his mind in chains. He will also try to create an atmosphere in which men can hold strong convictions with good temper and differ without offence. Perhaps one of the besetting weaknesses of the religious Press, which has earned for it a bad name in some quarters, is an acrid humour in controversy. A tradition of personal abuse and angry retort has lingered among Christians in their controversial moods longer than elsewhere. But all people of good sense are heartily ashamed of it, and it is for the religious journalists of the present day to give it its quietus. They can at least see to it that in what they write themselves, and in the control which they exercise over the published words of other people, the cause of faith and hope and charity shall be served with good manners.

No writer who has had to deal with public affairs during the past three years can fail to respond to the words in which Mr. Spender referred to his own sense of responsibility, in view of the tremendous power which resides in words to form judgment and to shape action. Though this responsibility has been heavier and more constant for the daily Press, no one can deny that it exists for religious journalism as well and that its pressure is never withdrawn. There has been no pleasant zone of neutrality into which we could retire. We have had to accept the burden of great decisions and to propose to our readers, not problems for discussion, but duties which must be accepted to-day or rejected for ever. No man looking into his own heart will claim that either in word or spirit he has risen to the greatness of his theme. He will consider himself happy if he can plead that he has honoured his convictions and tried his hardest to exercise a healthy influence upon the formation of public opinion.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, *and all private information should be accompanied by the name and the address of the senders.*

COURSE ON SOCIAL QUESTIONS.

To the Editor of THE INQUIRER.

SIR,—Ministers and leaders of classes will be at this time mapping out their autumn and winter work. Copies of our course on Social Questions have already been widely circulated, but if there are any who have not yet received a copy I should be glad to send one *gratis* on the receipt of a postcard. The course is in twelve sections (with lists of books, pamphlets, &c.) and includes the following subjects: 'The Meaning and Value of the State,' 'National Service,' 'International Relations,' 'Capital and Labour,' 'The Internationalising of Trade and Commerce,' 'Land and Housing,' 'Women's Part in the National Life,' 'Child Life,' 'Education,' &c. The course is also proving suggestive for religious addresses.—Yours, &c.,

H. H. JOHNSON

(Secretary, Union for Social Service of Members of Unitarian, Free Christian and Kindred Churches).
The Orchards, Croft Road, Evesham.
August 3, 1917.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is registered by the London County Council, under the provisions of Section I. of the War Charities Act, 1916.

The objects of the Fund are: (1) *To aid the Belgian hospitals and convalescent depots in France, and the Belgian military doctors at the Front in Belgium.* (2) *To maintain a Civil Hospice at Calais.* (3) *To aid the Belgian School Colonies in France.*

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	£17,592	5	3

Parcels have been received from: Miss E. Marquand; The Pupils of Ettandene; Miss H. Hampton; Mrs. Barry; Miss Ethel P. Harland; Miss C. F. Keating; The Headmistress of Christ's Hospital, Hertford.

WEEKLY NOTES.

DURING my recent visit to France I spent some days at the large civil hospital, established for the old, infirm and sick refugees and for little children, at La Chartreuse. There were 450 inmates when I was there last, and we had been the means of ensuring that every one of these had a comfortable bed. Last week 125 poor old people arrived from the front, where it was hoped they might have been able to stay in a refuge provided for them till the end of the war. But the war continues and becomes more intense, and it was absolutely necessary to send them away. They are *very* old, and the majority do not in the least grasp the fact that it is for their own good, and they are miserable at leaving their own country. The wretched plank beds which we had, we hoped, done away with, have had to come out of their retirement. Nearly 100 more old folks are expected this week. I do most heartily wish we could send them 200 beds, but the present state of our finances will not permit of it as it would cost about £400. Some of us are hoping to take a holiday this

summer. Will not those who can enjoy a peaceful holiday, just because Belgium stood so nobly three years ago between us and the oncoming German horde, help me to ensure this necessary minimum of comfort for 200 homeless refugees, most of whom have sons and grandsons still fighting for us? Rose Allen.

SPECIAL WANTS.

Pyjamas (especially) and all sorts of men's underclothing.
Slippers.
Clothing for babies up to 2 years old—frocks, bonnets, shoes, underclothing.
Chemises and overalls for little girls.
Games of all sorts, French books and any illustrated papers.

To be sold for the benefit of the Fund, grey knitting wool, 4s. 6d. a lb., carriage free. Apply to Mrs. Allen.

The name and address of sender and list of contents should be enclosed in each parcel.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

SUMMER SCHOOL AT HAMPSTEAD GARDEN SUBURB.

PROBLEMS OF RECONSTRUCTION.

The promoters of the first Summer School held at the Hampstead Garden Suburb have every reason to be satisfied, and the eager and pleasant gathering which has assembled to study problems of Reconstruction is likely to be the first of a long series for the promotion of intelligence and stimulating fellowship in social work. Meetings of this kind are indeed the fruit of the lofty idealism combined with clear thinking which has been characteristic of the work and influence of Canon and Mrs. Barnett. The tone of affection and gratitude with which Canon Barnett's name was mentioned at several of the lectures and discussions during the week showed how deeply his influence was felt as a personal inspiration by those who were present. For the purposes of a summer school it would be difficult to find any place more suitable than the Garden Suburb, with its fine air and spacious views and a fortunate absence of temptations to neglect study for sight-seeing. Most of the lectures have been held in the beautiful hall of the Institute. Outside the central square was gay with flowers, and close by is the noble church of St. Jude's-on-the-Hill, designed by Mr. Lutyens, one of the most daring and attractive experiments in modern church design in the country. It was here that the Bishop of Oxford preached to a crowded congregation on Sunday evening. Outside on the east wall is a Calvary, which has been dedicated recently to the men of the parish who have fallen in the war.

The programme of the School is a very varied one. "The especial aim of the committee," it is stated, "is to get down to the bed-rock questions of the New Era that is dawning by frank discussion of the great problems of Reconstruction—Social, Economic, Educational and International—upon a distinctly ethical and religious basis." Among the lecturers during the past week have been Canon Masterman, Mr. Sydney Webb, Miss Maude Royden, Prof. Peake, Mrs. Creighton, Mr. Guy Kendall and the Master of Balliol.

The opening address was given on Friday evening, August 3, by the Marquis of Crewe. In the absence of Mr. Herbert Samuel, M.P., the chair was taken by Mrs. Barnett. In a letter of apology Mr. Samuel emphasised the extreme importance of a careful study of after-war problems, and stated that in his opinion we were quite right to take the trowel in one hand while we wielded the sword with the other.

Lord Crewe in the course of his address pointed out how vastly the field of reform had extended since the social science congresses of fifty years ago. The programme of the school illustrated the breadth of their interests. One of their problems was to see that the rights of the individual were fairly balanced with the claims of the community. It was, he thought, a good augury for the future that we who had been the most amusement-loving nation in the world and the most devoted to holidays before the war were now so earnestly devoted to work. Wide and excellent as the programme was he regretted that it had not been arranged for one of the eminent Frenchmen at present in London to address one of the meetings. This question of cultivating friendship with a country like France, which was closely allied with us, was of great importance, especially in view of the fact that the British generation now coming into flower was hardly likely to establish any real intimacy with their contemporaries in Germany, unless a great change took place in German character and ambitions.

Mrs. Barnett, in proposing a vote of thanks to Lord Crewe, recalled his intimate connection with the Garden Suburb from the day when it was only a dream in her own mind. They wanted their Summer School, she said, to be a factory of thoughts for home consumption and of munitions for the destruction of social injustices.

Women After the War.

There was a large audience to hear Mrs. Creighton on Monday evening. Her subject was 'Women After the War.' We are indebted to *The Daily Telegraph* for the following excellent summary of an address which covered a wide field and was marked in an equal degree by practical wisdom and spiritual insight.

It was clear, Mrs. Creighton said, that the position of women after the war would be changed from what it was in pre-war days through four causes—the increased liberty women had won during the war, the new, and in many cases, quite unexpected capacity they had shown in many spheres of work, their enfranchisement, and the fact that a far larger number of them would remain unmarried in the future than in the past. Their immensely modified position in industry would produce a new kind of competition with men which had to be very seriously considered. She was not as sure as Miss McArthur that all talk of sex warfare was futile, because when, in addressing large industrial gatherings of men she had said she could not believe that men in the future would be ungenerous in their treatment of women, and would not be ready to seek unfair conditions, such remarks had always been very coldly received. She regarded that as ominous. The success of the taxicab men in preventing women driving cabs was a species of sex warfare. If women were to maintain a fair position in industry it was necessary they should be organised, and it was to be hoped that the men's unions would admit women far more largely than they had hitherto done, and admit them also to a share in the management. When obtaining concessions from trade unions, the Government had always promised a return after the war to pre-war conditions, yet authorities now told us that the conditions of industry had been so modified by the war that it would be practically impossible to return to pre-war conditions according to the letter. In this state of things it was to be hoped that no question of sex would be introduced to modify the difficulty. Women must be very careful not to undersell men in regard to their work. Possibly there might be an increased temptation for women of the middle class to undertake work at pocket-money wages. That must be resisted; women should not take work in any direction so as to undersell men. At a recent women's conference it was said that suitability of work, not cheapness, should be the test to be applied to women's work. Who was to decide what was suitability? If it was to be decided by the suggested inter-departmental committee of doctors, inspectors, and so on, we should get into a new form of slavery. The only way of finding out what work was suitable for women was by experiment. So the doors of all kinds of work should be open to them; but as all girls were possible wives and mothers, care must be taken that they did nothing which would unfit them for such positions.

As to social position, girls who would have been cherished at home, and not allowed to work out before the war, were now being allowed to do what would then have been described as "perfectly unheard of," almost independent of home control. Many people thought this was to be only for the duration of the war. But it was pretty certain that the majority of girls would not go back to the old strict life and that entailed a changed attitude as regards the relationship between the sexes. We were bound to recognise that these girls had not always shown themselves fit for freedom, and that some men had not treated them with that respect which the free woman worker had a right to demand. All must learn what true comradeship between the sexes meant, and that would solve many difficulties. But men were yet far from accepting women workers as comrades. Men and women should take the new situation simply and naturally. Women workers must not ape the ways of men, or be afraid to be themselves. It was a pity so many women and girl workers had taken to excessive smoking. They should not try to be sham men; neither should they try to be what they thought men wished them to be. Regarding public work, something might be learned from the mistakes of the past. If the higher positions in the Civil Service had been open to women, we should now have had women trained and ready to fill them, instead of having to get such places by chance, and sometimes through inside influence. Their position in Government offices was far from satisfactory; there was a large amount of official jealousy keeping them out of the higher positions. They were not sufficiently represented on departmental and other committees, where their special experience was much needed. A departmental committee had recently been appointed to consider the salaries of teachers in elementary schools, the majority of whom were women, yet there were only four women on the committee, against fourteen men.

With respect to enfranchisement, women were thankful for what they had got. Fuller recognition would largely depend upon the way they used their new powers. It would be a fatal result to use their vote simply to outvote the men. She hoped one result would be to bring a larger number of questions outside purely party considerations. They did not want questions like temperance, housing, education, to be decided by party considerations. Women would be very keen regarding the character of Ministers, but would not be parties to overthrowing Governments if they carried on their work well and could be trusted. They could do much in the future for peace. They should not join anti-German leagues pledged not to buy anything made in Germany, but must take a bigger view, look to a great commonwealth of nations, foster everything that could lead to international friendship, and do all they could to fight the spirit of hate. The nation lost a great deal by not using more fully the ministry of women in the Church. They must be regarded as part of the laity, and be allowed to do what laymen could do. They must get training and truer ideals of life—training to be real citizens, and not a sort of prop and sofa cushion for men.

And that meant little less than a revolution. In this task they would need the help of those who came back from the front. In what kind of spirit would they come back? Tired, changed in all kinds of ways, valuing their homes more than ever, and expecting to return to the old conditions. Would they be disappointed? Women must not be disappointed because those returning did not meet all their schemes of reconstruction with zeal. To cope with the new situation they would need infinite understanding, infinite patience, boundless love.

The Power of the Press.

A Conference of exceptional interest was held on Tuesday afternoon on 'The Press: its Power and Influence.' Lord Burnham, the proprietor of *The Daily Telegraph*, was in the chair and the speakers included Mr. J. A. Spender, Editor of *The Westminster Gazette*, and Mr. P. W. Wilson of *The Daily News*.

In his opening address Lord Burnham described the press as the great religion of the democracy. It would advance and increase with the advance of democracy itself, for the idol of the press was founded upon the ideal of the common man, freedom of opinion, of thought, and of speech. Social science, he said, had taken little trouble to understand what the press was, and what were the sources of its power and influence. It was not indeed easy to explain the secret of newspaper power, for no one knew where its influence began and where it ended. But the first reason of its power was the fact that nine men out of ten got the whole of their knowledge and education, beyond the mere elements of learning, from the press. The mind got the colour of the paper which a man reads. It was to a great extent a psychological problem. He did not pretend to understand why the fact of repeating a thing day after day had in itself immense influence, but repetition in a sufficiently glaring and obtrusive way had the effect of conversion and propaganda. Another reason for the power of the press was the measure of the failure of representative government. But for the press minorities would be suppressed altogether. The only chance they had of asserting their rights and expressing their views was in the columns of the press. The press was thus a protection against tyranny whether of the king or of the mob.

Lord Burnham went on to point out that the freedom of the press as we know it was entirely an Anglo-Saxon ideal. What we had to guard was the individualism of the press. It must never be under the control of the executive government. It ought not to form part of the machinery of the State—the State was powerful enough without that. Abroad the relations were very intimate. Many Continental papers were in receipt of State support and subsidies, it may be from governments different from their own. This did not necessarily mean that they were wanting in patriotism, but it did produce an unhealthy relation between newspapers on the one hand and executive officers on the other. Bismarck made it a cardinal point of his policy that the press should always be in the hollow of his hand. Editors took their orders day by day from the Imperial Government. There had been no lie too grotesque for the German papers to swallow when they were ordered to do it. This had led to a very low level of newspaper morality. In Germany it was taken for granted that the press was necessarily corrupt, and that it had no regard for honour and veracity in public life. The Emperor would never believe that what appeared in our press was not inspired by the Government. The freedom of the press as we had it was an ideal which we should not allow to be betrayed in view of the extension of State activity. All attempts to control the press except by the law of libel and treason should be avoided. Lord Burnham expressed his own dislike of any indirect subsidising of the press through advertisements controlled by the Government. It was our palladium against the unjust use of power. Finally he pointed out how friendly relations with other countries depend largely upon the press. For most people sympathetic knowledge could not come by personal contact. It must come through the newspaper. No one could deny that after the war we should want to cement our friendships closer and to avoid an exclusive nationalism, and this must be the work of the press.

Mr. J. A. Spender expressed his general agreement with the remarks which had fallen from Lord Burnham. In his judgment the press was an absolutely essential instrument of government. Without it Parliament would be cut off from contact with the ordinary man. It thus had an essential public function, but it was in private hands and was conducted quite rightly on a commercial basis. He agreed that many of the comparisons which were made between the past and the present of the press were unfair, but there were some evils and disquieting features which were new and had to be faced. The new generation could not be content with the old penny newspaper of thirty years ago, if it had a paper livelier in tone and wider in its interests. The new press had come along and endeavoured to cater for a new and larger public. But there had been dangers. There were great opportunities of profit in exploiting this public and great temptations. Circulation might become the god of a newspaper of this kind, and then circulation might be bought by emphasising the lower kind of opinion. It might stereotype and intensify common views of life. It might become a cruel press and a persecuting press. Enormous capital was required to keep the modern press going, and in many directions it was enormously more efficient; but for that reason it tended to become a monopoly. We wanted as many varieties and types of opinion as possible, if the press was to be the guardian of liberty, in order that one may correct another. But while more people read newspapers at the present time fewer people wrote for them. The men who were doing now the political writing of the country were extraordinarily few. In a profession so limited there were not enough openings to attract able young men, and in this way the press of the country was losing its opportunities.

Mr. Spender confessed that on one point his opinion was somewhat changing, namely about the benefit of anonymous journalism. He urged that the individual writer, in approaching his duties to the press, ought to feel responsible for what he writes and for the opinions he advocates. This did not mean that all leading articles must be signed. If the same name appeared day after day the writer would be hissed off the stage as a pestilent bore. But an index of writers might be published every six months as is the case with *Punch*, and the journalist might be made personally and legally responsible. The great thing was that a man must not put off his personality when he wrote for the press. Writers should also cultivate some independence and originality of thought. Finally Mr. Spender pointed out that people need to be warned against the hypnotic power of the pen. They must not think that everything they see in print is true. The power of the press in this and other directions was hardly sufficiently realised either by those who write or those who read. At present, since the outbreak of hostilities, the press was the one avenue of communication with enemy countries. This made the responsibility enormous. Every Foreign Office was making the closest scrutiny of everything that is written in an enemy country. Every writer must ask himself whether he has stated the case, or warned or failed to prevent certain things happening, as he ought to have done in this terrible struggle. In all these circumstances it was important that the press should be in the hands of honest and honourable proprietors and of well educated minds.

Mr. P. W. Wilson and other speakers took part in the discussion. In a few closing remarks Lord Burnham, as chairman of the Press Conference which meets weekly to discuss matters arising out of the censorship, stated that there was no censorship of political opinion. In the early days of the war the regulations of the censor were open to that charge, but that had long ceased to be the case. The present censorship dealt only with naval and military matters, which might be of advantage to the enemy.

Religion in the Bible.

The influence of religion in the work of reconstruction is emphasised by the place of honour which is given to it in the programme. Every morning there is a short devotional service in St. Jude's or the Free Church, and this is followed by a lecture of specially religious interest. This series of lectures has been placed in the hands of Prof. Peake, the Master of Balliol, the Rev. the Hon. E. Lyttelton and Principal Forsyth. Those who listened to Prof. Peake's lectures on 'Religion in the Bible' this week are not likely to forget them. They dealt with masterly simplicity and candour upon the secondary things of criticism, and they soared to rare heights of spiritual vision as they laid bare for the help of others the contents of a rich personal experience. With persuasive power he made his hearers feel that here was common ground for all Christian minds, and the impregnable rock upon which the authority of the Bible in the modern Church must be based.

We are asked to state that the Summer School will be continued till Friday, August 17, and members are invited to join for the second half of the course.

TRADE POLICY AND NATIVE RACES.

We have received the following important correspondence between the Anti-Slavery Society and the Empire Resources Development Committee for publication. The whole matter is one of grave public interest at the present time:—

June 11, 1917.

Sir,—At the last meeting of the Committee of this Society the published material of the Empire Resources Development Committee together with other information was again considered, and in view of an opinion expressed that your Committee as a whole did not adhere to certain principles affecting the British Dependencies, their land, labour and produce, we were asked to communicate with you.

Our Committee, whilst strenuously opposed to anything which, in its opinion, threatens the rights of native races, is only too glad to support any proposals which have in view their moral or material advancement. Hence our desire to know whether certain opinions and proposals are entertained by your Committee in so far as the tropical and sub-tropical Dependencies are concerned.

The first feature of cardinal importance is the question of Governments and trading. Our Committee holds that in territories where there is no self-government, administration and trading should not be in the same hands, because this practice has invariably led to abuse of native rights, and we should like to be assured that your Committee does not advocate a system of Government trading for profit either in its own capacity or in conjunction with trading communities.

Our Committee believes that the native inhabitants of territories even where there is no self-government will readily agree to bear an equitable part of the financial cost of the war, but we beg to ask whether the view is still entertained that "hundreds of millions" yearly for this purpose can be obtained by the direct exploitation of the internal resources of the Dependencies.

We should appreciate information as to whether it is the intention of your Committee to advocate treating as "Crown Estates" for the benefit of the war debt of the United Kingdom areas of land with indigenous vegetable resources of the Dependencies, including the Protectorates, particularly the palm tree areas, and whether any of the estimated yield of £50,000,000 revenue per annum is to be derived from the existing native palm industry.

Your Committee will be familiar with the grave danger which always arises from any interference with native ownership of land, therefore we should be glad to have an assurance that it is no part of the Committee's intention to advocate the modification of the British principle of subordinating other interests to the maintenance of the native customary law of land ownership.

In view of past experiences our Committee is most anxious to receive an assurance that your Committee dissociates itself entirely from the opinion that the abuses of the Congo were alleged from political motives and not inherent in the Congo system. We are asked to say that our Committee attaches quite exceptional importance to this feature, because if certain published statements are allowed to pass unrepudiated not only are reputations beyond suspicion challenged, but the adherence of your Committee as a whole to this view would, in our opinion, be a matter of the deepest significance. We are probably disclosing no new fact to your Committee when we say that hardly anything has caused greater misgiving as to the objects of your Committee amongst men of the highest reputation and public esteem than the published expression of the above view in connection with a statement explaining the proposals of the Empire Resources Development Committee.

Upon one other point our Committee desires information: whether your programme included European financial "control" in any respect whatever of the successful cocoa producing enterprise of Britain's Dependencies?

With reference to tropical and sub-tropical Dependencies, our Committee holds to the view that security of tenure of land with sacred regard for native customary law of ownership is the surest basis of indigenous prosperity; that on this again should rest native industry, educated and encouraged towards ever-increasing intensity by a disinterested administration, untrammelled by any other function than the task of governing the country primarily in the interests of the people. That the soundest economic position for immigrant white merchants into the Dependencies is that of a channel through whom should pass the fruits of the labour of the producers to the world's consumers, and to the native producers European manufactured articles in exchange for their produce. That if any contribution can be made by the people of a Dependency towards the debts of the United Kingdom such contributions should be based proportionately upon the prosperity of the Dependency, that they should be regular in form and made with the full approval of the inhabitants of the Dependency, an approval to be obtained by such machinery as may be available for securing an expression of local opinion.

We have ventured to state this general outline of policy for the consideration of the members of your Committee and should like, and we feel sure the public will like, to have some assurance that it is in harmony with their attitude towards the Dependencies.

We are, Yours faithfully,
(*signed*) T. F. V. Buxton, *President.*
Henry Bentinck, *Chairman.*
Travers Buxton, *Secretary.*
John H. Harris,
Organising Secretary.

The Secretary,
The Empire Resources Development Committee.

The Empire Resources Development Committee.
Seymour House, WaterlooPlace, S.W.
July 13, 1917.

The Secretary,
The Anti-Slavery and Aborigines Protection Society.

Sir,—In reference to your letter of June 11, which was considered by the Empire Resources Development Committee at its last meeting, I am requested to state that, while my Committee appreciates the motives with which your communication was written, it does not consider that it is possible to reduce to a few simple formulæ the conditions which should govern the commercial and financial policy of the Empire in relation to any of its component parts. The circumstances of one territory differ so much from those of another that, in the view of my Committee, each must be taken into account and dealt with separately.

In so far as the general aims of your Committee are concerned, which are understood to be the protection of native interests and the advancement of the moral and material welfare of native populations, there is no difference of view. My Committee has these matters at heart equally with your Committee.

Your Committee asks for an assurance in respect of native rights that "it is no part of the Committee's intention to advocate the modification of the British principle subordinating other interests to the maintenance of the native customary law of land ownership." My Committee is not aware from what authority you quote this formula, and thinks it is sufficient to say in reply that in its opinion native rights should always be respected and supported. What those rights in each case are it is the function of the Colonial Government to define and when defined to protect.

With regard to the development of land in tropical regions my Committee agrees that where natives show a disposition to develop the land under the encouragement of the Colonial Government, every possible assistance should be afforded them to do so, and that production by natives should be encouraged by all available means. On the other hand where the Colonial Government is able and willing to put land at the disposition of Europeans, it sees no reason why natives should be denied the opportunity of earning fair wages as labourers under conditions which can and should be carefully regulated and supervised by the local government.

My Committee regrets that the word "exploitation" should have been introduced into the discussion of these matters because it has acquired a secondary and sinister meaning. If by the exploitation of a territory is meant the extension of production and trade, my Committee is convinced that well-considered and well-directed effort in these directions is at least as much in the interests of the natives as in those of European organisers of production and trade whoever they may be, and that the suggestion that the profits which may in such circumstances accrue to Europeans are derived from wrongful "exploitation" of the natives is entirely misleading. Any view of trade which loses sight of its dual character is necessarily incorrect. There is no good reason, as far as my Committee can see, why the European and the native should not mutually co-operate in these matters in their common interests.

With regard to State development and trading my Committee considers that, in the interests both of good government and of commercial efficiency, it is highly desirable that all work of this character should be dealt with by men who have no governmental responsibilities, and that governmental and commercial executive functions in the Crown Colonies should not be entrusted to the same individuals. Subject to this condition my Committee sees no reason in principle why the State should not be directly interested in selected commercial concerns, which would stand in no different position in relation to the government of the territory in which they operated from that occupied by a commercial undertaking in which the State had no direct interest. My Committee thinks it quite reasonable that in the natural development of the Empire as a whole the State should in the future retain for itself some of the profits which now go into the pockets of private individuals. This opinion is not confined to the tropical or sub-tropical Dependencies, but my Committee has never expressed any opinion as to the sums which might thus accrue to any national exchequer.

With regard to your questions in relation to the Congo controversy, I am instructed to say that my Committee has never had occasion to pass judgment on the abuses which took place in the Congo, but that the Congo system is the last precedent they would desire to follow.

In conclusion, my Committee desires to express its regret that the inquiries made in your letter were not made before the appearance of various statements which my Committee cannot but regard as a grave misrepresentation of their motives and objects.

It is understood from your letter of the 6th instant that it is the intention of your Committee to publish your letter of June 11 immediately and my Committee requests that you will publish their reply simultaneously.

Faithfully yours,
(*signed*) H. Wilson Fox,
Hon. Secretary.

July 16, 1917.

Dear Sir,—I am obliged by your letter of the 9th inst., stating that my Committee's letter of the 11th ultimo was to be considered at the meeting of your Committee last Friday and a reply sent to us at the beginning of this week. I would express the hope that your reply will clear up the discrepancy in regard to the policy of the Empire Resources Development Committee which we find between the communication from Lord Selborne, published in *The Times* of the 5th, and your letter to *The Spectator* of the 7th inst. In the former Lord Selborne declares that the Committee has not the slightest intention of substituting for the existing system of native production, which he highly commends, the plantation system under which the natives would work as labourers under white overseers; but in the latter we find it plainly stated that the Committee has chiefly in view great agricultural estates, such as those which the British South Africa Company is developing through its commercial staff in order to obtain a direct return of invested capital and improve the capital value of its estates.

These two statements appear to us to be directly contradictory.

Yours faithfully,
(*signed*) Travers Buxton,
Secretary.

H. Wilson Fox, Esq., M.P.,
Hon. Secretary,
Empire Resources Development Committee.

Finally the Chairman and Secretary of the Anti-Slavery Society wrote as follows:—"Our Committee regrets to learn that your Committee approves of the State (in the sense of the Administration) assuming a direct interest in commercial concerns and trading for profit in tropical and sub-tropical regions. On this issue we find ourselves at complete variance with it, for while we express no opinion on the system where white industry is concerned, and where there is self-government, experience has shown that, wherever this system has existed in autocratically governed territories inhabited by subject races, it involves the elimination of native rights to land and free commerce which form the basis of British Colonial policy as applied, *e.g.*, in Nigeria and elsewhere, and injustice, slavery and cruelty to the native inhabitants, to whom the Government owe a primary duty as trustees of their interests, have followed. We find nothing in your letter which removes our fears that if your programme were carried out the same evils would result."

NEWS OF THE CHURCHES.

Crewkerne.—We learn with deep regret that Lieut. Edward William Richmond Blake of the Somerset Light Infantry has been killed in action. He was the only son of Mr. and Mrs. E. J. Blake of the Old House, Crewkerne. The deepest and most respectful sympathy will go out to them from a large circle of friends, including Mr. Blake's colleagues on the Board of Managers of the Sustentation Fund.

Dundee.—It has been found possible to hold services in connection with the Unitarian Christian Church in a suburb named Butterburn on Sunday evenings. About forty families reside in the district. A very convenient hall belonging to a large public school has been granted by the School Board. It was in the immediate vicinity of the meeting place that early in 1870 the minister, the Rev. Henry Williamson, was assaulted by a mob after he had delivered a lecture under great opposition in an old schoolroom. He was struck with a stone and was carried into a cottage near by. A hundred persons identified with the Williamson Society now reside within fifteen minutes walk of the Butterburn School Hall.

Hull.—We have received the August number of the excellent local publication known as *Home Fires*. It is issued monthly for the special benefit of the young men connected with Park Street Church who are serving in His Majesty's Forces. The present issue contains several attractive features, including a Monthly Message, Church Notes, items of local news and extracts from soldiers' letters. Every member of the Church and Sunday School who is on active service receives a copy regularly, and it is easy to understand the feelings of delight with which such a pleasant token of friendship is welcomed.

Rochdale.—At their July meeting the teachers received in no formal way, but with the deepest and sincerest regret, the resignation of the School Superintendency by Mr. Edmund Cropper. Mr. Cropper has been engaged on munition work at Rotherham for some time, and in June he decided to take his family over there to live. In him the school loses one of the best of its workers. He loved the school and its institutions, and delighted in serving them, which he always did efficiently. He had the faculty for seeing what required to be done, and he could always be relied on to do more than a fair share of any task, and that most willingly and most cheerfully. Mr. George Butterworth who has kindly filled the office during the absence of Mr. Cropper, has now been unanimously chosen to succeed him as Superintendent, and also as Vice-Chairman of the Committee.

Particulars of the programme of the School for Ministers which will be held at Manchester College, Oxford, next term will be found among our advertisements to-day. No effort has been spared to make it profitable and attractive. It will be seen that the list of lecturers includes, in addition to the members of the College staff, the Dean of St. Paul's, the Master of Balliol and Mr. F. C. S. Schiller. Early application should be made to the Rev. H. Gow, 12 Glenloch Road, Hampstead, N.W.3., by those who wish to avail themselves of this generous offer of the College.

BIRTH.

Evans.—On the 8th inst., at Athol, Sandy Lane, Wallington, Surrey, to Mr. and Mrs. W. H. Evans, a son.

DEATH.

Blake.—Killed in Action on the 31st July, 2nd Lieut. Edward William Richmond Blake, 8th Somersets, only son of Mr. and Mrs. E. J. Blake of The Old House, Crewkerne, Somerset, aged 20.

OUR CALENDAR.

SUNDAY, August 12.

LONDON.

Acton, Creffield Road, 11.15,—— 7, Rev. H. C. Horsley, M.A.

Bermondsey, Fort Road, 6.30, Mr. S. P. Penwarden.

Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. W. J. Piggott.

Brixton, Unitarian Christian Church, Effra Road, 11, Rev. H. C. Horsley, M.A.; no evening service.

Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. W. Chynoweth Pope.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. Bertram Lister, M.A.

Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. D. Basil Martin, M.A.

Forest Gate, Upton Lane, 11 and 6.30, Rev. J. H. Smith.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Mr. Fred Allen.

Hampstead, Rosslyn Hill Chapel, 11 and 6.30, Rev. Henry Gow, B.A.

Highgate Hill Unitarian Christian Church, 11, Rev. F. Hankinson.

Ilford, High Road, 11 and 6.30, Rev. A. H. Biggs, M.A., LL.M.

Islington, Unity Church, Upper Street, 11, Rev. John Toye; 7, Mr. Alfred Wilson.

Kentish Town, Clarence Road, N.W., no Morning Service; 6.30, Rev. F. Hankinson.

Kilburn, Quex Road. Church closed during August.

Leytonstone, Haydn House, 63 Fairlop Road, 6.30, Rev. J. Arthur Pearson.

Mansford Street Church and Mission, Bethnal Green, 6.30, Mr. J. L. Gerrard.

Peckham, Avondale Road, 11 and 6.30, Rev. D. Davis.

South Norwood, League House, 141 Portland Road, 7, Mr. H. O. Montague.

Stoke Newington Green, 11.15, Mr. Ion Pritchard. No evening service.

Stratford Unitarian Church, 11, Rev. J. Arthur Pearson; 6.30, Mr. E. Capleton.

University Hall, Gordon Square, W.C. Closed, re-open September 16.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. Tarrant, B.A.

Wood Green, Unity Church, 11 and 6.30, Rev. G. Coverdale Sharpe.

Aberystwyth, New Street Meeting House, 11. Supply.

Bath, Trim Street Chapel, 11 and 6.30, Rev. A. C. Fox, B.A.

Birmingham, Old Meeting Church, Bristol Street, 11 and 3.30, Rev. J. M. Lloyd Thomas.

Birmingham, Church of the Messiah, Broad Street, 11 and 6.30, Rev. Lawrence Clare.

Blackburn, Meeting Room, Sudell Cross, 10.45 and 6.30.

Bournemouth, Unitarian Church, West Hill Road, 11, Rev. V. D. Davis, B.A.; 6.30, Dr. A. D. Tyssen.

Brighton, Free Christian Church, New Road, 11 and 6.30.

Bristol, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. Tudor Jones.

Buxton, Hartington Road Church, 11 and 6.30, Rev. G. Street.

Chatham, Unitarian Church, Hamond Hill, 11 and 6.30.

Chester, Matthew Henry's Chapel, 11 and 6.30, Rev. D. J. Evans.

Clifton, Oakfield Road Church, 11 and 6.30 Dr. G. F. Beckh.

Dean Row, 10.45, Rev. E. A. Voysey, M.A.

Dover, Adrian Street, near Market Square, 1 and 6.30, Rev. C. A. Ginever, B.A.

Dublin, Stephen's Green West, 12 and 7, Rev. E. Savell Hicks, M.A.

Dudley, Old Meeting, Wolverhampton Street 11 and 6.30, Rev. E. Glyn Evans.

Exeter, George's Chapel, South Street, 11 and 6.30.

Gee Cross, Hyde Chapel, 11 and 6.30.

Hastings, South Terrace, Queen's Road, 11 and 6.30, Mr. E. R. Fyson.

Hindley, Nr. Wigan, Market Street, 10.30 and 6.30, Mr. I. Barrow.

Horsham, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. Jones.

Hull, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. Falconer.

Leeds, Mill Hill, 10.45 and 6.30.

Leicester, The Great Meeting, 11 and 6.30, Rev. Simon Jones, B.A.

Lewes, Westgate Chapel, 11 and 6.30, Rev. J. M. Connell.

Liverpool, Ancient Chapel of Toxteth, 11, Rev. H. V. Mills; 6.30, Rev. C. Craddock.

Liverpool, Bootle Free Church, 11, Mr. Harrison Faulkner; 6.30, Rev. H. V. Mills.

Liverpool, Hope Street Church, 11 and 6.30, Rev. Dr. Mellor.

Liverpool, Ullet Road, Sefton Park, 11 and 6.30, Rev. W. L. Schroeder, M.A.

Maidstone, Unitarian Church, Earl Street, 11 and 6.30, Mr. John Kinsman.

Manchester, Cross Street Chapel, 10.45 and 6.30, Rev. Douglas Walmsley, B.A.

Manchester, Platt Chapel, 11 and 6.30, Rev. W. Whitaker, B.A.

Manchester, Sale. Church closed, re-open August 26.

Nantwich, Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. Park Davies, B.A., B.D.

Newcastle-on-Tyne, near Free Library, 10.45 and 6.30, Rev. W. H. Lambelle.

Newport, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. Ruddle.

Oxford, Manchester College, 11.30, Rev. Dr. Carpenter.

Portsmouth, High Street Chapel, 11 and 6.45, Mr. S. Clement Ryley.

Portsmouth, St. Thomas Street, 6.45, Rev. T. Bond.

Sheffield Upper Chapel, 11, Rev. C. J. Street, M.A., LL.B.; 6.30, Rev. T. Anderson.

Sidmouth, Old Meeting, High Street, 11 and 6.30, Rev. T. Bowen Evans, M.A.

Southampton, Church of the Saviour, London Road, 6.30, Rev. Victor Moody.

Southend, Darnley Road Church, 11.

Southport, Portland Street Church, 11 and 6.30, Rev. Frederick Hall.

Torquay, Unity Church, Montpellier Road, 11 and 6.30, Mr. P. M. Lee.

Tunbridge Wells, Free Christian Church, Dudley Road Institute (side entrance), 11.15 and 6.30, Rev. S. Burrows.

Wallasey, Memorial Church, Manor Road, 11 and 6.30, Rev. A. Ernest Parry.

Warwick, High Street Chapel, 11.15 and 6.30, Rev. Gardner Preston.

West Kirby, Meeting Room, Grange Road, 11 and 6.30, Rev. C. Roper, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. Ramsden Balmforth.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. Wilfred Harris, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. Wyndham Heathcote, B.A.

Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. Sinclaire, M.A.

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NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

IT is impossible to exclude the fateful word Stockholm from any review of the events of the week. But we have no intention of dwelling upon the details of the unfortunate dispute which has arisen or of attempting to assign blame. The task for every writer, who is sensible of the gravity of the situation, is one of appeasement. It is no time to add bitterness to misunderstandings, which may cause a difference of opinion upon a minor question of policy to grow into a disabling quarrel. The difficulty which has arisen between Mr. Henderson and his colleagues was inherent in the attempt to serve two masters. Membership of the Cabinet, with the close personal co-operation in policy which it involves, must be paramount over every other claim. When Mr. Henderson felt it his duty to give advice to the Labour Conference which was contrary to that of his colleagues in the Cabinet, with whom he shared the responsibility of guarding the supreme interests of the Empire, no one has any right to suspect his complete sincerity, but most people of sound judgment will agree that his resignation had become inevitable.

* * *

THIS dispute, and the publicity with which it has been carried on, has given to the proposed Socialist Conference at Stockholm an importance to which on its merits it is hardly entitled. It is indeed difficult to grasp what advantages anybody expects to derive from it beyond the gratification of certain vague sentiments of friendship. There is not even any general agreement about the basis upon which the discussions are to take place. The Russian group wish to bind all the members to their common decisions, and others to make it in some sense a Conference to arrange terms of peace, while Mr. Henderson and his friends are determined that it shall be only consultative. The French socialists will not attend unless some attempt is made to fix responsibility for the war, and the German government will refuse passports if any attempt is to be made to discuss these questions. Most of the Allied Governments are hostile to the project, and American labour has refused bluntly to have anything to do with it. Meanwhile the situation in Russia has changed, and the one motive which prevailed with many generous minds, in some cases against their own judgment, is certainly not so strong as it was. In these circumstances we are inclined to take the view that this is one of the cases, and they are fairly common in both public and private life, in which a firm refusal is a higher form of friendship than easy agreement.

* * *

THE close association between Labour and international socialism throughout this business must have struck many people as curious. A great many trade unionists are not socialists and care very little either for the general policy or the doctrinaire spirit of the international socialist group. This anomaly is explained in a letter by Mr. F. Maddison, which appeared in *The Times* on Wednesday. "Will you allow me a word [he writes] as a trade unionist who, both as a member of the House of Commons and out of it, has protested from the first against the admission into the Labour Party of Socialist groups whose members are often neither trade unionists nor workmen? This is the source of most of the mischief of the present moment. The American Federation of Labour has kept clear of the entanglements which follow from the trade union movement, made up of all political parties, being part of the British section of the International Socialist Bureau. What is going on now in this time of national crisis shows the danger of allowing middle-class Socialist politicians to enter a party composed almost entirely of organised workers." We wonder whether Mr. Maddison has any hope that the Labour Party, taught by experience, will purge itself of this perilous stuff. The solidarity of British Labour on the side of the war and its disciplined orderliness are in strange contrast to the propaganda of the prophets of a class war, for whom Socialists alone are "the people." The whole situation strikes us as one of extreme interest, and it certainly deserves much closer study on the lines suggested by Mr. Maddison's letter than it has received hitherto.

* * *

THE first of a series of articles on 'Liberal Policy and the War' by Prof. Gilbert Murray appeared in *The Daily News* last Saturday. "Liberalism," he contends, "has not been destroyed by the war. It has been fortified."—"Our Allies are all the great democratic nations of the world; our enemies the great despotisms. In the few countries that still remain neutral the Liberal and Socialist parties are with us, the military and reactionary parties against us."—"The drawing together of men of sense and goodwill is not a pretence; it is a real fact, and a fact that we should be grateful for." The article contains many another fine phrase, which will bring back doubting hearts, who fear as they enter the cloud, to the central realities of the situation. "Public Right as the law of the civilised world; Freedom for all nations, and for all the men and women inside the nations; the deliverance of humanity from the power of the Sword. These are the causes for which we fight, and these are the principles which must guide us both in making peace and in building up our own future."

* * *

WE have received this week a copy of a little book by Mrs. Henry Hobhouse entitled 'I appeal unto Cæsar' (George Allen & Unwin, 1*s.* net). We wish to commend its plea to the careful attention of our readers. It deals with the case of the Conscientious Objector, and especially with those who have gone to prison instead of accepting any form of national service. The punishment inflicted by the military authorities seems often to have been brutal and stupid, and the passing of a new sentence as soon as the old one has expired will strike most thoughtful people as contrary to the principles of justice. We hold that a case has been made out for careful inquiry, not in order

to hush the matter up but in order to find a remedy as quickly as possible.

* * *

We are not inclined to indulge in the general condemnation of the Tribunals which is popular in some quarters, for there is evidence that in many cases they were most anxious to save the objector from incurring the displeasure of the authorities, and probably they felt themselves completely baffled by the obstinate refusal with which every suggestion was met. Be that as it may, the time has come when the men who, rightly or wrongly, have not received complete exemption and refuse every form of national service must be dealt with in a new way. The best remedy is a matter for discussion, and there will probably be a difference of opinion whether it should take the form of complete liberty or of simple internment without any harsh conditions. In any case we hope that there will be general agreement that there must be no taint of violence or brutality in dealing with these men, and the system of severe sentences constantly repeated for what is practically the same offence must be abolished. Mrs. Hobhouse's book contains an introduction by Prof. Gilbert Murray and Notes from Lord Selborne, Lord Parmoor, Lord Hugh Cecil and Lord Henry Bentinck, which give it much additional weight.

* * *

It is refreshing to find the Bishop of Birmingham holding up to public scorn the vapid nonsense which is still to be heard from some pulpits and helps to bring religion into contempt. Apparently the Precentor of Chelmsford Cathedral has attributed the recent wet weather to the disapproval of the Almighty of working on allotments on Sunday. "Think for a moment," the Bishop exclaims in a letter to *The Times*, "of the kind of Architect, Ruler, and Father of the Universe which is thus pictured to us by the preacher! For the good of humanity at a crisis men and women sacrifice their leisure to provide food, and the One whose all-seeing Eye and whose all-searching Mind are ever active punishes their honest effort because His dignity is hurt through the day being chosen which is specially His own. What a pigmy the Precentor makes of the Deity! If no one else will repudiate this degradation of the All Father, I am bold to declare that the utterance is one which is unjustifiable, and which if it were true would make the vast majority of loving and unselfish creatures despair of the Creator."

* * *

We must add a few words of thanks to those written by Mrs. Allen for the quick and generous response to the appeal which we made last week to enable our Belgian Hospital Fund to provide 200 beds for the aged refugees at La Chartreuse de Neuville. This week our readers have given the price of 50 beds. But the need of the remaining 150 is very urgent. Mrs. Allen suggests the possibility that 15 donors may give £20 each, but of course this does not mean that larger or smaller gifts will not be most welcome. We are very anxious to fulfil this claim of Christian charity as quickly as possible.

THE NEW OUTLOOK FOR EDUCATION.

The Education Bill, which was introduced by Mr. Fisher last week, was described by Mr. Arthur Acland as the greatest advance in education that has been made since 1870. Its proposals are so far-reaching, and in many respects so revolutionary, that in normal times it would have been greeted with a fire of criticism, and in many respects with uncompromising opposition. The abolition of the half-timer, which has long been a matter of sharp controversy in the industrial life of Lancashire, the new restrictions upon child-labour, the raising of the school age, and compulsory continuation schools to the age of 18 for children who leave school before they are 16, these essential features of the new scheme involve such far-reaching changes in social habit and the economic structure of industrial life, that mere acquiesence in them, because we are too tired to think or too greatly preoccupied with other things to submit them to careful examination, is the worst tribute we can pay to their excellence. Fortunately Mr. Fisher was able to present his scheme with the ardour of personal conviction and to assume an intelligent belief in his countrymen that his reforms are on the right lines. In some quarters this belief has been stimulated by the social upheaval of the war. In others it is the product of a genuine respect for intelligence and a trained insight into the spiritual foundations of democracy.

There is no doubt that the industrial pressure upon the child-life of the country has increased enormously during the war. In a moving passage of his speech Mr. Fisher referred to the toll we have taken of our children in order to make ourselves strong in the face of the enemy. "In the three years of war," he said, "some 600,000 children have been withdrawn prematurely from school and immersed in industry. They are working on munitions, in the field, and in the mines. In a thousand different ways these children are contributing to our success in the war. Though they are earning in some cases high wages, these children are incurring a real sacrifice, the effects of which, in many cases, will be felt to the end of their lives." This is a state of things which cannot be allowed to continue. This waste of the true wealth of the nation must be stopped at a the earliest possible moment. On the other hand we cannot afford to increase the difficulties and the risks of the industrial settlement after the war by the competition of a mass of juvenile labour. For these reasons alone we hope that the Bill will be treated as one of urgency. The ordinary citizen, who has never paid much attention to educational ideals, can hardly fail to understand its usefulness in view of the practical problems which must be faced in the near future.

But Mr. Fisher bases his plea for reform upon something much wider than the duties and dangers of the present hour. Like a wise man he presents it as a war measure in order to win attention; but being also a man of faith he trusts chiefly to the inherent virtue of his own vision and ideal. For him the whole future of democracy is bound up with a growing sense of community in the immaterial wealth of the human mind and spirit. The boundaries of citizenship, he reminds us, are not determined by money, and the same logic which leads us to desire an extension of the franchise points also to an extension of education.

> There is a growing sense [he says] not only in England, but through Europe, and I may say especially in France, that the industrial workers of the country are entitled to be considered primarily as citizens and as fit subjects for any form of education by which they are capable of profiting. I notice also that a new way of thinking about education has sprung up among many of the more neglected members of our industrial army. They do not want education in order that they may become better technical workmen and earn higher wages; they do not want it in order that they may rise out of their own class. They want it because they know that in the treasures of the mind they can find an aid to good citizenship, a source of pure enjoyment, and a refuge from the necessary hardships of a life spent in the midst of the clanging machinery of our hideous cities of toil.

It is clear that new educational arrangements are only a means to an end, and this end, which is the production of intelligent, happy, and efficient citizens, can only be attained upon two conditions. It depends upon the curriculum and it depends upon the teachers. There are signs already of some conflict of opinion between the claims of science on the one hand and those of the humanities on the other. It is a rivalry which can only be settled by doing equal justice to both, and by keeping the manifold purpose of education steadily in view. The boys and girls in our schools have to be trained to play their part in the economic structure of society. Any system of education which tends to make them listless or inefficient members of the industrial hive will be condemned by all sensible men. But they must also learn to claim their rights and to honour their

duties as citizens. We do our children a deep and lasting injury, if we withhold from them the history of their own country, never explaining to them the value of its institutions and the meaning of its laws, or teaching them merely the mechanical trick of reading without any fruitful contact with the literature which is their priceless legacy from the past. An imperial race cannot perform its duties upon a basis of ignorance. Some of our worst blunders in our dealings with other countries have been due to our lack of wisdom and insight, which are the twin daughters of intelligence. As Dr. Page pointed out the other day, the foundations of international friendship must be laid in the schools.

And what of the teachers who will be responsible for this new type of education? In its exacting demands upon rich stores of knowledge and a highly-trained imagination, will not its burden be too great for them? Let it be remembered that a change in our school system will involve far reaching reforms in the teaching profession as well. If we are anxious to create a democracy of knowledge and to throw open every career to intelligence, if it is our educational aim "to stimulate the civic spirit, promote general culture and technical knowledge, and diffuse a steadier judgment and a better-informed opinion through the whole body of the community," we must not shrink from applying our standards of equality to those who teach as well as to those who learn. The mass of the people have a right to claim that the most highly trained intelligence of the country shall be enlisted for the education of their children. There will be something fatally wrong with our school world until the brilliant scholar from Trinity or Balliol feels that it is just as fine a thing to train the minds and mould the characters of the sons of artisans as to join the staff of Eton or Rugby. To many of us such ideas may seem entirely quixotic, until we remember that there is one profession where this kind of equality has long been practised. A state of things which is recognised as natural in the Church cannot be vetoed as impossible in the schools.

In these remarks we have not referred to the religious controversies, which have so often confused our aims and frustrated educational reform in the past. We agree entirely with Mr. Fisher in recognising the importance of the spiritual aspects of education, and in his hope that "in the generally improved atmosphere which has been created by the war, parties may be brought closer together, and that a settlement of the outstanding issues may be reached." But we also agree with him that at this particular moment it is very desirable that the question of education should be considered in the light of educational needs alone. The demand for better education must be the first plank in any scheme for the improvement of society. Without an educated democracy, which is continually pressing forward to the conquest of new realms of knowledge, intelligence and moral power, all our labour upon schemes of reconstruction will be in vain.

IS PATRIOTISM ENOUGH?

Edith Cavell, the martyred nurse, in the few quiet days allotted her to prepare for death, is reported to have made the following pathetic and poignant statement—"Patriotism is not enough"—memorable words; her last, they say, by which she will be ever remembered. I know nothing at all about the life and personal history and religion of Nurse Cavell save her death and the devotion which led up to it. But her statement seems to suggest that love of country, love of England, had been a very strong, if not the main, motive in her life. When, however, death stared her in the face, inevitable, perhaps a few days, perhaps only a few hours distant, she must have felt acutely that even love of country, even dying for it, was not enough to satisfy the deep needs of her soul on its passage from time to eternity. She was giving her all for her country, her life, and yet she felt that even that was not enough. I am going to inquire what there is lacking in the creed that patriotism is enough.

For it is a creed which many hold to-day who have abandoned Christianity, and they believe it to be an adequate one. Indeed a well-known ex-priest of the Church of Rome, Prof. Loisy, has recently written a book in which he makes the following definite and unmistakable statement: "The most living, and, for some, the only living religion is not the Christian faith but the love of country. The true religion for now and always is devotion to France immortal."

I believe that Nurse Cavell was right and that Prof. Loisy is wrong. By that I do not mean that love of country may not prove to be a religion of a sort, and, up to a certain point, even a fairly satisfying religion: I only mean that it can never prove to be a religion capable of meeting and satisfying fully the deepest needs of the human soul. If you make your country your God, you may have exalted your country but you have lowered your God.

The best book, to my mind, the war has produced is 'A Student in Arms,' by the late Lieut. Donald Hankey. In it there is much to say as to the religion of the soldier. The writer, a very acute and sympathetic observer of the men at the front, was startled to discover that although they believed absolutely in the Christian virtues of unselfishness, generosity, charity, humility, they seemed, as a rule, not in the least to associate these with Christianity. He does not tell us in so many words, but it is evident in this case also that the main motive of the religion of the average soldier at the front, such as it is (and it also issues in the giving up even of life itself), is love of country rather than the Christian faith. The obvious question rises to the lips—But what religion could possibly effect more than this? "Greater love hath no man than this that a man lay down his life for his friend." Yet here again though the men at the front may in the bulk be more or less satisfied with this kind of religion, and feel the need of no other, it remains a fact that it did not satisfy Donald Hankey and was far from meeting the deepest needs of his soul.

I suppose it is that Donald Hankey has a different kind of soul from the other men, or rather that his soul has been more deeply stirred than that of others and therefore has deeper needs. Both he and they give themselves to death for their country—Donald Hankey had no hesitation in making the supreme surrender, but the others do no less. Those who are inspired by the Christian faith give up their lives, and those who are inspired only by love of country, altogether apart from the Christian faith, also give up their lives. Then what is the difference? Is it not in the quality of the soul of him who dies, his degree of spiritual discernment, his measure of spiritual experience?

Now what is true about those who give up their lives for their country, whether they are inspired by the Christian faith or merely by love of country is this—they have both discovered something bigger and higher and better than themselves, something which seems so immeasurably above them and more worth preserving than they, that their own lives even seem little in comparison with the preciousness of that which they seek to save. It is this getting out of oneself, out of one's mere self-centredness into some larger and nobler whole, having something to devote oneself to wholly apart from one's mere selfish interests—it is this which really matters. It is this which is the ultimately saving quality. It is this alone which nurtures the soul. Any real disinterestedness always saves; anything which manages to get us out of our meaner selves. All disinterestedness is on the road to religion. All those who give up their lives for a good cause, all those who make even the smallest sacrifices for it, all those who go out of their way at some cost to achieve something of good for others which is not related to their own selfish ends—all these have in them the stuff of which the highest religious nurture is made. But love is only the root of religion where the love is the love of God, where we love our fellow-man in God and God in our fellow-man; where we love our country in God and God in our country.

The aim of Christianity is to cultivate a certain spirit rather than to inculcate certain separate virtues: it has such confidence in that spirit that it knows that these separate virtues must inevitably issue from it. It aims at the greater in order to achieve the less, not at the less in order to proceed gradually and step by step to the greater. When

Christ summed up all the Law and the Prophets he gave us two commandments—to love God and to love our neighbour. But the love of God comes first. *We* generally put it thus—Love man, and love of God will issue out of your love of man. But *Christ* put it the other way about—Love God, and love of neighbour will inevitably issue out of your love of God. Love of God and love of our neighbour are really inseparable if the love have any abiding reality. Love of God is an entire detachment from self, an adherence of our whole being to that infinite Being who is the true and only end of man. Such love is the source of all disinterestedness because it is itself a complete and absolute disinterestedness: the self is lost in love of God, but finds itself again in the love of our neighbour which is its necessary corollary. Love of our neighbour and love of country spring from love of God and not vice versa. Disinterestedness is the result not of our natural love of men but of our supernatural love of God. Only when we love God above all things is there full and complete security that we shall abidingly love our fellows or our country.

Now this is religion. It is the Christian religion. It is a religion far deeper than any religion—so-called—which merely springs from love of our fellows or from love of country. The one springs from a perishable source, the other from an imperishable. And only the latter has any just right and claim to that august name of religion. Country is not immortal, though Prof. Loisy calls it so. A day will come when France, when England will be no more. But religion is an abiding reality which can only issue from the Eternal.

H. H. Johnson.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. Letters cannot be inserted without the writer's name, *and all private information should be accompanied by the name and the address of the senders.*

READING FOR THE FRONT.

To the Editor of The Inquirer

Sir,—About seven months ago it occurred to me that it might be more useful and interesting to those who are fighting our battles in this horrible war to send them extracts from various papers and magazines instead of an occasional newspaper or periodical, and I then commenced sending a weekly book of cuttings to my son who is serving in France. My conjecture has been confirmed and my hopes rewarded by having received messages such as these: "The E.C.H. Gazette has been much appreciated by me and others—it is just splendid for us out here." "The officers read the E.C.H. Cuttings with great interest—the Serjeant always asks for the new number." "Nos. 13, 14 and 15 of the E.C.H.G. are excellent," and many others

To-day I have completed my thirtieth number, which I send you enclosed in the hope that it may suggest to some of the readers of The Inquirer to do likewise and save much valuable matter from the waste-paper basket and put it to a good use. I have made considerable use of The Inquirer, and have been greatly pleased to find that the religious and serious subjects have been appreciated as much as the lighter ones.—Yours, &c.,

E. C. Harding.

Eller Nook, Ambleside.
August 4, 1917.

[We have examined Mr. Harding's Gazette, composed of newspaper cuttings grave and gay from various sources, with the greatest pleasure and interest. It is a splendid piece of service for our aged friend to do, and we quite understand the eagerness of his readers as the weekly numbers appear. We hope that some of our readers will be inspired by his example to do likewise. All that is needed is a few sheets of paper made up into a dummy about the size of the ordinary weeklies into which the cuttings can be pasted, and a happy gift of selection. Mr. Harding's Gazette consists of 30 pages, and can be sent to France for 2½*d.*—Editor of Inquirer.]

THE LANGUAGE OF PRAYER.

To the Editor of The Inquirer.

Sir,—The Committee of the National Conference recommended all our churches to unite in holding services of "Commemoration and Reconsecration" on August 5, at the opening of the fourth year of the terrible war in which we are engaged, and intimated that a special form of service was being prepared and would soon be ready for issue. On their arrival it was found that the form was for "A Service of Remembrance and Renewal of Purpose." There are some of us inquiring what is to be understood from the language of the latter part of the last prayer but one, where it offers thanks "to that great nation of the West....who have come to the *help* of the *Lord*, to the *help* of the *Lord* against the *mighty*." Who is the Lord and who is the mighty referred to? Those of us who have been taught from our childhood to pray only to God for help are wondering whether the writer has given up his faith in the power of the Almighty to save, and now looks to man and his munitions to save not only himself, but the Lord also. In these times one expects to find some exaggeration of language, but as Unitarians it should still be our pride, as well as our duty, to use plain language before the world and without ambiguity, especially in the prayers of the sanctuary.—Yours, &c.,

W. Channing Watkins.

Bristol.
August 12, 1917.

HOME CAMP SOCIALS.

To the Editor of The Inquirer.

Sir,—With the kind co-operation of the congregations at Chatham and Mansfield I am arranging two special social gatherings; and I should be obliged if ministers and superintendents would let me know of men from their churches and schools who happen to be stationed in those places so that we may invite them to the meetings. The first event is fixed for August 29, and I want the names of soldiers at Chattenden Farm Barracks, Rochester and Chatham. On the 30th inst. the Mansfield meeting will take place and names of men in Clipstone Camp are wanted. They should be sent to me at Essex Hall as soon as possible, so that our friends at Chatham and Mansfield may know how many guests to expect.

May I also say how grateful I should be if those ladies and gentlemen who sent me special help last year for this social work would renew their contributions. The fund they provided enabled me to carry hospitality on their behalf to some hundreds of men in different parts of the country. The need is just as great this year, and I am doing what I can to gather our good fellows together for an evening's social intercourse wherever possible; but my fund is quite exhausted, and I am now "carrying on" in the hope that the great kindness of last year will be renewed, Contributions for this special work should be sent to me at Essex Hall, and marked "Social Fund."—Yours, &c.

Thos. P. Spedding.

Essex Hall, Essex Street, Strand, London.

PUBLICATIONS RECEIVED.

Messrs. Allen & Unwin, Ltd.—I- Appeal Unto Cæsar: Mrs. Henry Hobhouse. 1*s.* net.

Messrs. Constable & Co.—Human Immortality: William James. 7*d.* net. A Canadian Subaltern. 2*s.* net.

The Mental Culture Enterprise.—The Ideal Nurse: Charles A. Mercier.

MEMORIAL NOTICES.

SECOND LIEUT. E. W. R. BLAKE.

The news that Lieutenant E. W. R. Blake had been killed in the great battle around Ypres came as a heavy blow on the morning of August Bank holiday. It was known that he had been in that big fight, but it was stated that among the officers of his company there had been no casualties. Alas there proved to have been one! Edward William Richmond Blake, the only son of Major E. J. Blake and Mrs. Blake was born on May 27, 1897, in the Old House, Crewkerne, where his grandfather and great grandfather had been born before him. A delicate child, he needed the most careful nursing and attention. Gradually however, as the years passed he threw off this early delicacy, but until quite recent times, though overflowing with life and spirits, he had to keep a constant check upon himself. He was not able to go to a public school or to take a full part in the active games of youth which was most irksome to him. So he lived practically his whole life in Crewkerne and received his education at home. No better testimony to the value and wisdom of that training could possibly be given than the fact that when twelve months ago he was at last pronounced fit and to his great joy was able to enlist as a private in the 8th Somersets and afterwards to enter the Cadet School at Lichfield, he gained the cordial and affectionate respect of officers and men alike. He was convinced of the righteousness of England's cause and burned with a desire to take his place side by side with the brave men who were bearing the chief burden. Colonel Amory who commanded the Battalion of 4th Somersets to which he was attached wrote that he was quite one of the keenest boys to get out to France whom he had had. He was gazetted on March 10, and on May 6 he had his wish and went out to France.

From France his letters were of the most cheerful. He said it was the happiest time of his life and that he would not have missed it for anything. He seemed to feel a deep thankfulness that he was at last able to take a man's full part and to glory in it. On July 31, he was deputed to lead in an attack on a small wood occupied by the Germans and in that attack he fell at the head of his men fatally wounded by a rifle bullet. His was the leading company and his the place of honour. Captain Baker of his company wrote of him: "He died quite happily within a couple of hours of being shot by a rifle bullet. We attacked about 8 a.m. and he fell as he was leading his platoon. One of his

men remained with him to the end, and he said that he was very calm. He took off his glasses and his wrist-watch and asked him just to hold his hand. Thus he quietly died, another of the many gallant heroes who pass away in silence." Testimony to the fact that he won the warm regard of his fellow officers and of his men comes from all sides. His Colonel says of him that he was an excellent officer in every way, utterly fearless in the discharge of his duties, and that the whole battalion was the poorer by his loss.

In Crewkerne where he was best known he was held in the highest respect. He had warm friends on all sides. He was keenly interested in the life of the Unitarian Church and school, and an invaluable influence there. While his fellow-members deeply mourn his loss they are very proud of him. A Memorial Service was held in the Church on Sunday morning when a crowded congregation representative of all sides of Crewkerne life assembled to honour his memory. S. H. S.

LANCE-CORPORAL A. E. RYMER.

It is with great regret that we have to announce that Lance-Corporal A. E. Rymer, eldest son of Mr. and Mrs. E. G. Rymer, of Hull, was killed in action on the 4th inst. "Lance-Corporal A. E. Rymer [we quote from a notice in *The Hull Times*] was for three years a pupil at the Hull Technical College and was continuing his studies for the degree of B.Sc., the intermediate examination for which he had already passed. On the outbreak of the war he gave up his position as chemist with Messrs. Hanger Watson & Harris, Ltd., Paint Manufacturers, and joined the East Riding Division of the Royal Engineers. After serving on the Humber Defences, he was transferred in February, 1916, at his own request to the Royal Engineers (chemists' section) for service abroad. He had just returned to France after his first leave. His Commanding Officer writes: 'He was one of the best men in my section and was one of the first to gain promotion in the company. He was always a willing worker and extremely cool when in a dangerous position and had a happy disposition which made him friends with everybody.' Friends at home especially those connected with Park Street Unitarian Church, where he held the post of organist, will greatly miss the inspiration of his high-minded, genial nature." The following is an extract from a letter from the senior chaplain (Methodist) 2nd Canadian Division, B.E.F.: "Your son was killed by a shell while on advanced duty with his section. The funeral was at the military cemetery here and his section attended en masse. You will no doubt be glad to know of your son's continued interest in religious things. He told me at a service of mine that he was a Unitarian and expressed a desire to meet me again....I tell you this not to make you think his views were changing, there is no evidence of that, but simply to assure you that he was deeply interested in the things of God. I feel sure he was found acceptable in His sight."

MRS. FARQUHARSON KENNEDY.

We regret to have to record the death of Mrs. Farquharson Kennedy, of Aberdeen, which occurred at a nursing home in the city. She was the sister of the Rev. Alexander Farquharson, of Maidstone, and was a vigorous and effective worker in many movements and societies for the uplift of humanity. In the Sunday school at Aberdeen she was first scholar and then teacher, and soon found her sympathies leading her to the Labour movement. Mrs. Kennedy was in the 45th year of her age and her loss will be keenly felt, in Labour circles, in the Co-operative movement and in all educational concerns of Aberdeen. She was a most eloquent speaker, and on several occasions occupied the Unitarian pulpit. In 1900 she went to Paris as a Scottish representative to the International Socialist Congress, and took a prominent part at that Congress in the work of the Education section. In 1902 she married Mr. Thomas Kennedy who is at present a sergeant in the R.A.M.C. Mr. Kennedy stood as Socialist candidate for the Parliamentary division of North Aberdeen, and Mrs. Kennedy proved herself one of her husband's ablest and most energetic supporters. She was member of the Aberdeen School Board, a director of the Northern Co-operative Company and Secretary of the Associated Women's Friendly Society. Although she had not been in robust health for some time past her death was a shock to all associated with her, for her activities were kept up to the time of her entering the nursing home.

The funeral took place on July 19 at St. Peter's Cemetery, Aberdeen, and was conducted by the Rev. Lucking Tavener, Col. Rev. James Smith and the Rev. Charles Mackie.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is registered by the London County Council, under the provisions of Section I. of the War Charities Act, 1916.

The objects of the Fund are: (1) *To aid the Belgian hospitals and convalescent depots in France, and the Belgian military doctors at the Front in Belgium.* (2) *To maintain a Civil Hospice at Calais.* (3) *To aid the Belgian School Colonies in France.*

135th List of Subscriptions.

	£	s.	d.
Already acknowledged	17,592	5	3
Miss L. Jones (5th)	5	0	0
Miss F. Jones (5th)	5	0	0
"Thomasina Smith" (6th) ..	2	0	0
Mr. Frances Martelli (5th) ..	1	0	0
Miss A. Smith (7th)	0	5	0
Mrs. Enfield Dowson (4th) ..	5	0	0
Mr. and Mrs. J. T. Osler (5th) ..	20	0	0
Highgate Unitarian Church (20th monthly)	8	12	0
Miss F. I. Baker	1	1	0
Mrs. Harris (8th)	1	0	0
Mr. and Mrs. J. H. Green (14th)	1	0	0
Miss G. M. Green (5th)	0	10	0
Mr. F. Maddison (29th monthly)	0	10	0
Mr. George Banks (31st monthly)	1	0	0
Mrs. W. H. Robins (5th) ..	5	0	0
R. L. (15th)	0	10	0
Mrs. Helsby (10th)	0	10	0
H. J. (6th)	2	0	0
Lady Durning Lawrence (8th)	25	0	0
Miss Durning Lawrence (5th) ..	25	0	0
Mr. A. J. Heatley	0	2	6
L. W. (2nd)	2	0	0
Mrs. C. E. B. Russell (4th) ..	1	0	0
Mr. J. Horner (7th)	1	0	0
Mr. Philip Boyle (4th)	10	0	0
Mr. C. Reynolds (13th) ..	0	10	0
Miss Hervey (12th)	2	0	0
Miss Florence Blake (17th) ..	5	0	0
R. B. D. (Edin.) (3rd)	5	0	0
Mr. and Mrs. Cornish (2nd) ..	2	2	0
Mrs. A. J Gimson (7th) ..	2	0	0
The Rev. R. Jenkin Jones (6th)	0	10	6
E. D. (7th)	5	0	0
	£17,738	8	3

Parcels have been received from:—Miss Anne Garrett; Miss Dobell; Miss A. Smith.

WEEKLY NOTES.

The response to our appeal for help to send out 200 beds for the poor old folk sent away from the front has been, as usual, generous and prompt. We are now in a position to send 50 beds, but we still want to send the remaining 150! If we could find fifteen people to give us £20 each it would be done. Time is important in this case, as one feels that these old people may not live long. The uprooting has shaken them terribly. I first learnt of the need through a letter which the director wrote to my husband while I was in Calais. In that letter he wrote as follows:—

"I should like to explain to you what anxiety this sudden increase in my numbers causes me. As far as food is concerned I do not think I need feel anxiety, for the precautionary measures that I have taken will, I think, prove adequate. Unfortunately, however, I cannot provide these poor old people, as I ought to, with a comfortable night's rest. I am obliged to let them sleep on the old plank beds. I am very sorry that Mrs. Allen cannot visit us just now, as I feel sure that she would find some plan for improving the lot of our poor old people."

In consequence of this appeal I postponed my return home for a week and went to La Chartreuse to see for myself the condition of the refugees and to devise some means of helping them. I spent three days at the institution and saw all the new developments, and was entirely convinced of the absolute necessity for helping these poor old refugees. I told the director I would find the beds somehow, trusting to my friends at home to back me up. I believe they will do so.

Rose Allen.

SPECIAL WANTS.

Pyjamas (especially) and all sorts of men's underclothing, including socks.
Slippers.
Clothing for babies up to 2 years old—frocks, bonnets, shoes, underclothing.
Chemises and overalls for little girls.
Games of all sorts, French books and any illustrated papers.

To be sold for the benefit of the Fund, grey knitting wool, 4s. 6d. a lb., carriage free. Apply to Mrs. Allen.

The name and address of sender and list of contents should be enclosed in each parcel.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

SOUTH WALES UNITARIAN ASSOCIATION.

The Annual Meeting of the above Association were held at Ciliau Aeron, Cardiganshire, August 1 and 2, followed by a Ministers' Meeting at Aberayron on the 3rd. There were present Mr. Josiah R. Jones, C.C. (President), Mr. D. Martin Jones, J.P. (Llandyssul, Treasurer), the Revs. John Davies, R. C. Jones, David Evans, T. Arthur Thomas (Secretary), Lewis Williams, E. O. Jenkins, T. Oswald Williams, D. G. Rees, E. R. Dennis, J. Carrara Davies, T. Lloyd Jones (Liverpool), E. Gwilym Evans (Dukinfield), James E. Jenkins (Birkenhead), D. Cellan Evans (Pastor), Miss E. Rosalind Lee (representing the British and Foreign Unitarian Association), together with lay delegates from all the Cardiganshire churches. Preaching services were held at Rhydygwin and Ciliau on Wednesday evening, when the Revs. David Evans and D. G. Rees, preached at the former place, and the Revs. Lewis Williams and E. O. Jenkins, preached at the latter. On Thursday afternoon two inspiring sermons were delivered by the Revs. E. Gwilym Evans and E. R. Dennis, while Miss Rosalind Lee gave an interesting

and helpful address, dealing with reconstruction and the place women should take after the war in building up the social and the religious life of our churches. A mural tablet which had been erected by the congregation at Ciliau to the memory of the late Rev. E. Ceredig Jones, M.A., was unveiled, and addresses were delivered by the Revs. T. Lloyd Jones (Liverpool) and John Davies, two very old and intimate friends of the late Mr. Jones. On Thursday evening, the meetings were brought to a close with two helpful sermons from the Revs. T. Oswald Williams and D. G. Rees. There were large congregations at each of the services, and among those present at some of the services, were the vicar of the parish, three Congregational ministers (one of whom introduced one of the services) and a Wesleyan minister.

At the business meeting on Thursday morning, the Rev. T. Arthur Thomas, was elected president; Mr. David Davies, Gellionen, vice-president; Mr. D. Martin Jones, J.P., treasurer, and the Rev. E. O. Jenkins, secretary. Important matters dealing with the churches were discussed. Three resolutions were passed (1) Advocating total prohibition of the manufacture of alcoholic beverages during the war; (2) Congratulating the farmers for not distributing beer during the hay harvest, and (3) Supporting the Government in the prosecution of the war, for the maintenance of those ideals of liberty and justice which are the common and sacred cause of the Allies.

Through the kindness of the Rev. T. Lloyd Jones, the ministers were able to meet at Aberayron on Friday, and after dinner generously provided by the host at the Feathers Royal Hotel, a very thoughtful address was given by the Rev. E. Gwilym Evans, of Dukinfield, on the 'Religious Outlook in our Unitarian Churches.' This was followed by an interesting discussion in which all the ministers took part. Mr. Lloyd Jones was cordially thanked for his generous entertainment of the ministerial brethren of whom there were thirteen present.

THE CONFERENCE OF MODERN CHURCHMEN AT CAMBRIDGE.

[*By a Member of the Churchmen's Union.*]

The fourth annual conference of Modern Churchmen promoted by the Churchmen's Union was held at Girton College from Wednesday evening, August 8, to Monday morning, August 13 inclusive, when the subject under discussion was 'The Church.' Residence within the College was afforded to upwards of one hundred members and friends who spent a very happy five days both renewing old friendships and making new ones. The conditions from a social point of view were ideal; life within the college for a small community is self contained, and the distance from Cambridge is sufficiently great to keep members from scattering, especially since their time was fully filled up with lectures and debates during the day, so that every opportunity was given for cultivating friendships, and for members talking out amongst themselves the topics of absorbing interest (the things which really matter in the Church and State to-day) started by eminent leaders of progressive religious thought. Further, the members had the privilege of uniting in daily worship in the College Chapel, at Holy Communion in the morning and Evensong in the evening.

"We are saved by hope," Bishop Mercer's text at the opening service on Wednesday evening struck the key-note of the Union, which stands for progress as an essential feature of a living Church, and he showed how the idea of progress rests on the belief in the rationality of the Universe. On the same evening, Canon Glazebrook, the Chairman of the Council, at the opening address pictured a dream of unity. Can we dream of so uniting Christians as really to influence national policy? So long as England desires to be called a Christian country there is no reason why she should not continue to give national recognition to the Christian faith by appointing a body of men to represent the whole. But surely that body ought to include the whole of English Christianity, not merely a part. Some form of federation between all the chief Christian communities would seem to be an essential condition of maintaining a stable National Church.

Did Christ found the Church?

This was the subject of the address given by the Dean of St. Paul's. Jesus Christ appeared to his contemporaries, not as a Founder of a new religion but as a Prophet. The Synoptic Gospels are emphatic upon this. His teaching was moral and personal, but all that raised him above the old prophets did not sever him from the class to which he belonged. He claimed spiritual independence while accepting the institutions of his time and country. We cannot tell how far he really expected the Messianic Kingdom which he claimed, at any rate he did not prevent his disciples from thinking that it was near at hand. But how can one whose cry was *hora novissima* have thought of founding a new Church? The break with Judaism was inevitable, but he made no provision for a Christian polity. The Catholic Church was the result of historic conditions, and grew like other institutions.

A Simple Religion Needed.

Sir William J. Ashley, Professor of Economics at Birmingham University, speaking on 'The Ministry of the Church—its Functions,' limited himself to the functions of the Church of England to-day, and gave vigorous expressions to views on Church polity which are probably representative of the thought of a large majority of educated laymen in the Church at the present time. With regard to Priesthood, men could not any longer really believe that absolution by a priest had any effect on the mind of the Eternal, or that the value of the Communion depended on the validity of the priest's ordination, or that baptism puts a child who died immediately after in any better position than a child not baptised, or that Confirmation was helfpul in any other way than solemn reception into any Christian body might be. When he said that people could not believe this or that, he meant that the great body of the English people could not believe in such a way as to affect their daily outlook.

The religion of the great body of the English people, whether "educated" or not, seemed to him wonderfully simple. It consisted in the belief that there is a good God, that He intends us to be good, that it is right that we should be good, that the essence of goodness is kindness, and that of kindness Jesus is the great example. He did not say that this was all that most of them would readily assent to when more elaborate statements were put before them, but when it came to times of deep feeling and spontaneous expression it was a very simple creed by which they lived or recognised that they should live. The working faith of the English people was what theologians were apt to dismiss rather contemptuously as a "vague religiosity." Yet it was a positive faith, the very opposite of infidelity, and one capable of becoming intense and dominating without ceasing to be simple. Many of the poor rarely attended Church, not because they were irreligious, but because they had long since received and absorbed the truths by which they lived, while the idea that attending at public worship was a duty did not occur to them, and did not seem credible when suggested. Non-attendance at Church services might thus be a sign not that the Church had failed, but that it has succeeded. If the clergy could overcome the sense of personal slight because their ministrations are neglected, and could rid themselves of the pagan notion that mere bodily presence in Church is pleasing to the Supreme Being, they would take their scanty Sunday morning congregations and their non-existent week-day ones with more equanimity.

Sir William passed on to consider suggested reforms in our forms of service and worship, and with regard to preaching and the consideration which should be duly paid to the weaker brethren, he was emphatic in the opinion that the preacher should give his people positive and not negative truths. But for his part, the older he got the more he returned to the conception of the Christian minister, not as the preacher of doctrine, or the performer of rites, but as the promoter of kindly feeling in the parish, the painstaking and thoughtful friend of all in trouble of mind and body.

Whether or not all were in agreement with Sir William Ashley, none could fail to appreciate the freshness and vigour of his thought, and his frank outspoken expression of it which was not merely spontaneous but the result of wide experience and a deep-seated knowledge of political economy. Time and space fail us to draw illustrations from other equally interesting and inspiring addresses, but we strongly recommend our readers to order *The Modern Churchman* for August in which (and possibly the following number) a full report of these addresses will be published.

THE SOCIETY OF FRIENDS AND THE WAR.

The Manchester Corporation passed a resolution recently requesting the University to withdraw its licence and subvention to Dalton Hall on the ground of the views of its Principal, Mr. J. W. Graham, on the war. We can only regard the resolution, which strikes us as extremely unwise, as due to excited feeling divorced from sound judgment. In a letter to *The Manchester Guardian*, in which he refers to the matter, Principal Graham gives the following admirable description of the moral perplexities and the divided counsels which exist in the Society of Friends at the present moment:—

"I have never yet replied [he writes] to the charge of being 'anti-British,' or its variant 'pro-German,' because I never supposed that any one really believed it. It is too incredible, even allowing much for the oddities of human nature. But now that the municipality of a great city has acted on the mere epithet, without any other evidence or argument, it seems well to meet it.

"I have always moved among people keenly interested in war and peace, and I have never met any one who desired the Germans, or our previous less barbarous enemies, to win. Why, indeed, should anyone show such unnatural perversity? The Society of Friends, in its most ancient and its most recent utterances, has declared all war to be contrary to the spirit of Christ, and I hold that view. But the practical applications of it made by Friends have been various. Some have thrown it over altogether for this war, as being an exceptional one. At the other extreme are Friends who are Tolstoyan, who object to all use of force whatever, and offer complete non-resistance. Between these lies the main body of Friends, who allow that force has a certain limited place in human affairs, but not in the gross form of war. Some hold a theoretically absolute objection to the best of wars, others prefer to say that the ideal war does not happen, and

that they are against each war as it occurs. Of my two sons, one is a conscientious objector and one is in the navy. Both are equally brave, and both loathe war, but in the clash of rival loyalties they have come down on different sides. Indeed, it is very hard when the State is at war, probably impossible however earnestly desired, to be consistent in allegiance both to the earthly and the heavenly citizenship."

RECHABITES FIGHTING FORCE.

At the High Movable Conference of the Independent Order of Rechabites Friendly Scciety held in Manchester last week, the High Chief Ruler, Mr. William David (Llanelly) said the membership of the Order in 1916 was as follows: adults 373,294, juveniles 329,555, State section 388,754, showing a total increase of 73,257 since 1914. It was matter for satisfaction that while other large friendly societies had to bemoan dwindling memberships, their own growth had been steady and constant, a fact which implied that they succeeded in holding their members when they got them. So far as could be ascertained 126,691 of their members had taken part in the active services of the country. Six had won the Victoria Cross and 173 had obtained other decorations. To about 5,000 had fallen the supreme distinction of dying for their country. In the matter of temperance work generally the Hign Chief Ruler said at its present magnitude there was nothing beyond the accomplishment of the Rechabite Order, with proper organisation of resources. The liquor sellers' money and influence had often beaten them. He trusted they would soon turn the tables upon them, and fight all the legions of darkness to their utter discomfiture. They might begin at once by parrying the insidious proposal for the purchase of the liquor trade by the nation. He had ventured to say on numerous platforms that a million Rechabites would have no part or lot in it. In that he felt sure he had the approval of the Conference.

NEWS OF THE CHURCHES.

Leicester.—The Rev. R. F. Rattray, M,A., Ph.D., of Hindley, has received and accepted a unanimous invitation to become minister of the Great Meeting congregation. He will begin his ministry on November 4.

Mansfield.—In commemoration of the third anniversary of the war a United Religious Service and Public Meeting were held in the Market Square on August 5. At the Religious Service the Rev. F. J. Adams (Church of England) gave the address, the Rev. C. F. Gill (Primitive Methodist) read the lesson, and the minister of the Old Meeting House, the Rev. C. M. Wright, offered the prayers.

Mottram.—A Welcome Party was held at Mottram on Saturday last to celebrate the resettlement of the Rev. H. Bodell Smith. Mr. J. E. Booth (chairman), the Revs. H. E. Dowson, A. Thornhill, J. Ellis, J. Wilson, and Mr. Irvin Swindells (secretary) spoke, giving a welcome to Mr., Mrs., and Miss Smith, and the Rev. H. Bodell Smith responded. The Rev. H. E. Dowson said it was a fine testimonial for a minister to be invited to settle with the same congregation a second time. In this case it is the second congregation of which Mr. Smith has been twice the settled minister. Tea was provided, and local friends contributed suitable music.

The Interdenominational Conference of Social Service Unions has appointed a small committee, consisting of the Bishop of Oxford, Father Plater, the Rev. A. J. Carlyle, the Rev. H. H. Johnson, Miss Lucy Gardner and Mr. Malcolm Spencer, in order to promote the formation of local Social Service Unions on the lines of the successful experiment at Evesham, which Mr. Johnson described recently in our columns.

We have received a small pamphlet entitled 'What do you believe about the Bible?' by the Rev. J. C. Ballantyne, minister of the High Pavement Chapel, Nottingham.

DEATH.

Rymer.—Killed in action on August 4, Lance-Corp. Alfred Ernest Rymer, B (Special) Company, Royal Engineers, eldest son of Mr. and Mrs. E. G. Rymer of 234 Boulevard, Hull.

OUR CALENDAR.

SUNDAY, August 19.

LONDON.

Acton, Creffield Road, 11.15 and 7, Rev. H. C. Horsley, M.A.

Bermondsey, Fort Road, 6.30, Mr. A. Stephen Noel.

Blackfriars Mission and Stamford Street Chapel, 11, Rev. H. W. Stephenson; 6.30, Rev. W. J. Piggott.

Brixton, Unitarian Christian Church, Effra Road, 11, Rev. F. Hankinson; no Evening service.

Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. W. Chynoweth Pope.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. Arthur Golland, M.A.

Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. Margaret Crook, B.A.

Forest Gate, Upton Lane, 11, Rev. J. Arthur Pearson; 6.30, Rev. H. Maguire, M.Sc.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. Bertram Lister, M.A.

Hampstead, Rosslyn Hill Chapel, 11 and 6.30, Rev. Joseph Wood.

Highgate Hill Unitarian Christian Church, 11, Lt.-Col. C. S. Bullock.

Ilford, High Road, 11 and 6.30, Rev. W. H. Drummond, B.A.

Islington, Unity Church, Upper Street, 11 and 7, Rev. J. Vint Laughland.

Kentish Town, Clarence Road, N.W., no Morning Service; 6.30, Rev. F. Hankinson.

Kilburn, Quex Road. Church closed during August.

Leytonstone, Haydn House, 63 Fairlop Road, 6.30, Mr. Percy Shawyer.

Mansford Street Church and Mission, Bethnal Green, 6.30, Mr. F. Edwin Allen.

Peckham, Avondale Road, 11 and 6.30, Mr. A. J. Howard Hulme.

South Norwood, League House, 141 Portland Road, 7, Rev. J. Arthur Pearson.

Stoke Newington Green, 11.15, Mr. T. Pallister Young.

Stratford Unitarian Church, 11 and 6.30, Rev. J. H. Smith.

University Hall, Gordon Square, W.C. Closed, re-open September 16.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. Tarrant, B.A.

Wood Green, Unity Church, 11 and 6.30, Rev. G. Coverdale Sharpe.

Aberystwyth, New Street Meeting House, 11. Supply.

Bath, Trim Street Chapel, 11 and 6.30, Rev. A. C. Fox, B.A.

Birmingham, Old Meeting Church, Bristol Street, 11 and 3.30, Rev. J. M. Lloyd Thomas.

Birmingham, Church of the Messiah, Broad Street, 11 and 6.30, Rev. Lawrence Clare.

Blackburn, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. Hall.

Bournemouth, Unitarian Church, West Hill Road, 11 and 6.30, Rev. R. B. Maister.

Brighton, Free Christian Church, New Road, 11 and 6.30.

Bristol, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. Tudor Jones.

Buxton, Hartington Road Church, 11 and 6.30, Rev. G. Street.

Chatham, Unitarian Church, Hamond Hill, 11 and 6.30.

Chester, Matthew Henry's Chapel, 11 and 6.30, Rev. D. J. Evans.

Clifton, Oakfield Road Church, 11 and 6.30 Dr. G. F. Beckh.

Dean Row, 10.45, Rev. E. A. Voysey, M.A.

Dover, Adrian Street, near Market Square, 1 and 6.30, Rev. C. A. Ginever, B.A.

Dublin, Stephen's Green West, 12 and 7, Rev. E. Savell Hicks, M.A.

Dudley, Old Meeting, Wolverhampton Street 11 and 6.30, Rev. E. Glyn Evans.

Exeter, George's Chapel, South Street, 11 and 6.30.

Gee Cross, Hyde Chapel, 11 and 6.30.

Hastings, South Terrace, Queen's Road, 11 and 6.30, Rev. D. Davis.

Hindley, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. Islan Jones, M.A.

Horsham, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. Jones.

Hull, Park Street Church (Unitarian), 10.45. Rev. R. V. Holt, B.A., B.Litt.; 6.30, Rev. T. M. Falconer. (Special Memorial Service Lc.-Corp. A. E. Rymer.)

Leeds, Mill Hill, 10.45 and 6.30, Rev. J. T. Davis, B.A.

Lewes, Westgate Chapel, 11 and 6.30, Rev. J. M. Connell.

Liverpool, Ancient Chapel of Toxteth, 11, Rev. C. Craddock; 6.30, Rev. H. V. Mills.

Liverpool, Bootle Free Church, 11, Mr. W. H. Thomas; 6.30, Mrs. Spencer Yates.

Liverpool, Hope Street Church, 11 and 6.30, Rev. Dr. Mellor.

Liverpool, Ullet Road, Sefton Park, 11 and 6.30, Rev. E. Gwilym Evans, B.A.

Maidstone, Unitarian Church, Earl Street, 11 and 6.30, Mr. E. R. Fyson.

Manchester, Cross Street Chapel, 10.45 and 6.30, Rev. H. McLachlan, M.A., B.D.

Manchester, Platt Chapel, 11 and 6.30, Rev. W. Whitaker, B.A.

Manchester, Sale. Church closed, re-open August 26.

Nantwich, Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. Park Davies, B.A., B.D.

Newcastle-on-Tyne, near Free Library, 10.45 and 6.30, Rev. J. H. Ewbank, B.A., B.D.

Newport, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. Ruddle.

Oxford, Manchester College. Chapel closed.

Portsmouth, High Street Chapel, 11 and 6.45, Mr. George Rogers.

Portsmouth, St. Thomas Street, 6.45, Rev. T. Bond.

Sheffield Upper Chapel, 11 and 6.30, Rev. C. J. Street, M.A., LL.B.

Sidmouth, Old Meeting, High Street, 11 and 6.30, Rev. T. Bowen Evans, M.A.

Southampton, Church of the Saviour, London Road, 6.30, Rev. Victor Moody.

Southend, Darnley Road Church, 11.

Southport, Portland Street Church, 11 and 6.30, Rev. Frederick Summers.

Torquay, Unity Church, Montpellier Road, 11 and 6.30, Mr. P. M. Lee.

Tunbridge Wells, Free Christian Church, Dudley Road Institute (side entrance). Closed.

Wallasey, Memorial Church, Manor Road, 11 and 6.30, Rev. A. Ernest Parry.

Warwick, High Street Chapel, 11.15 and 6.30, Rev. Gardner Preston.

West Kirby, Meeting Room, Grange Road, 11 and 6.30, Rev. C. Roper, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. Ramsden Balmforth.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. Wilfred Harris, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. Wyndham Heathcote, B.A.

Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. Sinclaire, M.A.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, corner of Fernwood Road and Fisgard Street, 11.

WINNIPEG, CANADA.

All Souls Church, 7, Rev. Horace Westwood, D.D. Sunday School, 3.

Notice of any alteration in the Calendar for next week should be sent to *The Publisher*, 13 BREAM'S BUILDINGS, E.C.4, not later than Thursday Morning.

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NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

THE Pope's proposals for peace have been received with courtesy but without enthusiasm. A perusal of the full text hardly justifies the faint hopes which were aroused by the inspired summary. To put the matter quite frankly the suggested terms afford no basis for negotiation which the Allies could possibly accept. It is hardly profitable to inquire whether they have been deliberately conformed to the desires of Austria, for hereditary influence at the Vatican would ensure some special regard for Austrian interests. The refusal of the Pope to express any condemnation of wanton aggression, and of the terrible crimes which have followed in its train, has deprived him of all moral authority with the Allies. Even in the case of Belgium he makes no demand that Germany shall make ample reparation for the wrong which she has done. He asserts that there must be complete evacuation of Belgium, with a guarantee of her full political, military, and economic independence towards all Powers whatsoever; but when it comes to a question of the wanton damage done to her he has no word to say beyond commending a general principle of "complete and reciprocal condonation."

* * *

IT is interesting to observe how strongly America is setting her face against any compromising terms of peace. Writing last Sunday the correspondent of the *Daily Telegraph* gives an admirable summary of the converging lines of opinion.

> America's leading peace societies [he says] have passed resolutions declaring that the future of the world could be made effective only by the abolition of Prussian military autocracy at whatever cost. The League to Enforce Peace, of which Mr. Taft is president, urges the vigorous prosecution of the war until Prussian militarism is destroyed, either by the Allied forces or the uprising of the German democracy. Mr. Wilson is being urged by many authoritative Americans to avail himself of another chance of emphasising to the world that America fights against autocracy to save democracy, and not for selfish aims. He is also being urged to declare to Berlin that the greatest injury Germany has done the United States is not in sinking the Lusitania or invading American rights on the high seas, but in trying persistently and systematically since the war began to foment strife and sedition and riot in every State of the Union. To quote *The New York Tribune* to-day: "The real *casus belli* is the German performance within this nation. The true injury is the attempt to destroy us, to wreck the American Republic as the Russian Republic has been well-nigh wrecked."

* * *

THE dream, which is cherished by some generous minds, that Germany is in a more reasonable mood than is generally supposed, has received a rude shock this week from Mr. Gerard's revelations. As recently as last January Herr Bethmann-Hollweg, who was supposed to be in favour of moderate counsels, upheld the policy of permanent control over Belgium. On several occasions he said that the Germans were willing to withdraw from the country, but "with guarantees." When he was pressed to describe these guarantees in specific terms, he replied: "We must possibly have the forts of Liège and Namur. We must have other forts and garrisons throughout Belgium. We must have possession of the railroad lines. We must have possession of the ports and other means of communication. The Belgians will not be allowed to maintain an army, but we must be allowed to retain a large army in Belgium. We must have commercial control of Belgium."

* * *

HERE we have, naked and unashamed, the claim of the robber to exploit his victims and to enjoy his booty. We await with eager longing the day when these aims will be repudiated, but we fear that they are still cherished by a large section of the German people in order to satisfy the demand for some big result from the war, just as another section have set their hearts upon colonial expansion with the quite definite aim of inflicting permanent injury upon the British Empire. In a recent number of *The New Europe* there is a long quotation from a most illuminating article by Emil Zimmermann, which appeared on July 14. The object of the writer is to emphasise the need of securing a great *Mittelafrika* as the foundation of Germany's world-power. "*Mittelafrika* [he says] would lie in the very centre of England's main arteries leading to South Africa, Australia and India; and, in German hands, it would contribute towards crippling the British Empire. Through German 'Central Africa' we should best be able to influence decisions in Australia and India, as we could threaten their sea communications with England. And thus a strong German Central Africa could help towards German possessions in the South Seas."

* * *

THESE utterances by the late Chancellor and Herr Emil Zimmermann are very significant, and we fear they must be accepted as representative not of small cliques, but of a very formidable body of opinion in Germany. We cite them here because they make it plain, that the ardent lovers of peace and goodwill have no other course open to them but to fight on with all the strength and courage at their command. With this truculent spirit there can be no compromise; neither can it be changed into something mild and conciliatory by discussion. We are face to face with the idolatry of power, which threatens quite shamelessly to destroy the liberties of the whole world. We wish that it could be overthrown by the easy expedient of sending representatives of Labour to Stockholm, but we fear that it will only yield to the grim argument of the battlefield.

* * *

IT is pleasant to turn from these thoughts of strife to the vision of a new

India, which is claiming as large a share of public attention as can be spared from the imperious needs of the war. The publication of Mr. Gokhale's 'Last Testament' in *The Times* last week, Lord Islington's address at Oxford, and Mr. Montagu's important announcement in the House of Commons on Monday have suddenly brought far-reaching reforms in the government of India within the sphere of practical politics. "The policy of his Majesty's Government," Mr. Montagu said, "with which the Government of India are in complete accord, is that of the increasing association of Indians in every branch of the Administration, and the gradual development of self-governing institutions with a view to the progressive realisation of responsible Government in India as an integral part of the British Empire."

* * *

In a letter to *The Times* Sir Francis Younghusband draws a fascinating picture of the industrial future of India, and the close co-operation between Englishmen and Indians in its development. "The advent of the aeroplane will make it easier to get there, and science will make it pleasanter to live there. Wheat, cotton, and sugar growers, tea, coffee, and rubber planters, machinery sellers, engineers, scientific experts, teachers, lawyers, and publicists of all kinds will be attracted to India in increasing numbers. They will acquire a stake, an interest, and a pride in the country. And at the same time Indians under this stimulus will throw up more and more of such politicians as Mr. Gokhale, men of letters as Sir Rabindranath Tagore, and leaders of industry as Mr. Tata. From this double process there will arise a demand from British as well as Indians for a Government responsible to India itself. And by the end of another three centuries of British settlement in India the country will have long ceased to be governed under the benevolent despotism of Englishmen responsible to a Parliament in England. It will be governed instead by an Executive and Legislature composed of both Indians and British-Indians; and the Government will be responsible to India alone." But this does not mean that the tie with England will be broken. "Neither an India dominated by British rulers nor an India ruled only by Indians alone, but an India governed by all the races of India, British-Indians as well as Indians, and forming an integral part of the British Empire, is clearly the goal at which we should aim."

* * *

Once again our readers have enabled us to do the special piece of work in which our Belgian Hospital Fund is deeply interested at the present moment. It will be seen in Mrs. Allen's notes that we have received enough money to provide 150 beds, and we only want 50 more in order to make these aged Belgian refugees comfortable and happy. They need so little, and that little we can supply. Over and over again we have found renewal of our own faith in this work and the unfailing generosity with which our readers have answered our appeals. Amid the desolating clamour of war there is still left to us this happy partnership in the pure joy of doing good.

DID CHRIST FOUND THE CHURCH?

The question which the Dean of St. Paul's put to the recent Conference of the Churchmen's Union at Cambridge seems to have startled some people by its boldness. Probably it has never occurred to them to ask whether the Church as they know it was definitely intended by the Founder of Christianity to be the permanent result of his life and mission. They may admit that corruptions in doctrine and ritual have crept in here and there, but these can always be corrected by comparison with the primitive pattern, which in their view corresponds fairly closely with the form of belief and worship which they themselves accept. Thus the sacramentalist turns eagerly to every word in the New Testament which seems to support his own preferences, and the puritan lifts up into lonely prominence the passages, and it must be confessed that they are neither few nor unimportant, which diminish the obligation of forms or warn men of their danger. We are all inclined to place our own meaning upon the written word, and when clear evidence fails us to use the rhetoric of Christian sentiment in order to prove that we have the sanction of Christ himself for our own practice and belief.

But the state of confused and sometimes embittered controversy, which results from this habit of claiming the sanction of the same mind for things which are plainly contradictory, may suggest to some thoughtful people the possibility that we are all mistaken. The problem which confronts us at the present time is not the old one of proving that our own pattern is the only one which can claim to be authentic. What we need is a more sensitive appreciation of the aim and spirit of Christ as they are disclosed to us in the primitive records, and a better knowledge of the atmosphere of the Græco-Roman world, intellectual, social and religious, which reacted with immeasurable force, both for good and evil, upon the thought and ritual of the early Church. It is acknowledged by all competent minds that historical study has modified our attitude to the writings of the New Testament. We treat them now as human documents rather than as divine oracles; and if the reverence we feel for them and the guidance we derive from them are still quite priceless in their value, no one can deny that it is with a momentous difference. The same spirit of inquiry has been at work in the less familiar field of early Christian history. We can watch the development of the Church as an institution under limiting human conditions. We can trace the gradual emergence of its classical forms of doctrine under the stress of controversy or the impulse of intellectual need. We can follow the long and fascinating struggle between the priesthoods and sacraments of the ancient world and the religious demands of the new Christian spirit, resulting in a compromise in which both can claim the victory. No one who has entered with an open mind into these new realms of knowledge will claim that the authority of the Christian ministry or the value of sacraments can be proved by the old arguments, which traced them back to the decree of Christ himself. They still bear the marks upon them of their human origin under special historical conditions, and they must always be strictly subordinate to the divine Spirit of life, which either created them or adopted them for its own use under the controlling influence of a civilisation very different from our own.

We presume that it was considerations of this kind which the Dean of St. Paul's had in view when he asked "Did Christ found the Church?" and implied that the question could no longer be answered in the old simple way. He insisted that Jesus Christ made no provision for a Christian polity. The Catholic Church was the result of historical conditions, and historic fatalism must not be invoked, as was frequently done by liberal Catholics, in order to make everything it did to establish its own prowess and authority necessary and justifiable. Catholicism was really a legacy of the ancient civilisation. It owed more to Greece and Rome than to Galilee. It was an adaptation of the old religion of the Mediterranean races and derived much of its strength from its non-Christian elements. To some people this may sound very alarming, and there are minds for whom it will create a great disturbance of faith; but it is a truth which needs to be spoken with this considered plainness of speech, and it cannot be discredited by the familiar appeals to dogma and sentiment, or dismissed as the hard prejudice of a rationalist. It rests upon a foundation of accurate knowledge, of which every serious student of the subject has to take account.

But here the religious mind will be eager to make a distinction. It does not follow that Jesus Christ is not the real founder of the movement which bears his name, though he may never have dictated its doctrines or prescribed its ritual. With this plea, in common with Dean Inge, we are in entire agreement. Religious genius is usually impatient of pro-

grammes. Its supreme confidence in God enables it to dispense with any attempt to bind the future. It does not so much devise a movement as make it inevitable, and it imparts to it the distinctive qualities of its own life. This is an accurate description of the manner in which Christianity was born. Jesus Christ was not so much the founder of the Christian Church as its creative spirit. His life called it into being, and he left to it as his perpetual gift what was most distinctive in his own religion, his sense of the close relationship between the soul and God, his prophetic vision of righteousness, his sense of the infinite claims of love, and his unfailing compassion for human infirmity. It is in this hidden sphere of character and spirit, to which everything else should be secondary in a society which is truly Christian, that we must look for the secret of the continuity of the Church. It is here too that we discover the unfailing source of its renewal.

Two results of far-reaching importance follow from this conclusion. If the Christian movement lives not on an unchanging deposit but by a creative spirit it must always retain the power to absorb, to adapt, to fashion new channels for religion, which it used on the whole with conspicuous wisdom and courage in the Græco-Roman world. It is not bound by the forms which it made or accepted for its use in particular historical circumstances, after the whole temper and outlook of civilisation has changed. It can never live in the past or allow its worship to be controlled by archæology, when its chief business is to convince men of the immediacy of the presence of God. Nor on the other hand, is it possible to look with much hopefulness upon movements of reunion which are based upon uniformity of doctrine or ritual. It may perhaps, be pleaded that ritual being less rigid than dogma lends itself more readily to imaginative interpretation; but this is in itself a confession that the ritual is valued chiefly for the emotional charm which it imparts to worship and not because it mediates a necessary grace. In other words ritual, though it may still be reverently observed, is secondary. The difficulty, which is inherent in all ritualistic movements, is their tendency to become external and divisive and to put the observance of a particular method of worship on the same level as the practice of goodness. Against this danger Christianity in its primitive and most essential teaching was a vigorous protest. Every scheme of comprehension or reunion, which is worthy of consideration at the present time, must allow for the changefulness of the forms of religion, and for this very reason it will trust far more than men have done in the past to the creative spirit of love and goodness, which fashions men into the likeness of the sons of God. Amid the decay of divisions and misunderstandings, which have long survived any deep conviction of their intrinsic value, there is a reasonable hope that many men will find a new centre of loyalty and cohesion in the supremacy of the mind of Christ over the attempts which have been made to define its meaning or to limit its operation. To the building of this new Church of the Spirit, rich in the graces of divine love and human sympathy, those who have seen the vision and heard the call will be eager to devote their noblest energies. Between them and those who maintain that their priesthood and sacraments were ordained by Jesus Christ and must always remain a necessary part of the Christian religion there is still a great gulf fixed. But it is the blessed privilege of the Church of the Spirit to believe that this gulf, while it is wide and menacing for the mind of man, has no existence in the mind of God.

THE HARVEST OF THE SEA.

Peace or war made little difference to Waster, so having, as usual, nothing particular to do he decided on spending the week-end at the sea. Brilliant sunshine woke him soon after six next morning, he had his breakfast betimes, and set out for a walk along the cliff. He enjoyed walking in the country and especially by the sea. It dispelled the tedium of his vacant life, rousing a flicker of youthful buoyancy till he whistled as he went along and forgot to remind himself that he was getting old. At some distance in front of him he saw the figure of a man going in the same direction as himself along the cliff-path. As he was walking briskly the distance between them was speedily reduced, so that he could now easily see what sort of person it was. He too was travelling at a steady though less rapid pace. A tall man, somewhat loosely built, but muscular and vigorous. His dun-coloured clothes were patched but not perceptibly ragged; his shoes so worn that they scarce hung about his feet, the dust-stained flesh being visible along the side of one, the toes and heel protruding from the other. Over his shoulder was slung an empty sack. With figure slightly bent he pressed forwards.

Gaining upon him Waster took stock of the man, noting all these points. Then he said to himself: "The pest! this fellow's a tramp. If I attempt to pass him he'll ask for money, and if I refuse, as I certainly shall, for I don't believe in pampering such worthless louts, he'll hang on me for goodness knows how long. Besides, the villain's temper is not a thing to trifle with; he's obviously a strong man, has nothing to lose, and the edge of the cliff is disagreeably near. I won't run the risk; the man's not to be trusted."

Waster therefore hung back, slackening his pace, so as to allow the other to get on ahead, meditating the while on what a plague these indolent wastrels are to society. Why should decent citizens be pestered by them? They are the vermin of the city and a menace to lonely wayfarers on the road. Why not take effective measures to have done with them once and for all? What's the use of public authorities, or of Parliament itself, when they allow a glaring evil of this kind to go on unchecked? He occupied his thoughts in criticising the futile methods in vogue for dealing with vagrants, and, condemning them all, pronounced, after the manner of his class, that if he had the authority it should be a case of work or starve, with the option of the lethal chamber to finish the business promptly. Waster ignored the fact that he was himself nothing better than a vagrant. True, his circumstances did not compel him to pass his life on the road. He had ample means, and, owing to the fact that his father had stuck to business and been lucky in speculation, he himself did not need to pursue any definite vocation. He was married but had no family. None the less, he was exceedingly close with his money. If asked for a contribution towards some humane object, his invariable answer was: "No, it was not his habit to give in a public way. His gifts were a matter that he kept between himself and his God." This was true. His God was identical with himself and his charities remained in his pocket.

He soon grew tired, however, of restraining his natural pace, while there seemed no prospect of the tramp deviating from the path for miles to come. There was no other track. "Hang it!" he said to himself, "I can't stand this—I'll put on steam and get past the fellow."

He did so. The tramp took no notice of him except to move respectfully off the path so as to allow him to pass. "Thank you," said Waster with involuntary politeness. The man touched his cap and trudged on without a word. Waster had already put two or three yards between them, and it was evident that the other had no intention to beg. Considering all the foregoing reflections the situation now seemed rather stupid, Waster felt in a moment that he must do something to exonerate himself. Without stopping, he glanced round so as to catch sight for the first time of a singularly docile and rather pleasant face. "Lovely morning!" he exclaimed, not thinking what he meant to say next.

"Yes, indeed," was the brisk reply.

In Waster's mind curiosity began to get the better of his repugnance. Thinking the man might, after all, be a seaman seeking a berth at the next port, "Going on to Barryhaven?" he asked.

"No," was the reply, "I shall get down to the shore about two miles from here. I come this way every day according to the tide. You see it's nearly low-water now. I'm a beach-searcher."

Waster realised that he had stumbled upon a wayfarer whose company he

might find very agreeable for the next half-hour or so. He stopped a moment for the other to catch up to him, and the two men then walked on side by side.

"You say you come along here every day?"

"Yes, summer and winter, to some part of the shore. One day I may be ten miles off from where I was the day before."

"And do you mean to say that you find enough to get a living?"

"Oh! yes, it would be a bad day that I didn't make a shilling, and some days I make seven or eight. Besides, I'm a single man with no one dependent on me, and I've roughed it round the world. I ought to be able to put up with short commons now and again. This is my hardest time. There's not much comes ashore this calm weather, but it's different in the winter after a storm. Then there's wreckage that gets washed up from no one knows where—hundreds of miles off perhaps. Wood and bits of metal fittings, brass and iron and all manner of things, from, it may be, a big liner torpedoed out in the Atlantic."

"And you sort them out and sell them accordingly?"

"Yes, the timber I sell for firewood. Sometimes a dead body comes ashore. I found that man who fell over the cliff about eighteen months ago, and the chap who was drowned when they were making the new groyne. Sometimes I come on a coin or two. Once I found two sovereigns and two pennies all together—raked them out in the shingle. Then there were some ancient Roman copper coins, eighteen hundred years old and more, they tell me. I took them to the museum and they gave me a shilling apiece. They fell down in a lump of earth from the top, I reckon. Then I picked up a wedding-ring. At times, when there's nothing else about, I look for fossils for a scientific gentleman; "shepherds' crowns," and other kinds too. Once I pecked a great thing out of the chalk with my knife like a coiled-up serpent."

"An ammonite," Waster suggested.

"Aye, that was it; but before I could get any one to help me carry it away—for it was too heavy for me alone—a storm came on and I never saw it again. Ah! there's wild times down on the shore, I can tell you; and some days I'm down there seven or eight hours at a stretch and never see a soul."

"Don't you get tired of it?" inquired Waster.

The Searcher turned slightly towards the speaker. "There's no cause to be tired," he replied calmly; "every honest man has to earn his living somehow. My way keeps me going and injures nobody. If it's wet and cold betimes it's what you'd call healthy. I've no mind to change. I go down this gap, so good morning, sir."

"Well, good luck to you!" said Waster continuing his walk; while along the far horizon crept a little grey shadow-steamer trailing behind it a thinner grey curl of smoke; and farther, beyond sight and hearing, the great war went on, sowing at intervals its strange harvest over the bed of the deep.

H. M. L.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. Letters cannot be inserted without the writer's name, *and all private information should be accompanied by the name and the address of the senders.*

THE CHURCH OF THE GALILEANS.

To the Editor of The Inquirer.

Sir,—It must be admitted that some distinguishing name is required to describe the form of worship and religious life of a society where, say, the Essex Hall Hymnal is accepted and used. Obviously X. Y. Street Church is, if not misleading, certainly not of value to the inquirer. A notice-board often contains an invitation for inquirers. It is only by entering the building and examining the Hymn Book and other available reading matter that a stranger, perhaps one holding the same theological position, may form the judgment that the society is a *Reformed* Church of England.

The late Oliver Wendell Holmes, in one of his delightful essays, tells of how a young girl was taken to a place of worship: in fact, two places, one called St. Polycarp, the other the Church of the Galileans. The two churches could be designated by other names which would perhaps alarm the essay reader. I will just quote the genial writer's own description:—

"I, the Professor, am a regular Church-goer. I should go for various reasons, if I did not love it. One place of worship comes nearer than the rest to my ideal standard, and to this it was that I carried the young girl [Iris]. The Church of the Galileans, as it is called, is even humbler in outside pretensions than the Church of St. Polycarp. Like that, it is open to all comers. The stranger who approaches it looks down a quiet street and sees the plainest of chapels that owes whatever grace it has to its pointed windows and the high sharp roof. Within there was very little that pretended to be attractive. A small organ at one side, and a plain pulpit, showed the building was a church; but it was a church reduced to its simplest expression. The lilies of the field in their season, and the fairest flowers of the year in due succession, were clustered every Sunday morning over the preachers' desk. There was always at least one good sermon—this floral homily; there was at least one good prayer—that brief space when all were silent, after the manner of the Friends at their devotions.

"Here, too, Iris found an atmosphere of peace and love, the same gentle, thoughtful faces, the same cheerful but reverential spirit, the same quiet, the same life of active benevolence. But in all else how different from the Church of St. Polycarp! No clerical costumes, no ceremonial forms, no carefully trained choirs. A liturgy they have, to be sure, which does not scruple to borrow from time-honoured manuals of devotion, but also does not hesitate to change its expressions to its own liking.

"Perhaps the good people seem a little easy with each other: they are apt to nod familiarly, and have even been known to whisper before the minister came in. But it is a relief to get rid of that old Sabbath face, which suggests the idea that the first day of the week is commemorative of some most mournful event. The truth is, these brethren and sisters meet very much as a family does for its devotions, not putting off their humanity in the least, considering it on the whole quite a delightful matter to come together for prayer and song and good counsel from kind and wise lips. And if they are freer in their demeanour than some very precise congregations, they have not the air of a worldly set of people. One thing that keeps them calm and happy during the season so trying to many congregations is that they join very generally in the singing. How sweet is this blending of all voices and all hearts in one common song of praise!

"I am of the opinion that the creed of the Church of the Galileans is not laid down in as many details as that of the Church of St. Polycarp! There are always many who believe that the fruits of a tree afford a better test of its condition than a statement of the composts with which it is dressed—though the last has its meaning and importance, no doubt" ('The Professor at the Breakfast Table').

There have been many readers of the essays of Wendell Holmes who could not connect the Church of the Galileans with the 370 places of worship in the United Kingdom, mainly because they are not so called. Is it beyond the wit of man to find a name which will mean just what is so well described by the author I have quoted? There is a name, but for some reason it is not used except in a very few cases. I do not know a better.—Yours, &c., Henry Williamson.

Unitarian Christian Church, Dundee.
August 13, 1917.

PUBLICATIONS RECEIVED.

Cambridge University Press.—The Four-fold Gospel: Edwin A. Abbott, 16*s.* 6*d.* net.

Lindsey Press.—O! Ye of Little Faith: W. C. Gannett. A Free and Open Christian Church: Charles W. Elliot. 1*d.* each.

Messrs. Longmans & Co.—The Town Labourer: By J. L. Hammond and Barbara Hammond. 10*s.* 6*d.* net. The Will to Freedom: By J. Neville Figgis. 6*s.* net. Studies in English Franciscan History: By A. G. Little. 8*s.* 6*d.* net.

Messrs. G. Philip & Son, Ltd.—Philips' A.B.C. Guide to London. 1*s.* 6*d.* net.

Putnam's Sons.—Handbook of the New Thought: Horatio W. Drosser. 6*s.* net.

Messrs. T. Fisher Unwin. Ltd.—The Gathering of the Clans: J. Saxon Mills. 3*d.* Moral Aspects of the European War. 2*d.* The Workers Resolve. 1*d.* Britain versus Germany: Rt. Hon. J. M. Robertson. 6d.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is registered by the London County Council, under the provisions of Section I. of the War Charities Act, 1916.

The objects of the Fund are: (1) *To aid the Belgian hospitals and convalescent depots in France, and the Belgian military doctors at the Front in Belgium.* (2) *To maintain a Civil Hospice at Calais.* (3) *To aid the Belgian School Colonies in France.*

136th List of Subscriptions.

	£	*s.*	*d.*
Already acknowledged	17,738	8	3
The Rev. H. Shaen Solly (3rd)	1	1	0
Mr. and Mrs. Cook (4th) ..	2	0	0
The Misses Cook (2nd)	0	10	0
Miss Norton (5th)	5	0	0
Miss Winkworth (9th)	5	0	0
The Misses A. and M. Beard (6th)	2	0	0
Miss Swaine (28th)	3	0	0
L. O. M. (17th)	1	0	0
Mr. and Mrs. Fred F. Perris (5th)	2	2	0
Anon. (3rd)	2	0	0
Mrs. Thorneley (11th)	5	0	0
Mrs. Crabtree (2nd)	5	0	0
The Misses E. and G. Coe (15th)	3	0	0
Mrs. J. J. Marten (2nd)	2	2	0
Miss A. E. Marten (2nd) ..	0	10	0
Miss Jevons (3rd)	2	2	0

Miss Cecilia Jevons (3rd) ..	2	2	0
Mrs. du Vallon (14th)	4	0	0
Miss Dora Roscoe (6th)	10	0	0
Bootle Free Church War Relief Committee, per Mrs. Yates (27th)	0	16	0
Mr. J. E. Mace (6th)	3	0	0
Mr. Henry Sharpè (monthly, 32nd)	5	0	0
Miss Mary T. Worsley (7th) ..	3	3	0
Miss Caroline Harrold (11th) ..	20	0	0
Mr. Ronald P. Jones (10th) ..	10	0	0
Miss Lakin (2nd)	2	0	0
Mrs. Bond (2nd)	1	1	0
Mrs. George Webb (9th) ..	2	0	0
Col. Locke Blake (8th)	10	0	0
The Misses Fullagar (8th) ..	5	0	0
Miss Waterall (3rd)	3	0	0
Mr. J. D. Waddon	1	0	0
Mrs. Julia Rendall (2nd) ..	0	10	0
Mrs. R. T. Heys (7th)	2	2	0
Mrs. Caffyn (2nd)	0	10	0
Miss A. Fryer (9th)	5	0	0
Mr. and Mrs. E. Hill	5	5	0
Mr. and Mrs. A. S. Thew (2nd)	5	0	0
Miss Nettlefold (13th)	20	0	0
Mrs. E. W. Shannon (4th) ..	3	0	0
Mr. Hyndford Rawlins (8th) ..	0	10	0
Miss C. H. Rawlins (4th) ..	0	10	0
Miss Eleanor Garrett (4th) ..	2	0	0
Mr. and Mrs. C. W. Chitty (37th)	10	0	0
"Thomasina Smith" (7th) ..	1	0	0
Mr. J. D. Skirrow (2nd) ..	2	0	0
Mrs. Fellows Pearson (15th) ..	7	10	0
Miss Pearson (9th)	4	10	0
Mrs. Bredall (6th)	1	0	0
Mr. J. Bredall (3rd)	1	0	0
L. S. (2nd)	2	2	0
Mr. and Mrs. T. E. Paget (4th)	10	10	0
Mrs. W. H. Robins (6th) ..	1	1	0
Miss Warren (9th)	20	0	0
	£17,966	17	3

Parcels have been received from: Miss E. A. Evelegh; Miss Minns; Mrs. Dent; Miss E. S. Hollins; Finchley Branch of the Women's League (per Mrs. Blake Odgers); Mrs. Vizard; Miss Swaine; Ullet Road Sewing Circle (per Mrs. Odgers); Mrs. Wm. Tangye; Mrs. Notcutt; Mrs. George Webb; Miss Blake; The Central Unemployed Body for London.

WEEKLY NOTES.

The Director of La Chartreuse, to whom I wrote after the first week's results of the appeal writes: "I am amazed at the tangible result of your appeal which you announce to me. Our poor old people will never be able to bless the Fund enough for all it has done for them, and I await impatiently the next visit of the Minister of the Interior to tell him the good news. I am certain he did not expect to hear so soon. Mère Pauline (the store-room keeper) is in the seventh heaven after hearing of all the good things you are sending. How can we thank you for it all. Fortunately we firmly believe that Providence will somehow reward you from above—otherwise we should feel hopeless of showing you our eternal gratitude."

The "good things" that Mère Pauline is to receive are chiefly bales of babies' clothes. I found the babies in the crèche sadly in need of fresh clothing. The supply was very inadequate, necessitating constant washing of what clothes they possessed, and many of the little ones were almost in rags. I have already received some large gifts of suitable new clothing (the Central Unemployed Body for London has sent a parcel of over 250 garments), but I shall be glad of more. There were about fifty babies in the crèche and many more little toddlers, and clothes up to 2 or 3 years old are greatly needed. But the main need certainly was for beds. So far we have received money enough for about 150 beds. There remain still 50 to be obtained, and I am sure we shall obtain them soon.

Rose Allen.

SPECIAL WANTS.

Pyjamas (especially) and all sorts of men's underclothing, including socks
Slippers.
Clothing for babies up to 2 years old—frocks, bonnets, shoes, underclothing.
Chemises and overalls for little girls.
Games of all sorts, French books and any illustrated papers.

To be sold for the benefit of the Fund, grey knitting wool, 4s. 6d. a lb., carriage free. Apply to Mrs. Allen.

The name and address of sender and list of contents should be enclosed in each parcel.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

THE OXFORD SUMMER SCHOOL.

PROBLEMS OF RECONSTRUCTION.

I.

Though Reconstruction is becoming a blessed word to those whose contribution to the present necessities is talk and sometimes corroding talk, it is evident that talk we must have; straight talk to the national conscience, and constructive not merely vivisecting talk. Above all we want the right kind of talkers. These by a sort of miracle of organisation had been got together for the Summer School at Oxford, which, turning away from its usual consideration of aspects of the past, this year faced the future, in the endeavour to shape the ideals of the new world so that it may not find itself after all "powerless to be born." If one dared to venture a comment rather than a criticism, and without undervaluing the useful words of the lady speakers (notably Mrs. Oliver, who invested an unpromising subject with a good deal of charm) one might regret that one or two women of outstanding ability were not called to assist in a task which, if they can achieve at all, they can achieve well; the presentation of a Renaissance. On one preliminary all were agreed, without which all talk of Reconstruction were a mockery. The first duty, as Lord Haldane put it, is resolution—resolution in a common cause. "We must be prepared to spend the whole of our resources, if necessary, to learn to live on sixpence a day, rather than be defeated in a struggle that is for nothing less than life and freedom." "The only end of the war," said Dr. Jacks, "which will give a chance to ethical Reconstruction is a democratic victory. This struggle is between autocracy and democracy. If the former wins my ideas of ethical reform will be impossible to carry out." This conviction was explicit in most and implicit in all the lectures. It ought to be of interest to people who seem concerned in a suicidal attempt to undermine the national spirit — *soi-disant* pacificists, friends of Germany, scolding mentors who mistake their pigeon-holes for the real world—that in this large assembly, representative because drawn from all parts of the country, no irrelevancies were either achieved or attempted. There was no touch of the war weariness which we are persistently told we are languishing under, on the principle that if a generalisation is repeated often enough it may be taken as true. This audience showed the cool temper which desires neither to express hatred of Germany nor to flirt with her, to adapt Mr. Wells's phrase; and it gave no sign of mistaking passions for principles.

When Lord Selborne's fine peroration brought it to its feet for the National Anthem, it sang with a solemnity which had nothing of the "Hurrah and Hallelujah" about it. To a friend or agent of Germany watching (and such there may have been) its temper must have seemed discouraging in the extreme. The objection may be made that it consisted largely of women. One thing is certain: when the thoughtful womanhood of a free nation is on the side of war, despite all its agony and sacrifice, that war is just and that nation is unconquerable.

All this being granted, the god of things as they are, found himself quite discredited. In things social, industrial, educational, imperial, and theological the *status quo ante bellum* is not thinkable any more. The Reconstruction preached or prophesied was not of the materialist but of the spiritual kind; it was not an economic process hiding under high-sounding names, a question of increased production calling itself social reform. Here and there wealth in the economic rather than the human and divine sense seemed to be thought of as an end in itself, but this point of view roused no enthusiasm. It was appropriate, therefore, that the base of Reconstruction should be regarded as in the sphere of religion; and most of the speakers on these subjects admitted almost as axioms: (1) that organised religion had lost hold of the masses of the people; but (2) that religion is a permanent factor in the depths of individual being and must re-state itself in such a manner as to express honestly the religious consciousness of the new world. Official Christianity must somehow become personal and social. Dr. Jacks, lecturing on 'Ethical Reconstruction,' did not however think this was to be brought about by inventing a new system of ethics. Ethics had been much taught and badly learnt, and there was little hope of progress beyond the present point until the general temper had undergone a change. The basic virtue was a climatic virtue, best rendered by the homely phrase, good temper. It was not human nature itself that needed reconstructing, for that was at bottom spiritual; it needed educating. Dr. Jacks's lectures provoked much discussion, and the words just quoted prompted the leader of a theological "class" (in which the factors of change were less clearly grasped than elsewhere) surprisingly to remark that Dr. Jacks did not take into account original sin. This drew from a young industrial student, who said he was seeking "a higher background to life," the query, "Why doesn't the Church give lectures like Dr. Jacks's? I am frozen up by this continual going back to authority."

Dr. Scott Holland, lecturing on 'The Argument for God,' made a masterly summary of the reasons why the idea of God the Father seems to have slipped out of our mental equipment. "The war has re-erected the crucifix," he said. "Christ may be brought nearer. But where, it is asked, is 'the good God'?" The mechanical theory, which had from all these causes swept over a whole generation, begins to be repudiated by philosophy and literature but has now reached the popular mind. This respects Christ, but views him as held up in a vacuum unrelated to the idea of God. The lecturer saw the new argument for God inside man's own religious experience, which takes its place in history as universal, permanent and developing. Metaphysics only justifies belief in being itself; it is its own sole authority. He quoted Dr. Bradley's words "Ideas which express the highest religious needs and their satisfaction must certainly be true"; and religious experience in the individual and in history has by its phenomena made evident a *reality that responds*.

Dr. Selbie on 'Theological Reconstruction' was probably more easily grasped than Dr. Holland's packed and rapid utterance. He affirmed that the fundamental facts of God, Christ, Sin and Forgiveness represented ultimate realities and did not change, but he admitted that theological forms could not remain divorced from the world of secular thought. He

pleaded for rather than demanded their reconstruction. He asked for patience with the critics, though there would no longer, as before the war, be a readiness to accept the latest German hypothesis. In fresh and current terms he treated in successive lectures of the person of Christ, his character and ideal life manifesting his God-consciousness, his view of human nature, and his relation to humanity. Every one might not be prepared to accept some of Dr. Selbie's conclusions, but he certainly proved helpful and illuminating to his hearers. The Vice-Chancellor lectured on 'Public Worship' from the religious and not the denominational point of view. He examined the reasons for the general drifting from church or chapel and concluded that the sense of truth in religion was largely lost. Why should people want to worship something of which they knew nothing? A general attitude towards religion must be recovered or reconstructed, chiefly by a real and reasonable type of religious teaching in the schools. Dr. Strong held that people differed about inferences rather than principles, but did not point out how an agreement on principles, necessary in the end, was to be procured. He has been for several years connected with the Revision of the Prayer Book in the Lower House of Convocation (Canterbury), and is Chairman of the Committee engaged in drafting the Report. A sort of class that he subsequently held for inquirers interested in the question proved not only enlightening but entertaining. The Vice-Chancellor probably needs all the support his delicate and rather ironic vein of humour can afford; for not only are the processes of Convocation incredibly slow, but the kind of question round which the hottest controversy seems to rage is amazing to the (sometimes irreverent) lay mind. The Rev. E. A. Burroughs completed this course by a lecture on 'Evangelisation'; and though he said the title suggested stuffy drawing-room meetings and collecting cards he managed to drive home a moral in the most inspiring and convincing way. It is certain that the problem of the churches would be nearer solution if there were more "parsons" of his kind. It is largely a question of personality. The writer soon after heard a comment on the situation from a young captain in khaki who entered the railway carriage and mysteriously and unrelatedly ejaculated, "I'm fed up with parsons. *Oh* Lord!" and left it there. The sentiment does not seem altogether uncommon.

All the speakers were agreed that the root problem in our national life is Education. They were agreed, too, on the end of education: not a means to wealth or material efficiency or even technical skill, but worthy human personality. Mr. S. P. Mais (writer of that arresting book 'Shakespeare to O. Henry') criticised the public school system on its divorce from English literature and art, its wasteful compulsory Latin and Greek, its under payment of masters, its over-exaltation of games, its wrong ideals, and its out-of-date social exclusiveness. The Headmaster of Marlborough in a fine address dwelt on the supreme value of the nation's youth, and the national duty of providing education for all up to the age of 18. Lord Haldane declared that education was the most important element in reconstruction. He wanted to break down the still existing gulf between elementary and post-elementary education, and unify them in one organic whole. He made a practical point of devolution of government; local self-government would have to be an accepted principle. Sir James Yoxall quoted the Headmaster of Marlborough on the supreme importance of the personality of the teacher, and elaborated this. Just as we in our slow national way had made up our national mind on the immense importance of education, we had to face a national shortage of teachers. Men teachers were dying by hundreds; women teachers were seeking more remunerative employment. Something must be done by far better pay, by social recognition of the greatness of their work, to get the best men and women to teach the nation's children. Dr. Stephen Paget spoke very plain words in a lecture on 'Adolescence,' which is to be published in pamphlet form.

A word of gratitude must be given for the breeziness, humorousness, and affectionate sunshininess of Lieut.-General Baden Powell's lecture on 'Boy Scouts and Girl Guides.' It left a sensation of happiness behind it; here at least was something done, not only talked or dreamed of, on the lines of character, handicraft, service for others, and physical health, in the atmosphere of adventurousness so dear to the boy. It was not a militaristic system—he denied that—though it was disciplinary, and as far as possible self-disciplinary; but the ideal was not the soldier but the scout. A sense of wholesomeness, eager boyishness expanding into manliness, hopefulness in the morning of life, diffused itself over the very large gathering, which went home rejuvenated and smiling over delicious stories of scouts, and very sorry that that lecture was over. "Forgive my talking so much—you're such a delightful audience," said General Baden-Powell. Audiences are delightful when they are delighted. It is quite easy and might become a habit.

A very sympathetic address was given by Mr. Cecil Chapman, the well-known magistrate in a Children's Court in London, on 'Juvenile Delinquency.' The children are fortunate in having a man who obviously loves them, understands them, knows all their conditions, and is jealous exceedingly for them, to deal with the offences which less instructed persons regard in a portentously solemn way. Mr. Chapman considered that many, in fact most, of these juvenile offences were sins of society for which the children were vicariously punished. "People do not realise," he said, "that juvenile delinquencies are due to physical or psychical deficiencies which should be looked after by doctors and nurses rather than by policemen. When you have caught your criminal, it is your duty to find some means by which reformation may take place before you put the child into the criminal class." The lecturer declared that if Christianity were a life-giving creed instead of a "smug and priggish thing" thieving and such anti-social acts would be controlled more efficiently by public opinion than by law; but evidently he had little hope of a nation in which money-making held the most important place. Dr. Crowley's lectures on 'Child Welfare and Special Schools' indicated the same grasp of the importance of the problem of the child. He was encouraging as showing that here at least some beginning had been made to cope with it, though a vast field remained unworked. "In this matter of child health and welfare," said Dr. Crowley, "we *must* succeed, or else fail in all."

In a second paper I hope to give some account of the lectures which dealt with Reconstruction from the point of view of Industry and Imperial Politics.

F. Roberts.

IN 1862: A FATHER TO HIS SON.

The following passages from a letter by Judge E. Rockwood Hoar to Samuel Hoar, who had just started for the war, appeared in a recent number of *The Christian Register*. Its lofty appeal will awaken a warm response in many hearts in our own country:—

Concord, Mass.,
December 15, 1862.

My Dear Boy,—I did not have the opportunity I had hoped to talk with you last evening—and therefore take this opportunity, when we are sending you your mittens and the envelopes which you forgot, to give you a few last words of affectionate counsel from home.

One of your first duties as a soldier will be to take all the care you can of your health. The firmer that is, the better you will be able to do any service, or undergo any fatigue, required of you. To preserve your health, you must try to lead as regular and temperate a life as is possible. I hope you will not try to avoid your full share of labor, danger, or exposure, where either is necessary or called for....Take every proper occasion for bathing your whole body—and scrupulously regard your personal cleanliness, no matter how much trouble it may give you....Have nothing to do with spirituous liquors of any kind. Take your food as regularly as you can get it, and neither eat immoderately, nor go a long time without food, if you can avoid it. Especially be careful not to eat to excess after long fasting.....

I hope you will never disgrace yourself by any profaneness or obscenity; and will avoid all conversation and companions where they are practised or allowed.

Try to preserve a cheerful and contented spirit, and encourage it in others. Bear hardships without grumbling, and always try to do more, rather than less, than your duty. You will have occasion to be patient much oftener than to be brave.

The duty of a soldier is unquestioning obedience—but beyond this, I hope you will cultivate a kind, respectful, and considerate temper toward your officers.

I hope you are going with a love for your country and your cause, and with a determination to be faithful to every duty you have undertaken. My boy, you bear the name of one who, to the end of his honored life, never shrunk from a duty, however painful, nor from a danger to which duty called him. Be sure that you do no discredit to it! Neither by cowardice, by falsehood, by impurity, by levity, nor by selfishness. Remember always your home and your friends—those who will welcome your return with pride and joy if you shall come back in virtue and honor; who will cherish your memory if, faithful and true, you have given up your life; but to whom your disgrace would cause a pang sharper than death. Remember your obligations to duty and to God. And may these thoughts keep you from temptation, and encourage and strengthen you in danger or sickness.

And now, my dear boy, I commend you to God—and to the power of his grace. May God bless and keep you. Think of your Heavenly Father in health and in sickness, in joy and in sorrow. Go to him for strength and guidance. You are very dear to our hearts—and your absence leaves a great place vacant in our home. If it be according to his will, may you come back to us in safety and honor—but whatever is before us, may his mercy and love be ever with you, and his grace be sufficient for you. With deep affection,

Your father,
E. R. Hoar.

Samuel Hoar,
Corporal 48th Regt. Mass. Volunteers.

It will interest many of our readers to learn that one of the religious lyrics in Dr. Drummond's 'Johannine Thoughts' has been set to music. The words are based upon the text "He withdrew again into the mountain himself alone."

O silent, lonely tarn,
Asleep within the mountain's breast,

Thou seemest, from the world so far withdrawn,
To dream of rest.
So, deep within my heart,
There is a silent, lonely cell,
Where I may rest, and worship God, and feel
That all is well.

The music is by Miss Katharine Barry and is included in an 'Album of Eight Artistic Songs' just issued by Messrs. Metzler & Co., Ltd. (price 4*s*. net).

NEWS OF THE CHURCHES.

Chowbent.—The local *Journal* records that specially appreciative and sympathetic reference to Second Lieut. Volney Mather was made by his minister, the Rev. J. J. Wright, on Sunday morning at Chowbent Chapel. Twelve young men from Chowbent Chapel and schools have now given their lives, out of some 120 who have joined the Colours.

London: Bermondsey.—We regret to hear that Mr. S. P. Penwarden who has been in charge of the services at Fort Road for a considerable period, has had to relinquish the work for a time owing to ill-health. The congregation owes a great deal to Mr. Penwarden's help and the generosity with which he has given his Sunday leisure to their service. During this time his business duties have been exceptionally heavy and he has also taken a large share in the work of the Motor Transport Corps which has been organised in the interest of men in the Forces who arrive in London late at night.

London: Essex Hall.—The American Room at Essex Hall has just received two interesting and most appropriate gifts from Mrs. Walter Baily of Hampstead. The first is a French engraving of the Declaration of American Independence, with a key to the portraits and facsimiles of the signatures. The other is a portrait in mezzotint of Benjamin Franklin. On the frame is the inscription "Presented to his friend Theophilus Lindsey by B. F." There is a tradition that Benjamin Franklin attended the first service conducted by Theophilus Lindsey in Essex Street Chapel. The present portrait was probably left by Lindsey to the Rev. Thos. Belsham, and then passed into the hands of Mrs. Baily's grandfather, Mr. Thomas Gibson, who was Mr. Belsham's executor.

The Rev. W. Copeland Bowie left London on Friday for the North of England and Scotland. He will be away for about four weeks. It will be a great convenience if correspondents will refrain from sending letters to him at Essex Hall during his absence except in cases of real urgency.

We have received from the Lindsey Press 'A Free and Open Christian Church,' being an address given by Dr. C. W. Eliot to a meeting of Unitarians held in Boston last February; also 'O ye of Little Faith,' by Dr. W. C. Gannett, author of 'Blessed be Drudgery.' With characteristic optimism Dr. Gannett lays before his readers the lessons of courage and hope which emerge from the war. "Which have the right of the facts?" he asks. "They who lose heart and moan and read the future in terms of 'set-back' and 'dying,' *or* those who see the New Heavens already emerging from Hell? We look back to our Civil War as the era of our nation's new birth. We are living in a greater era to-day: a *World* is in rebirth." Both pamphlets may be had at Essex Hall, price 1*d*. each.

The Rationalist Press Association, of which Sir Herbert S. Leon, Bart., is Chairman, and which includes among its Honorary Associates Professor J. B. Bury, Sir E. Ray Lankester, Mr. Eden Phillpotts, Mr. Arnold Bennett, and Mr. William Archer, has just passed the following resolution: "That this Association, while welcoming Mr. H. A. L. Fisher's educational proposals, expresses, in the interest of the national welfare, its grave concern at the omission of any attempt to deal with the 'religious difficulty,' and urges that the only just solution is to confine instruction in all State-supported schools to subjects now officially described as secular in the English educational code."

DEATHS.

Brooks.—On August 14, 1917, at Westwood, Ellesmere Park, Eccles. Jeremy, the dearly loved husband of Alice Leigh Brooks, in his 71st year.

Peck.—On the 11th inst., at Rhos-on-Sea, Elizabeth Watson (Lily), youngest daughter of the late George Peck of Manchester and Brooklands.

OUR CALENDAR.

SUNDAY, August 26.

LONDON.

Acton, Creffield Road, 11.15 and 7, Rev. H. C. Horsley, M.A.

Bermondsey, Fort Road, 6.30, Rev. J. H. Smith.

Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. W. J. Piggott.

Brixton, Unitarian Christian Church, Effra Road, 11, Rev. F. Hankinson; no Evening service.

Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. W. Chynoweth Pope.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. Arthur Golland, M.A.

Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. Collins Odgers, B.A.

Forest Gate, Upton Lane, 11 and 6.30, Rev. D. Davis.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. Bertram Lister, M.A.

Hampstead, Rosslyn Hill Chapel, 11 and 6.30, Rev. Joseph Wood.

Highgate Hill Unitarian Christian Church, 11, Mr. H. G. Chancellor, M.P.

Ilford, High Road, 11, Mr. E. R. Fyson; 6.30, Mr. W. Russell.

Islington, Unity Church, Upper Street, 11, Mr. J. Harvey Lewis; 7, Mr. S. T. Rodger.

Kentish Town, Clarence Road, N.W., no Morning Service; 6.30, Rev. F. Hankinson.

Kilburn, Quex Road. Church closed during August.

Leytonstone, Haydn House, 63 Fairlop Road, 6.30, Mr. A. J. Howard Hulme.

Mansford Street Church and Mission, Bethnal Green, 6.30, Mr. J. L. Gerrard.

Peckham, Avondale Road, 11 and 6.30, Mr. A. Stephen Noel.

South Norwood, League House, 141 Portland Road, 7, Rev. H. Maguire, B.Sc.

Stoke Newington Green, 11.15, Mr. Harold Titford.

Stratford Unitarian Church, 11 and 6.30, Mr. E. Capleton.

University Hall, Gordon Square, W.C. Closed, re-open September 16.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Mr. H. B. Lawford, B.A.

Wood Green, Unity Church, 11 and 6.30, Rev. G. Coverdale Sharpe.

Aberystwyth, New Street Meeting House, 11. Supply.

Bath, Trim Street Chapel, 11 and 6.30, Rev. A. C. Fox, B.A.

Birmingham, Old Meeting Church, Bristol Street, 11 and 3.30, Rev. Dr. G. S. Hitchcock.

Birmingham, Church of the Messiah, Broad Street, 11 and 6.30, Rev. Lawrence Clare.

Blackburn, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. Hall.

Bournemouth, Unitarian Church, West Hill. Road, 11 and 6.30, Mr. G. H. Isaacs, B.A.

Brighton, Free Christian Church, New Road, 11 and 6.30, Rev. H. Bernard Hannah.

Bristol, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. Tudor Jones.

Buxton, Hartington Road Church, 11 and 6.30, Rev. G. Street.

Chatham, Unitarian Church, Hamond Hill, 11 and 6.30.

Chester, Matthew Henry's Chapel, 11 and 6.30, Rev. D. J. Evans.

Clifton, Oakfield Road Church, 11 and 6.30. Dr. G. F. Beckh.

Dean Row, 10.45, Rev. E. A. Voysey, M.A.

Dover, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. Ginever, B.A.

Dublin, Stephen's Green West, 12 and 7, Rev. E. Savell Hicks, M.A.

Dudley, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. Glyn Evans.

Exeter, George's Chapel, South Street, 11 and 6.30.

Gee Cross, Hyde Chapel, 11 and 6.30.

Hastings, South Terrace, Queen's Road, 11 and 6.30, Rev. S. Burrows.

Hindley, Nr. Wigan, Market Street, 10.30 and 6.30, Mr. W. Redfern.

Horsham, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. Jones.

Hull, Park Street Church (Unitarian), 10.45 and 6.30, Rev. R. V. Holt, B.A., B.Litt.

Leeds, Mill Hill, 10.45 and 6.30, Rev. Dr. Hargrove, B.A.

Lewes, Westgate Chapel, 11 and 6.30, Rev. J. M. Connell.

Liverpool, Ancient Chapel of Toxteth, 11, Rev. H. V. Mills; 6.30, Rev. C. Craddock.

Liverpool, Bootle Free Church, 11 and 6.30, Rev. H. Fisher Short.

Liverpool, Hope Street Church, 11 and 6.30, Rev. Dr. Mellor.

Liverpool, Ullet Road, Sefton Park, 11 and 6.30, Lt.-Col. C. S. Bullock.

Maidstone, Unitarian Church, Earl Street, 11 and 6.30, Mr. J. W. Gale.

Manchester, Cross Street Chapel, 10.45 and 6.30, Rev. H. McLachlan, M.A., B.D.

Manchester, Platt Chapel, 11 and 6.30, Rev. W. Whitaker, B.A.

Manchester, Sale, 11 and 6.30, Rev. W. S McLauchlan.

Nantwich, Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. Park Davies, B.A., B.D.

Newcastle-on-Tyne, near Free Library, 10.45 and 6.30, Rev. A. G. Peaston.

Newport, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. Ruddle.

Oxford, Manchester College. Chapel closed.

Portsmouth, High Street Chapel, 11 and 6.45, Alderman Carter.

Portsmouth, St. Thomas Street, 6.45, Rev. T. Bond.

Sheffield Upper Chapel, 11 and 6.30, Rev. C. J. Street, M.A., LL.B.

Sidmouth, Old Meeting, High Street, 11 and 6.30, Rev. T. Bowen Evans, M.A.

Southampton, Church of the Saviour, London Road, 6.30, Rev. Victor Moody.

Southend, Darnley Road Church, 11, Rev. W. H. Drummond, B.A.

Southport, Portland Street Church, 11 and 6.30, Rev. Frederick Summers.

Torquay, Unity Church, Montpellier Road, 11 and 6.30, Rev. F. Allen.

Tunbridge Wells, Free Christian Church, Dudley Road Institute (side entrance). Closed.

Wallasey, Memorial Church, Manor Road, 11 and 6.30, Rev. A. Ernest Parry.

Warwick, High Street Chapel, 11.15 and 6.30, Rev. Gardner Preston.

West Kirby, Meeting Room, Grange Road, 11 and 6.30, Rev. C. Roper, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. Ramsden Balmforth.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. Wilfred Harris, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. Wyndham Heathcote, B.A.

Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. Sinclaire, M.A.

VICTORIA, BRITISH COLUMBIA.

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All Souls Church, 7, Rev. Horace Westwood, D.D. Sunday School, 3.

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NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

IN an article on 'The Voice of the Vatican' last week *The New Europe* published some very forcible criticism of the Pope's proposals for peace. The writer, who is moved chiefly by moral considerations and leaves the definitely political issues in the background, speaks of Benedict XV. as "outraging the conscience of the vast majority of Christians." "Only those," he says, "who have breathed during the war the benumbing atmosphere of 'spiritual neutrality' that prevails at the Vatican and in other neutral courts can understand how the Sovereign Pontiff, the supreme guardian of the faith and morals of his world-wide flock, could so far forget the moral issues of the war as to identify himself with the view that 'the terrible struggle....appears increasingly a useless massacre,' or could deliberately weigh in the same scales the wrong-doer and the victim, the oppressor and the oppressed, the faithless and the faithful, demonstrating his 'perfect impartiality towards all the belligerents' by holding the balance meticulously even between right and wrong."

* * *

THESE are strong words, and they will certainly cause offence in some quarters, but they cannot be dismissed by apologies for the Pope's incapacity to do more, or polite references to his sentimental love of peace. It is the deliberate conviction of this writer that at this great turning point in human history the Roman Catholic Church has had the noblest opportunity of recovering its moral leadership, which has occurred since Christianity was riven by Reformation and Counter-Reformation, and it has cast it away.

On the one side [he writes] were ranged the champions of human right and liberty, and on the other the lawless henchmen of individual dynastic despotism. The Roman Church, whose tragedy it was to have sold its soul to potentates in return for their help in extirpating heresy during the Counter-Reformation, had at last a chance to regain its birthright and to prove itself a true mother of peoples and a foe of tyrants. An Apostolic Pope, a Churchman of faith and vision, might have seized the chance of flinging open the door into an ampler life with fuller scope for the fulfilment of an evangelical mission. Faced by the question whether the Roman Church should lead the peoples or seek to prop the tottering despots of the earth, such a Pontiff would have made the larger choice. Benedict XV., guided by men whose spirit is still that of the Counter-Reformation, has made the lesser choice.

* * *

IT is significant that the first definite refusal of the Papal terms has come from America. The refusal is based upon the very simple and blunt reason, which is not always remembered in our discussions, that there is at the present time no one in Germany with whom we can negotiate. President Wilson takes his stand upon the impossibility of our trusting the word of the present rulers of Germany unless it is supported by the will of the German people themselves. *The New York Times* sums up the situation in a picturesque and telling phrase: "When the German Government went morally bankrupt it left a vacancy on the other side of the Peace Conference table....The German people can fill that vacant place if they will, but until they give us a negotiator whose word is as good as ours we cannot exchange pledges over that table."

* * *

IT must not be forgotten amid our rather tangled arguments about terms of peace that quite recently Mr. Asquith made a contribution of great practical importance when he put the question point blank to Germany, "Will you evacuate Belgium and restore her to complete independence and pay her compensation for all the injury you have done?" Though no reply has been received, and without it there can be no advance towards mutual agreement, the question has reached Germany, as it was intended to do, and is evidently causing grave searchings of heart among reasonable people like Prof. Hans Delbrück. In his view Mr. Asquith's question gave the Chancellor an opportunity of dissociating himself from the party whose aim is a prolongation of the war, and his failure to do so is a cause of grave misgiving. The evidence available at present is far too conflicting for us to decide whether Prof. Delbrück's opinion is representative of any important section in Germany, but we welcome it as a sign that the moral challenge about Belgium has gone home and by some people is quite clearly understood.

* * *

IT is with surprise that we notice that even *The Westminster Gazette* has fallen a victim to the rhetorical trick of confusing Socialists and the Labour Party with the democracy. A democrat is one who believes in government by the people as a whole through the medium of representative institutions. Any form of class consciousness which says "We are the people and the others do not count" is really anti-democratic. We fear sometimes that the habit of political separatism may develop into a grave danger to the best interests of Labour itself. We do not want terms of peace put forward as the expression of the mind of the wage-earners, any more than we desire that professional men or manufacturers should act in the same way. It is a sense of common citizenship and loyalty to common interests which must guide our actions and can alone save us from the bitterness of civil strife. The claims of the community are greater than the claims of any of the classes or parties of which it is composed, and it is the community as a whole which alone has the right to speak in the name of the democracy.

A RASH remark about Puritanism by Dr. E. Lyttelton in a recent address at the Hampstead Garden Suburb, on the ground that "in its absurd attempt to repress human nature, [it] had attempted to destroy those indestructable things—music, cricket, and humour," has called forth an interesting reply from the Editor of *The Music Student*, Mr. Percy A. Scholes. "The days immediately following the Puritan Reformation," he writes in a letter to *The Times*, "were those in which England led the world in music, being famous for her composers of madrigals, Church music, and (especially) keyboard music. And at the period when the severest Puritanism was triumphant the names of Cromwell, Milton, and Bunyan (all keen music-lovers) are sufficient to show that there is no necessary connection between Puritanism and a dislike of music. A vast amount of music was published during the Commonwealth and Protectorate, as an examination of the British Museum catalogue would show, and there was daily opera in London during the later years of Cromwell's power. The Puritans objected to music in church, but for music as such they had no distaste." To this interesting statement the Bishop of Durham adds the following comment upon humour. "Another of the current charges, made often with a light heart, as if the word Puritan were a lawful target on all sides, is that the Puritan disliked humour. It is surely to the point to notice that in 'Pilgrim's Progress,' if anywhere, Puritanism lives and speaks, and to wonderful purpose; and that book, in both its parts, is rich in the element of humour, including numberless strokes of the subtlest power."

* * *

So much has been written in some quarters, often doubtless under the goad of prejudice, about the use of military discipline to destroy intelligence and crush individuality, that we welcome the following extract from 'Infantry Training, 1914,' which is quoted by an old N.C.O. in *The Manchester Guardian*.

> The objects in view in developing a soldierly spirit are to help the soldier to bear fatigue, privation, and danger cheerfully; to imbue him with a sense of honour; to give him confidence in his superiors and comrades; to increase his powers of initiative, of self-confidence, and of self-restraint; to train him to obey orders, or to act in the absence of orders for the advantage of his regiment under all conditions; to produce such a high degree of courage and disregard of self that in the stress of battle he will use his brains and his weapons coolly and to the best advantage.

* * *

WE learn with deep regret of the death in action of Lieut. Bernard H. Leigh, only son of Mr. G. H. Leigh. Mr. Leigh was President of the British and Foreign Unitarian Association, 1913-14, and has a wide circle of friends among our readers, who will be anxious to express their deepest sympathy with him in his irreparable loss.

A QUESTION OF ATMOSPHERE.

No sensible man will deny that it is very important that our discussions, social, political and religious, should be carried on in an atmosphere of fairness and good temper. Our differences in opinion and policy do not lose the sharpness of their edge, but they are robbed of much of their corroding bitterness when we are careful to treat one another with courtesy and understanding. It is the cloudy atmosphere of suspicion and innuendo which gives a touch of sordidness to many of our disputes even upon high themes, and makes them so heart-breaking when they raise barriers between friends. The clear-cut oppositions of thought and high-minded differences of judgment are quite endurable in themselves and keep human intercourse moving on a high level of interest, when all the lower passions of ill will and intolerant dislike are held in check. The source of the *odium theologicum* is not a sincere devotion to the truth of God, but an obstinate conviction that no one can be quite so devoted or high-minded in its service as ourselves.

Slowly some perception of this truth seems to be gaining ground even in our discussions about religion. We have made the pleasant discovery that we need not treat our opponents with violence or ridicule in order to proclaim our loyalty to the truth or our soundness in the faith. There are, no doubt, many dogmatists of the old-fashioned breed who regard every approach to friendliness and a better understanding with an opponent as a sign of weakness, and in those quarters old-fashioned methods of controversy, with their desire to discredit where they cannot convince, still survive. But for a growing number of us the victories where we merely silence an opponent without touching either his intelligence or his heart have lost their attraction. We can no longer use the weapons of concealment or base suggestion or bitter ridicule with an easy conscience. We want to see our opponent's case in its strength as well as its weakness. We feel that it is our business to create an atmosphere in which some measure of reasonable persuasion will be possible.

We expect that there will be a large measure of agreement with this position in cases where the claims of abstract truth are concerned. Questions of religious doctrine, the nicer points of casuistry, and the threadbare themes, which phœnix-like renew their youth in every debating society, fall into this category. But the matter is not so simple when we are dealing with questions of urgent practical importance, in which momentous courses of action are often hindered or confused by differences of thought and judgment. Here the sense of the overwhelming importance of the things which we feel it our duty to do makes it impossible for us to adopt the methods of leisurely discussion. We are dealing with an actual situation which must be handled in a particular way at the present moment. We believe with intense conviction that our policy is the only one compatible with the highest interests of the human race and that our opponents are heading for disaster. We are aroused by a sense of impending danger. We are kindled by high hopes and noble resolutions. Our moral and intellectual life moves on a level which exhausts us by the intensity of its excitements. Strong passions claim us for their own, and living under their sway we find it a task almost too hard for us to distinguish between the ardour of noble strength and the vehemence of weak self-assertion, or to prune the swelling words, which are the fruit sometimes of sublime dedication to our cause, and sometimes of prejudice, unkindness and disordered nerves.

And yet it is just at these most critical moments in private life and public policy that we need to attend to the importance of atmosphere. Our object is still to persuade and to promote union for action, and we defeat our own ends when we arouse prejudice or resentment, which are due not to the inevitable antagonisms of practical judgment, but to the narrow or unfair temper with which we support our cause. Probably, many pacifist writers since the beginning of the war are unconscious of the injury which they have done to their own position in this way. It is not only militarist prejudice and an unwillingness to listen to the other side which makes many readers describe their books as unpleasant. We are aware of the immense difficulty of their position. The temptation to make up for weakness in numbers and influence by strength of statement, or to pose as the elect in virtue and wisdom in the midst of an ungodly generation, must be almost irresistible. Those of us who have been exposed to the bracing discipline and the peculiar moral dangers of living in a minority will be anxious to treat these things with understanding and gentleness. But we cannot repress entirely our regret that even such a gifted combatant for peace as Mr. Lowes Dickinson has lost a little of the spirit of fairness and urbanity with which all noble ideals should be served. His last

book 'The Choice before Us'* is full of acute reasoning and careful analysis. It is a book to be read with care. Those who disagree with some of its conclusions, or feel that they are weakened by an element of special pleading, will still acknowledge themselves to be greatly in his debt for the clearness and force with which he states the conditions of a stable peace. But at the end we are left with the impression that many pages of the book will irritate where they ought to persuade, and consequently its influence will be lost just in the quarters where the author, as a wise teacher, should be anxious to win attention and if possible to produce agreement.

In two matters in particular Mr. Dickinson has shown himself gravely deficient in sympathetic understanding of the better mind of his countrymen. No doubt a few pages might have lost their pungency if he had acknowledged the fine Christian virtue of many men who have felt compelled to put all their strength into this struggle for freedom, and in doing so have retained both their nobility of character and the spiritual quality of their religion. His reference to the clergy in an early part of his book, with its suggestion that they are insincere time-servers who have shown themselves willing to prostitute Christianity to military ends, is as stupid as it is untrue; and naturally its only effect will be to close many ears to his appeal. Similarly most of his references to his own country and its virtues may be described as lacking in enthusiasm if not in affection. Mr. Dickinson's patriotism is of a kind which makes him very sensitive to defects. Probably he is far from thinking that there is little to choose between Germany and ourselves in our devotion to liberty and our political ideals, but in more than one place his language is so critical and cold as to lend itself easily to misunderstanding of that kind. If he had allowed himself to escape in a few glowing passages from the cramping discontent of the minority mind, and shown himself capable of heartfelt union with his fellow-citizens in the affections and loyalties which sway the hearts of men, he would have won a patient hearing and some measure of assent from many readers, who now will only turn away in dislike because they lack the skill to separate what is wise or helpful in his teaching from these crudities of manner and this needless antagonism of feeling. Mr. Dickinson and other writers of his school would do well to pay more attention to the value of atmosphere.

We do not wish, however, to leave this subject on a note of complaint, which may suggest that we are conscious chiefly of the mote in our brother's eye. All men who contend for lofty ideals and devote themselves to the performance of hard duties, must be careful to adorn their service with noble manners and to avoid the snares of ill temper and personal abuse. This is a warning which none need to lay to heart so carefully as those who are deeply convinced that this cause, in which we fight, has upon it the sanction of duty and religion. These are days when excitement has given place to monotony, and the weariness of a long struggle may betray even the bravest into listless discontent. It is in such moods that we grow irritable with one another, and become impatient of all difference of opinion, and are in no little danger of losing the invincible strength and the generous temper of a complete and unstained loyalty of soul. Seldom has there been a time when the need was so great as now to keep our hearts with all diligence, and to set a watch upon our lips that even the words which we speak may have upon them the seal of consecration. There must be no pettiness of mind, no mean and desolating passion, no degrading atmosphere of prejudice or contempt in our service of a cause, which will remain, after the last critic has spoken his last word, the biggest crusade on behalf of public righteousness which has ever claimed the complete loyalty of God-fearing men.

* London: George Allen & Unwin, Ltd. 6s. net

SEVEN DAYS' LEAVE.

[*From a Correspondent.*]

THE Lyceum has a type of drama of its own. To the fastidious that type may seem crude to a degree; but the Lyceum has also an audience of its own, and that is where the secret lies. The manager knows his audience through and through: the audience might also know its drama equally thoroughly if it stopped for a moment to think. It is melodrama, pure and simple—melodrama with no expense spared. In the days of 'Deadwood Dick,' the satisfying drama of this kind was 'The blood-stained Putty Knife, or the Murder in the Red Barn.' To-day we are spared murders and suicides: instead we have German submarines and spies and heroes in khaki. But it is the same thing in a modern dress—the villainess still has raven locks, the heroine is an aristocrat, and virtue always triumphs in the end.

Do not run away with the idea that there is no plot. There is enough plot to stock a three-volume novel. It was three crowded hours of most glorious life, just that kind of life that appeals to us because we are never likely to meet it at close quarters, and so need never fear rubbing the gilt off the gingerbread. You only need to know the characters to imagine the plot. Bring them together in a village on the East Coast and nature, Lyceum nature, does the rest. Lady Mary Heather, whose surname suggests that she is a "sport," and can ride, jump, shoot, swim, and so on with the best; Capt. Fielding, R.H.A., who has escaped from a prison-camp in Germany; the rejected lover; Col. Sharrow of the Intelligence Department who shouts out the most secret information quite forgetful of the presence of the spies he is tracking; two "Belgian refugees" who are naturally the spies in question, and in love with each other; the old Vicar who is there to make everything smooth for the hero in the last five minutes. There are, of course, subsidiary characters—Pte. Lord Arthur Pendennis; 2nd Lieut. Cornelius Keys, son of the vicarage cook; the Vicar's daughter, and so on. A regular Noah's ark of people who could not meet together in life without something startling happening.

What did happen really does not matter: it was the other side of the footlights. Gripping as it was—and a Lyceum play is warranted to make you forget outside cares—the audience was equally interesting. The manager knows what the public wants and sees that they get it. Thrills, farce, pathos, emotion, devilry, goodness, triumph, resignation—they are all there in full measure, pressed down. And the audience fairly jumped at it each time. There were hisses for the black-haired villainess, spontaneous cheers for the heroisms of the hero, laughs at the humour, and—most surprising—a profound silence for the words of the Vicar, who really was one of the most lovable stage parsons we have ever met. He, at least, was not a typical stage character. Nor were his "lines" the usual stage twaddle—it was genuine stuff that went straight to the heart of the audience. There was no superciliousness about the way it rose to the old Vicar.

As we have said, much of it was very crude and primitive, but 'Seven Days' Leave' has been playing to full houses nine times a week for months and it looks like going on for as many months more. There had been an air-raid warning a few hours before the performance we attended, but there was scarcely a vacant seat in the whole theatre. Certainly there was no sign of nerves. But what impressed us most of all, perhaps, was the way the people applauded and hissed. We have always considered the catch word "Trust the People" as a phrase to be used with the tongue in the cheek. But we need no more convincing now that the people are all right at heart. They are sound enough, whether they go to church on Sunday or not.

And another thought also came to mind as we sat there comparing that full house with our own empty pews. The manager knows what the people want. Do we? Are we not just a little bit too respectable at times for some of our parishes and talk above the people's heads? We wonder. At least a course of 'Modern Drama' might be included with advantage as practical investigation in connection with lectures on Psychology at our Theological Colleges.

CREATIVE EVOLUTION.

Pray, Pessimist, why do you think us
For aye condemned to haunt the slime ?
Just look at the ornithorhynchus !
The snake becomes a bird in time !

Cloudesley Brereton.

MEMORIAL NOTICES.

MR. R. T. HEAPE.

We regret to record the death of Mr. Robert Taylor Heape, formerly of Healey Hall, Rochdale, which occurred on Wednesday, August 15, at a private nursing home at Harrogate after an operation. Mr. Heape, who was in his 70th year, belonged to a family which has a unique record in the local government of Rochdale, having been continuously represented on the chief town authority from the establishment of the Commissioners' Board in 1825 to the present time. Before they settled at Hartley the family were active in the public affairs of Saddleworth, which was within the ancient parish of Rochdale. Robert Heape, who came to Hartley in 1726, was a Churchwarden at Rochdale in 1731 and 1732, and overseer for Castleton in 1751. His great-grandson, Benjamin Heape, was one of the leading Commissioners, and as High Constable in 1837 had the honour of proclaiming Queen Victoria's accession to the throne. He and his brothers were active in local affairs, but of all the members of the house the best known and most widely popular was Alderman Robert Taylor Heape, J.P., D.L., the father of Mr. R. T. Heape. He was an influential Commissioner, became Mayor in 1857, the year after the incorporation of the town, and again in 1876, was a trusted leader of Liberalism, and a man in whom the townspeople had unbounded confidence.

Mr. R. T. Heape was educated at a private school and at University College School, London. He became identified later on with the flannel trade, with which his family were continuously associated for well over two centuries. His business gifts, together with his unquestioned probity, won for him a wide and honourable reputation in the trade. In 1906 he retired from business, and was free to indulge the taste for travel which had led him far afield in earlier years. He had visited most of the countries of Europe, some of them many times, and he had also been to Egypt, Africa, the United States of America and Canada, the West Indies, Australia, and Japan; and in 1896 he went to the North Cape with the British Astronomical Society, of which he was a member, to view an eclipse of the sun. In later years he spent a considerable portion of each year in the English Lake District, mostly at Bowness, and in October, 1916, he gave to the Windermere District Council a shelter for the use of the public in recognition of his happy associations with the district. A keen lover of outdoor sports he was a good athlete, and won many prizes in his young days. Gymnastics and leaping were his strong points, and he was also a successful swimmer among amateurs. In 1915 he was vice-president of the Rochdale Swimming Club, and for long before that he had done much to encourage proficiency in swimming and in life-saving. Shooting and hunting were also sports which he keenly enjoyed. He was a great walker, and, up to the time of his illness a few weeks ago, did his brisk tramp of 25 miles a day.

Unlike his father, Mr. Heape never took any active part in public life. But he has nevertheless left a remarkable and lasting impression on his native town. He combined with a keen business instinct a strong artistic sense. Fond of literature, he was a great reader, and all forms of art appealed to him intensely. His intellectual tastes were attested by his membership of various literary, scientific, and antiquarian societies. It was to him and to the late Mr. James Ogden that the town of Rochdale is mainly indebted for its splendid Art Gallery, second to none for a town of Rochdale's size. From the year 1901, when he made his first gift of pictures, he gave numerous oil-paintings and statuary to the gallery, which finally necessitated an extension of the building, and the Council recorded its appreciation in two illuminated resolutions of thanks, dated September, 1908, and February, 1911. It was not only the Art Gallery that benefited by his warm-heartedness. The Rochdale Unitarian Church, of which he was a member all his life, and for many years a trustee, owes much to him, for he spent considerable sums on its embellishment, and he was a substantial donor to other churches of the denomination. In politics Mr. Heape was a Liberal of the old school. The Temperance cause also found him a warm and consistent supporter. The funeral was announced to take place at the Manchester Crematorium on Saturday.

MR. THOMAS RIDGWAY.

We regret to announce the sudden death on Saturday, the 18th inst., at the age of 54, of Mr. Thomas Ridgway of St. Austin's Friars, Shrewsbury, manager to Messrs. James Cock & Sons, tanners. Mr. Ridgway was, for upwards of thirty years, a most faithful and devoted member of the High Street Church, and a regular and diligent worker in the Sunday school. For many years past he filled the offices of Trustee, Treasurer, and Warden. His work as Treasurer to the congregation will long be remembered with gratitude and pleasure; it was an office for which he was eminently fitted, and he filled it to the great satisfaction of all; indeed, all his work in the church and Sunday school will remain as a precious memory of him. He was rarely absent from his post on Sundays; he was always punctual, and his cheery greeting will be sorely missed, alike by those attending the services regularly, and by visitors, to whom he was always ready to accord a hearty and gracious welcome. Of magnificent physique, he was also of childlike freshness and simplicity; and though he had the heart of a child he was also a shrewd, capable business man, possessed of a well-balanced mind and a large share of common sense, qualities which, coupled with his steadfastness of purpose and high ideals of duty, made him one of the most valued of colleagues. Always ready to assist in every good cause and to take his full share of work and responsibility, he not only set a high example of fidelity to duty, and to conviction by his consistency and uprightness of character, but he endeared himself to all with whom he came into contact by his transparent simplicity and his kindly and generous disposition.

Following the service at High Street Church on Sunday evening the 19th inst., the Chairman of the Congregation (Mr. W. Vickary, J.P.) proposed that a letter of condolence should be sent to Mr. Ridgway's widow and family, and this was accordingly done. The funeral took place at the General Cemetery, Shrewsbury, on Wednesday the 22nd inst., and was largely attended. The Rev. A. E. O'Connor, B.D., officiated, and also conducted a memorial service last Sunday evening.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is registered by the London County Council, under the provisions of Section I. of the War Charities Act, 1916.

The objects of the Fund are: (1) *To aid the Belgian hospitals and convalescent depots in France, and the Belgian military doctors at the Front in Belgium.* (2) *To maintain a Civil Hospice at Calais.* (3) *To aid the Belgian School Colonies in France.*

137th List of Subscriptions.

	£	s.	d.
Already acknowledged	17,966	19	3
Miss A. E. Abbott (3rd) ..	0	5	0
Miss M. Fretwell (11th) ..	0	10	0
Mrs. J. M. Perry (7th)	1	1	0
Miss S. S. Partridge (5th) ..	5	0	0
Miss A. J. Partridge (6th) ..	10	0	0
"In Memory of the Rev. Adam Rushton"	2	0	0
Mr. W. W. Asquith (2nd) ..	5	0	0
Miss Prance (4th)	3	0	0
Miss Newling (3rd)	0	4	0
Miss Leigh Smith (8th)	10	0	0
Mrs. Dent	0	10	0
Mr. and Mrs. C. W. Chitty (38th)	4	0	0
Mr. Edward J. Blake (8th) ..	10	0	0
Col. Rodick (5th)	5	0	0
Mr. Julius Hess (7th)	2	2	0
	£18,025	11	3

Two of the subscriptions entered as £1 last week ought to have been £1 1s. The total is therefore 2s. more than entered last week.

Parcels have been received from: Mrs. Chesson; Miss E. A. Evelegh; Bury Branch of the Women's League (per Miss Johnstone); High Pavement War Relief Committee (per Miss Guilford); Miss Ogden; Mrs. W. Skelton; Miss Newling and Miss Bendelack; Miss Nettlefold.

WEEKLY NOTES.

I have received a letter acknowledging a present of knitting wool which I sent to the girls of the *colonies scolaires*, after hearing that they could not get any. The Directrice writes: "I was perfectly delighted with the splendid wool. It comes in beautifully for the school where six girls are able to use the knitting machine and are making the supply of stockings for next autumn." She continues: "The men's clothing is also most useful. The administrator has been asking me for six months to provide some clothes for our teachers (in the boys' schools), because they are very devoted to our children and because we can only afford to give them a small salary. Very seldom do men's clothes reach the Vestiaire.

"You will be interested to hear that on account of the splendid English advance in Belgium, which we follow so anxiously many of the civilians had to be taken away from the villages and we are receiving numerous children and are erecting some more *colonies* at B——. We are looking for more big buildings to house still more children in Normandy."

It is practically certain that we can send the whole 200 beds required for the old people at La Chartreuse—in fact, I have ventured to give the order (trusting that the rest of the money will come in), as time is important and it takes so long to get a large consignment like this to its destination.

I shall be away for the next fortnight, so will friends kindly be patient if their letters are not answered very promptly?

Rose Allen.

SPECIAL WANTS.

Pyjamas, shirts, socks, and all sorts of men's underclothing.
Mufflers, cardigans, slippers.
Clothing for children and babies.
Games, French books, illustrated papers.

The name and address of sender and list of contents should be enclosed in each parcel.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

THE OXFORD SUMMER SCHOOL.

PROBLEMS OF RECONSTRUCTION.

II.

THE exponents of Industrial Reconstruction did not deal primarily with economic questions of wages, profit-sharing, hours of labour, trades unions, and bonuses, but with a moral ideal, in which these things took their appropriate but subordinate places. Materialistic demands were regarded as a means to an end, while attention was directed to the moral and social *rights* of labour. As for the idea of "right" in this connection, it seems to be, according to T. H. Green's definition, "a claim of the individual arising out of his rational nature, to the free exercise of some faculty....a concession of that claim by society, a power given by it to the individual of putting that claim in force." The admirable speech of Mr. J. R. Clynes, M.P., was a general enforcement of this claim. "When you talk of workshops," he said, "think of millions of men and women, assembled in factories, engineering shops, mines, great warehouses, goods yards, railway stations, in all those other places where the mass of wage-earners pursue their daily calling"; and one visualised not machines of production, not "hands," but persons arrived at self-consciousness, and demanding out of their rational nature the "right" to exercise those potential human faculties hitherto denied development. There is, of course, a very insistent demand for a larger and more assured share of the wealth produced by their co-operation. But it seems true, if strange, to say that this is not the primary aim but a means to an end in the best and most representative minds. When the need for self-suppression is over—and, deafened by the noisiness of those who claim to speak for labour and are not themselves of labour, we often forget how great and silent that self-suppression has been—there will be an intense determination that the willingness to die shall be followed by the right to live in every sense of the word—the *right*, not the *permission* conceded by even the most benevolent or far-sighted of employers. It will no longer be a question of a helot caste to be provided for passively by legislation. "There is not," said Mr. Clynes, "the same submissiveness, the same disposition to yield to authority, as existed twenty years ago. The worker holds up his head not as a wage-earner but as a human being." The war has shown him once for all that the very existence of the nation in war or peace rests on his shoulders, and he will never forget it any more. The conservative-minded may or may not like this, but the fact itself is not to be put by.

Mr. Clynes was not concerned to deny the improvement effected in the conditions of labour, especially since the outbreak of the war. It is now almost an axiom that employers stand to gain by reform and improvement. But he warned them that if reconstruction aimed chiefly at increased output it would fail. "The workman will not look kindly," he said, "on plans for making him merely a better instrument of production." Not that he is opposed to increased production; he approves and admits the necessity; but he is suspicious of plans and means which ignore his body and soul as the primary concern. In fact, he fully realises at last that wealth is in the worker rather than in the thing he works. The specific claim made by Mr. Clynes for a share in the government of workshops by those who spend their daily lives therein, and a voice, even an equal voice, in deciding conditions and differences, is being sympathetically considered by the Ministry of Munitions. All depends, as he said, on the spirit existing. He sketched the working of such committees, showing them not as opposing but as negotiating with employers, utilising their skilled knowledge and experience for the general advantage, removing injustice, becoming proud eventually of their responsibility to both colleagues and owners. Associated effort will have to come. "Employers and workmen *must* agree," Mr. Clynes declared; "we may as well agree at the beginning rather than the end. We are amazed at our patience and long-suffering. Now we think that *because*, not although, we are working men we are worthy of the better thing—of the mind above the picture palace, of the higher soul, of the worthier life." The sympathy of the audience was evident, not only with Mr. Clynes's propositions but with the spirit in which he made them.

There was an interesting conference on 'Industrial Organisation' in both morning and afternoon sessions, presided over by Lord Henry Cavendish Bentinck, M.P., who echoed quite independently many of Mr. Clynes's contentions, with perhaps some difference in viewing their ultimate aim. "Things cannot go on in the future as in the past," he said. "If we are to get greater production, so essential to our national welfare, we must give the workers a greater control of their own intimate lives in the industrial machine." Mr. G. Gaunt of Springfield Mills, speaking as an employer, admitted the widening breach between capital and labour which might conceivably end in revolution. He described his firm's method of bridging the chasm by co-operating with the workpeople—a works committee, in fact, showing happy results. This was welcomed by Mr. Clynes as a successful example of co-operation. An assertion Mr. Gaunt had made that the workers' discontent arose from a belief that the war was being fought in the interests of capitalism he warmly denied. "If they did believe this," he said, "they would immediately put an end to it, so deeply are they associated in the agony of the war. All but an infinitesimal number believe a nobler thing and a worthier aim in it than the interests of capitalism. They simply would not permit so base a purpose to be at the bottom of this tremendous struggle in which they are giving themselves and their sons." Among various interesting points raised was that of a lady speaker, who remarked with some justice that in this matter of workshops committees nothing had been said about women in industry.

On Sunday afternoon, August 12, a conference was held on 'The Church and the Problems of Industrial Life,' at which the Bishop of Winchester presided. The Bishop, who characterised himself as "a Victorian," said it had been "rubbed into them" that the Church had failed with the people at large, and he started with an acknowledgment of failure—though that sort of thing might be overdone into an almost Pecksniffian repentance. The Church and labour needed one another: they might say the Church started from the workshop, and when she returned to it she would find herself at home, not in a strange place. He urged the drawing into the ranks of the ministry men who came from the workshop; and, on the other hand, men entering the ministry from other parts of society should be given actual experience of the tasks of labour. If the Church is, indeed, to get out of the position of "a hedged and cultivated garden—incurious of the wide spaces beyond it," to use in another connection M. Romain Rolland's metaphor, if it is once more to be set on the highway of life and become again the thoroughfare of wayworn feet, some such reciprocity as this suggested by the Bishop would seem to be imperative. Revolutions as hard as this have occurred before in the effort to get again in touch with reality.

The most notable speech, though a depressing one, of this conference was given by Mr. H. E. Kemp of Bradford on 'Class Antagonism.' He made an alarming picture of the dangerous temper which he saw underlying all the unrest of civil life, and he questioned whether the unity of effort compassed by the Empire when confronted with a most unscrupulous, efficient, and long-prepared enemy could be maintained in the presence of the coveted peace. He saw class antagonism rampant, dangerous, ubiquitous. "Going in and out among men," he said, "one hears expressions of distrust of the Government, of the Cabinet, of the royal family, of Parliament, of the masters. It is rare to hear people of one class give credit even for honest purpose to people of another. It is impossible to overstate the evil result of this." The speaker elaborated and illustrated at length this assertion of mutual dislike and distrust, and concluded that the position was not only dangerous; it was critical. "It seems to me," he said, "that the personal sins of impurity and intemperance are less threatening to the community than this fearful evil of the separation and mistrust of its different classes." He found the one hopeful sign in the evidence of a revival of interest in religion—he would not say in Christianity alone. He accused professional religion of outraging the country's religious instincts for more than a century, especially by its bitter internal disputings, and urged a unity that recognised theological diversities in order that it might act on the common ethical results of all the beliefs. Some means must be provided whereby the distrustful sections of the community might be got to understand each other. "I do not think," said Mr. Kemp, "there is any height far enough removed from the passions of party strife except it be upheld by religious belief."

If this very able address represents the real state of things it is certainly time for the Churches to sink their differences, and undertake speedily the rôle Mr. Kemp suggests to them. And when one reflects how our ears have been assailed by the devastating omniscience claimed by certain sections of people in press, platform, and pulpit since the war began, denouncing in an orgy of denunciation everything and everybody, and particularly the responsible and over-burdened men whom Fate has placed in authority over us at this dread moment of our history, one can hardly be surprised if such a diligent sowing of tares has resulted in some such harvest as described by Mr. Kemp. That the majority of Englishmen and Englishwomen come under this category we do not believe; and Mr. Kemp's views were not borne out by the other lecturers. Mr. G. Barnes, M.P., has recently disavowed this exaggerated class-consciousness and class hostility. Even English snobbishness, that refuge of an ignorance more hopeless than any lack of knowledge in the workers, has diminished since all sorts and conditions and classes went forth side by side to die. That this great brotherhood in arms and aims is to be broken up by class hatred and social disintegration is not in the nature of things. We reckon too often without the soldiers, that army of the dead and the living, who will have their great part in making "the atmosphere and the climate," as Dr. Jacks said, of reconstruction:—

Nay, we should dread
If we return,
Dread lest we hold bloodguiltily
The things that men have died to free.
Oh, England's fields shall blossom red
For all the blood that has been shed
By men whose guardians are we—
If we return.

The Master of Balliol lectured on 'Education and Empire.' His knowledge of the workers showed them, not hating, but rather prone to take dreams for realities, to believe readily in the efficacy of good intentions whether in London, at Petrograd, or even at Stockholm, to be impatient at the slow coming of the millennium. The Imperial sense, or, rather, the sense of the Commonwealth, was growing in them, too; induced by the war and the splendid men who came amongst them from overseas.

Mr. John Hodge, M.P., was prevented by the crisis over the Stockholm Conference from giving his lecture on 'Demobilisation.' Mr. A. W. Ashby, speaking on 'Village Life,' urged the development of our rural civilisation by means of the elementary schools in a very suggestive and useful lecture. Mr. C. R. Ashbee, moved by that exasperation which the contemplation of existence in England provokes in the artist mind, lectured on 'Art and Industrial Problems,' and declared that if beauty was missing science and brain-power would fail among us as miserably as with the Germans. Beauty must be brought back into common life, and the horrors of industry removed. A most practical speech on 'Town Organisation' was given by Mr. F. G. D'Aeth of Liverpool University, who brought to bear on his subject the experience gained by his work in Liverpool.

The Inaugural Address by the Right Hon. Herbert Samuel, M.P., was at once a warning, an encouragement, and an inspiration. He enumerated some of the problems facing the country—a veritable mountain range of problems, in the coming era which might be a Renaissance or might be one of disorderly cynicism. There was only one worthy memorial to those fallen in defence of freedom: the building up of a civilisation great indeed, informed by great ideas and energised by the will to a fruitful peace. More splendid would be such a memorial than bronze or marble to those who died that it might be.

Lord Selborne spoke finely and with a fine loyalty on the 'Problem of the Commonwealth,' substituting this last word for "Empire." He drew a telling contrast between British and German methods with natives. A particular instance within his experience, unfortunately too long to quote, left the audience thrilled and thankful that our place in the sun cries to high heaven of other things than murder, bestiality, and treachery. Yet he did not deny the mixture of good and evil in the growth of the Commonwealth because it had been made by men. "But, I maintain two things," he said; "the good has exceeded the evil, and we are not responsible for the sins of our forefathers. What we are responsible for, every single one of us, is the use we make now of the heritage that has been left to us." One of the greatest possessions we have is the native African thought of our race and our King. The name of the King and of the British race is a password throughout that vast continent to the trust of the natives. Yet the Commonwealth, and with it the destinies of helpless millions, was nearly destroyed in October, 1914—how nearly we did not realise even yet—because we had never thought out its problems. The German calculation failed because it did not reckon with our psychology. The hearts of the Empire rallied to it and the quivering balance dropped in our favour. Now the problem must be faced, and it is this: How can the Empire be organised for common purposes of brotherhood, foreign policy, and defence, and be left free in every part for internal autonomy? That solution will be the greatest step ever taken for human welfare, and the first towards "the Parliament of Man and the Federation of the World."

Lord Islington's great speech on 'Indian Government,' widely reported in the press, gained yet more distinction by the almost simultaneous publication of Mr. Gokhale's 'Testament,' and the quickly following demonstration of Governmental sympathy with the principle of Indian self-government as embodied in the words and forthcoming tour of Mr. Montagu. An interesting incident was the criticism of this speech by a young Indian gentleman—a Parsee—at the "class" on 'Imperial Reconstruction.' He recognised Lord Islington's voice as that of a friend, but said he did not go far enough. There was no question of loyalty to Britain, for India needed Britain, and her free institutions were India's inspiration. But there was a revolt against Anglo-Indian "snobbery," and an intense demand for Indian equality with the British in India. The speaker defended Mrs. Besant. "India always returns love for love," he said, "and she has brought East to West and West to East as no one else has ever done." At the beginning of the meetings a leaflet entitled 'What India Wants' was handed to each person on entrance to the Sheldonian, putting forth moderately and courteously India's demand for her place in the Empire. "The India League," it concluded, "undertakes an educative propaganda, for Britain only needs to understand in order to do the Right."

Mr. J. A. R. Marriott, M.P., for twenty-two years the popular Secretary to the Delegacy, who is probably relinquishing the secretaryship for political life (he takes the Aristotelian view of politics as the noblest of human activities), gave with his accustomed force three valuable lectures on 'The Imperial Executive,' 'Imperial Legislature,' and 'Agriculture in England'—the last almost at a moment's notice in place of Mr. A. D. Hall, who was unable to fulfil his engagement. Mr. Marriott spoke the final words in his brilliant address, 'Retrospect and Prospect,' which left, however, a feeling a sadness at the possibility of the loss of one who had been for so long mentor, guide, philosopher, and friend. It is, in fact, difficult to imagine the Oxford Summer Meeting without him, and one can but cling to a hope that the severance need not be made. F. Roberts.

A "REAL CREDIT."

Some remarks in a letter by a young Artillery officer, well known to the Rev. W. G. Tarrant, may specially interest our school-workers. "I was very glad," says the writer, who is in the firing line in Flanders, "to get the enclosure from the S.S. Society, about the moral and religious instruction of young people. I cordially agree with all that is said in the letter and wish the S.S.A. 'more power to their elbow' in this and all their good works. At the same time I would sincerely echo some views expressed a while ago in The Inquirer about the moral standard of our war-workers. I don't know anything about munition works, but I *do* know a bit about the soldier-boys out here, and I assure you that, generally speaking, they are a real credit to England in every way, both as regards clean living and language and all the other virtues. Really I think that many of those who, perforce, have never seen the boys out here, would be *amazed* at the fine way they show up. Not only do they display unfailing courage against material danger, but seem equally proof against the more insidious tendencies of depression, grousing, and unworthiness.

"You should see how the merest 'common soldier,' whatever may have been his job in civilian life, turns up trumps out here. There seems to be something latent in every Englishman that flourishes best under the worst conditions. I suppose that ancestry has something to do with it. And I remember seeing a dozen of these same men running with smiles and chaff to an urgent job that meant practically certain death. (As a matter of fact five were killed outright, and four badly wounded.) I felt as though I'd have given everything to be allowed to lead that merry rush into what a poet would call 'the mouth of Hell'—because it is a privilege to lead such men. I don't know what sort of moral and religious instruction these men had had in their youth; but anyway they were only typical of the spirit that prevails in our army, and is beating all the frightfulness that the Boche, that prince of frightfulness, can invent."

WAYSIDE EMBLEMS IN FRANCE.

In the arctic weather of January, when our men were billeted for a fortnight in barns, I used to take brisk walks into the country in order to get warm. There were three roads entering the village, and on each was erected an iron crucifix surrounded by leafless trees. It was my habit to contemplate these solitary images, and at that time I concluded they did not express the grandeur of God—rather His weakness and defeat. Since that time I have seen many of these wayside crosses. Their size and make seem dependent upon local conditions. Where the place is poor, a sort of standard pattern metal crucifix, resting upon four iron rods is found. In wealthier places one may see more ornate crosses, and sometimes little shrines containing an altar. Two crosses stand out in my recollection. Shortly after we commenced our advance across the evacuated district, I was sent out with a trench-digging party, our rendezvous being the crucifix just outside B——. Judge my amazement when I found an unusually large rood among stout trees, with a ladder leading to a platform which rested on the cross and trees, built by the Germans for artillery observation. Nothing is sacred in war except ideas. The other cross, stark and gaunt, overshadowed me in the moonlight at "Suicide Corner," as you enter L——. I had a crater on my right where the road junction had been blown up, and on my left this symbol of divine compassion. It seemed auspicious that the cross should have survived at such a place.

In January I would have removed these wayside emblems as unworthy of true religion. To-day, a beautiful August Sunday, with its bright sunshine and blue sky and singing birds, I want them to remain, for while they do not express what are called the metaphysical attributes of God—Omnipotence, Omniscience, Omnipresence—they certainly speak of His ethical qualities—lovingkindness, mercy, sacrifice. War often boasts of "kingdom and power and glory," but the cross is eloquent of blessed charity and sacred pity. Burne-Jones finely justifies the wayside rood in his picture 'The Merciful Knight.' That is how I felt at midnight when the cross loomed above me in the darkness at L——. The inward voice told me that gunfire notwithstanding, charity and pity were still alive.

The cross is strangely interwoven with warfare. The Emperor Constantine claimed to have seen it all-fiery in the skies, with the behest "By this sign thou shalt conquer." In later times succeeding generations of Crusaders took their name from it, and enshrined it in orders of chivalry. Many military decorations are in its form. How paradoxical that in the

present war both sides should use the cross! One may go into German Military Cemeteries, and find forests of crosses, just as in British or French, the only difference being that the German crosses are bigger. Reflecting on this matter when reading German names, I have concluded "What a blessing for the whole world if Germany had really believed in the Cross! Then she would not have lost her soul, and Europe would have enjoyed brotherhood and friendship."

WALTER SHORT, 2nd Lieut., B.E.F.

Flanders.
August 14, 1917.

NEWS OF THE CHURCHES.

Belfast.—In a reference to the recent death of Mr. F. D. Finlay in the *Non-Subscribing Presbyterian* Mr. S. S. Millin gives the following particulars of Mr. Finlay's father, Mr. Frank Finlay, who was widely known as the founder of the *Northern Whig*: "'Old Frank,' as he was popularly called, was a devoted member of the Second Congregation, and a close personal friend of its minister, the Rev. John Porter. There is no more interesting figure among the early Belfast Unitarian worthies than Frank Finlay. The son of a small farmer in Ards, he worked his way from a 'printer's devil' till he became the founder and proprietor of the *Northern Whig*, through the columns of which he fearlessly advocated the cause of Catholic Emancipation and religious toleration generally. In 1826 he was convicted, at Carrickfergus, to 'three months' imprisonment without the option of a fine,' for libel. Four years later he was defendant in a second action for libel, in connection with three articles which appeared in the *Whig*, on the Hertford extortion of tenants. On the eve of the Downpatrick Assizes, Dr. Montgomery and Finlay met Dan O'Connell to engage him as Counsel for the impending action, and the latter remarked: 'My Church is so greatly indebted to the *Whig* for what it has done in the cause of toleration, that I will act as your Counsel on one condition—and that is, that I accept your Brief without a fee.' The action did not come to a hearing."

Carlisle.—On Sunday, August 26, special services were held. In the morning the Rev. H. L. Phillips was the preacher; in the evening the Rev. W. Copeland Bowie. A meeting of trustees was held on Saturday afternoon. While in Carlisle Mr. Bowie took the opportunity of visiting several of the inns taken over by the Board of Control for the provision of meals and the limitation of drinking facilities—an experiment which has created widespread interest.

Nottingham.—The High Pavement Chapel *Chronicle* quotes an interesting note from the *Nottingham Literary Bulletin* for August referring to Dr. Jacks, whose early years were spent in Nottingham: "Those of our readers who have enjoyed the writings of L. P. Jacks, will find satisfaction in the knowledge that the gifted writer of 'From the Human End,' 'Mad Shepherds,' 'Philosophers in Trouble,' and other essays, can be claimed as a local author. Dr. Jacks is now Principal of Manchester College, Oxford, and is also well known as the Editor of the *Hibbert Journal*. In response to a request from the acting City Librarian for various particulars regarding the question of his local connection, Dr. Jacks has replied: 'I first went to a school kept by John Wild, whom you may remember. The school was in St. James' Street, and is now a furniture store. It consisted of John Wild, four pupils and a cane; but Wild was a right, good, conscientious teacher. Then I went to George Herbert's school, and when my father died, leaving us very poor, I earned my living for some years by teaching and have had a hard life. I was born in a house at the top of Elm Avenue. We had numerous relations, but now, so far as I know, I have not one in the town. I am glad to be remembered by any Nottingham people, and especially pleased they should like any of my books.'"

ONE of our readers, who has a complete set of the *Hibbert Journal* for disposal, will be happy to send it to a minister or lay worker on payment of carriage. Application should be made to the Editor on a postcard.

MARRIAGES.

JACKSON—BUCKLEY.—On August 29, at Mill Hill Chapel, Leeds, by the Rev. Dr. Hargrove, M.A. (Minister Emeritus), Edgar Rénard, second son of Mr. and Mrs. G. W. Jackson, 20 St. John's Terrace, Leeds, to Ethel Maude, 4th daughter of the late Mr. James Buckley and Mrs. Buckley, 34 Cardigan Road, Leeds.

HUDSON—JONES.—On August 29, at the Unitarian Church, Swansea, by the Rev. Simon Jones, assisted by the Rev. W. J. Philips, John Keble Hudson, youngest son of the late Thomas Barrow Hudson of Manchester, to Sarah Gwendolen (Lena), second daughter of the Rev. R. Jenkin Jones, Broniestin, Aberdare.

DEATH.

LEIGH.—Killed in Action on August 18, Lieut. Bernard H. Leigh, only son of George H. Leigh, High Lea, Worsley, Manchester, and husband of Ethel M. Leigh, Wyton, Huntingdon.

OUR CALENDAR.

SUNDAY, September 2.

LONDON.

Acton, Creffield Road, 11.15 and 7, Rev. H. C. HORSLEY, M.A.

Bermondsey, Fort Road, 6.30, Mr. NEWALL.

Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. W. J. PIGGOTT.

Brixton, Unitarian Christian Church, Effra Road, 11; no Evening service.

Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. W. H. DRUMMOND.

Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. J. COLLINS ODGERS, B.A.

Forest Gate, Upton Lane, 11 and 6.30, Mr. J. BEGG.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. BERTRAM LISTER, M.A.

Hampstead, Rosslyn Hill Chapel, 11 and 6.30, Rev. HENRY GOW, B.A.

Highgate Hill Unitarian Christian Church, 11, Rev. A. A. CHARLESWORTH.

Ilford, High Road, 11, Mr. J. W. PETERKEN; 6.30, Rev. W. EVANS DARBY, D.D., LL.D.

Islington, Unity Church, Upper Street, 11 and 7,

Kentish Town, Clarence Road, N.W., no Morning Service; 6.30, Rev. F. HANKINSON.

Kilburn, Quex Road, 11 and 6.30, Rev. Dr. F. W. G. FOAT.

Leytonstone, Haydn House, 63 Fairlop Road, 6.30, Mr. A. STEPHEN NOEL.

Mansford Street Church and Mission, Bethnal Green, 6.30, Mr. W. J. CLARK.

Peckham, Avondale Road, 11 and 6.30, Rev R. T. HERFORD, B.A.

South Norwood, League House, 141 Portland Road, 7, Mr. FRANK G. FINCHAM.

Stoke Newington Green, 11.15 and 7, Dr. LIONEL TAYLER.

Stratford Unitarian Church, 11 and 6.30, Mr. J. P. ROSLING.

University Hall, Gordon Square, W.C. Closed, re-open September 16.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. ROWLAND HILL.

Wood Green, Unity Church, 11 and 6.30, Rev. G. COVERDALE SHARPE.

ABERYSTWYTH, New Street Meeting House, 11. Supply.

BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.

BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 3.30, Rev. Dr. G. S. HITCHCOCK.

BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE CLARE.

BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. H. M. LIVENS.

BRIGHTON, Free Christian Church, New Road, 11 and 6.30, Rev. H. BERNARD HANNAH.

BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. J. EVANS.

CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.

DEAN ROW, 10.45, Rev. E. A. VOYSEY, M.A.

DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER, B.A.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.

EXETER, George's Chapel, South Street, 11 and 6.30.

GEE CROSS, Hyde Chapel, 11 and 6.30.

HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. S. BURROWS.

HINDLEY, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. R. F. RATTRAY, M.A., Ph.D.

HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. JONES.

HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER.

LEEDS, Mill Hill, 10.45 and 6.30.

LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. F. K. FREESTON.

LIVERPOOL, Bootle Free Church, 11, Mr. A. DODD; 6.30, Rev. J. C. HIRST.

LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. MELLOR.

LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Rev. J. HARWOOD, B.A.

MAIDSTONE, Unitarian Church, Earl Street. Church closed.

MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. H. MCLACHLAN, M.A., B.D.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.

MANCHESTER, Sale, 11 and 6.30, Rev. W. S. MCLAUCHLAN, M.A.

NANTWICH, Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. PARK DAVIES, B.A., B.D.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.

NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.

OXFORD, Manchester College. Chapel closed.

PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.

PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.

SHEFFIELD UPPER CHAPEL, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.

SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.

SOUTHAMPTON, Church of the Saviour, London Road, 11.15 and 6.30, Rev. VICTOR MOODY.

SOUTHEND, Darnley Road Church, 11.

SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, B.A.

TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. F. ALLEN.

TUNBRIDGE WELLS, Free Christian Church, Dudley Road Institute (side entrance), 11.15 and 6.30, Mr. T. L. DRURY.

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. ERNEST PARRY.

WARWICK, High Street Chapel, 11.15 and 6.30, Rev. GARDNER PRESTON.

WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. C. ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.

Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, corner of Fernwood Road and Fisgard Street, 11.

WINNIPEG, CANADA.

All Souls Church, 7, Rev. HORACE WESTWOOD, D.D. Sunday School, 3.

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NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

WHEN we wrote last week about President Wilson's reply to the Pope it was on the basis of a summary. Now that the full text of the message is before us we are able to appreciate both the strength and the dignity of the message. It is a State document, admirably phrased, which is worthy to be ranked with some of Lincoln's speeches as a classical expression of calm moral power in the service of a righteous cause. In its inflexible rectitude it bears no trace either of unbalanced anger or of disabling pity. "This agony must not be gone through with again, and it must be a matter of very sober judgment which will insure us against it." This is a sentence from which there can be no appeal.

* * *

In no utterance that we can remember has the criminal mind of Germany been arraigned with such terrible exactness as in the following words :—

> The object of this war is to deliver the free peoples of the world from the menace and the actual power of a vast military establishment, controlled by an irresponsible Government which, having secretly planned to dominate the world, proceeded to carry the plan out without regard either to the sacred obligations of treaty or the long-established practices and long-cherished principles of international action and honour ; which chose its own time for the war ; delivered its blow fiercely and suddenly ; stopped at no barrier either of law or of mercy ; swept a whole continent within the tide of blood, not the blood of soldiers only, but the blood of innocent women and children also, and of the helpless poor ; and now stands baulked, but not defeated, the enemy of four-fifths of the world. This power is not the German people. It is the ruthless master of the German people. It is no business of ours how that great people came under its control or submitted to its temporary zest, to the domination of its purpose ; but it is our business to see to it that the history of the rest of the world is no longer left to its handling.

* * *

MR. WILSON is no less explicit in his repudiation of selfish aims in the war, and of the desire to inflict any kind of deliberate injury as a reprisal for intolerable wrongs. The American people, he says, believe "that peace should rest upon the rights of peoples, not the rights of Governments, the rights of peoples great or small, weak or powerful, their equal right to freedom and security and self-government, and to a participation upon fair terms in the economic opportunities of the world, the German peoples, of course, included, if they will accept equality, and not seek domination. The test, therefore, of every plan of peace is this : Is it based upon the faith of all the peoples involved, or merely upon the word of an ambitious and intriguing Government on the one hand, and of a group of free peoples on the other ? This is a test which goes to the root of the matter, and it is the test which must be applied .... Punitive damages, the dismemberment of empires, the establishment of selfish and exclusive economic leagues we deem inexpedient, and in the end worse than futile, no proper basis for a peace of any kind, least of all for an enduring peace. That must be based upon justice and fairness, and the common rights of mankind."

* * *

A CYNICAL commentary upon Mr. Wilson's scathing words of distrust of the German Government has been supplied by the series of letters between the Kaiser and the ex-Tsar in 1904, which have been published this week in the Paris edition of *The New York Herald*. They contain the most unpleasant disclosure of low-minded intrigue which has appeared for a long time. It is not easy to find words which are fit to describe these criminal designs of decadent autocracy. Kings in the past have known sometimes how to sin magnificently, but there is no redeeming feature about these squalid plotters. The vulgar deceit and the brutal contempt for the rights of others revealed in this correspondence only fill the reader with disgust. With this spirit and all that it represents we can make no terms. We know it now for what it is in all its naked repulsiveness, and the champions of freedom fight not merely to weaken it but to destroy its power over the lives of men.

* * *

ON the recommendation of its Parliamentary Committee the Trade Unions Congress has accepted a satisfactory way out of the Stockholm impasse by laying it down that general agreement of aims amongst the working classes of the Allied nations must be accepted as a fundamental condition of a successful International Conference. Stockholm has thus been shelved without a weakening conflict with the Government or any attempt to probe the suspicions of intrigue which have gathered around it. At the same time the Congress passed the following resolution as an indication of future policy : "We are strongly of opinion that an International Labour and Socialist Conference would be of the greatest service, and is a necessary preliminary to the conclusion of a lasting and democratic peace, and we recommend that the Trade Unions Congress Parliamentary Committee be empowered to assist to arrange and take part in such a Congress."

* * *

IN this connection attention must be called to the important manifesto issued by the Belgian Labour Party, which is animated by a deep distrust of the Stockholm proposal. It also criticises severely the failure of the various sections of the *Internationale* to denounce the policy and acts of the Central Powers. "It was [it says] particularly painful in this respect to note the incoherent attitude of certain English Socialists who, from a particularly keen hatred of Imperialism, set themselves up to blame

their Government for having taken part in the war, not seeing that England's abstention would have consecrated the triumph of the worst of Imperialisms and militarisms."

* * *

The Belgian manifesto closes with the following moving appeal against all agitations in favour of a premature peace :—

> We see with sorrow in France, in Italy, and in England well-tried Socialist comrades giving themselves up to these peace manœuvres, and we cannot understand their blindness and obstinacy in thinking that Europe will be delivered from the nightmare of the war by treating with autocratic and military Powers, and that it will be possible to obtain from them a sincere and real recognition of the rights of nationalities. To neutrals we deny the right of parading sentiments of pity and humanity at the risk of seeing the most sacred rights trampled under foot, but to the pacifists of France, Italy, England, and Russia we believe that we have the further right to say : "Your sufferings are nothing by the side of ours ; your people are working and fighting for themselves ; they are better fed, better clothed, better warmed than ours ; they have sources of moral satisfaction of inestimable value. Our Belgian people, on the contrary, have been for three years in a stifling gaol ; they are often obliged to work for the enemy ; they lack food, clothing, and warmth ; they have as comfort neither a friendly Press nor visits nor letters from their sons at the front ; well, in spite of all, these people who remain —you can ask them—do not want a lame peace ; they disapprove of any agitation which would result in sowing illusions, doubts, weariness, or discouragement among the comrades who at the front are performing the task, so hard and so noble, of liberating humanity at length from the forces of the past."

* * *

We are sorry to see that the proposal to amend our divorce laws, so as to secure legal power to convert permanent separation orders into absolute decrees for the dissolution of marriage, is being linked up in some quarters with a fantastic suggestion that power should also be obtained to dissolve marriages which have been contracted between English women and German men. The arguments in favour of the first proposal are very strong, and they are not weakened by the appeal which Lord Halifax makes in a letter to *The Times* to the "principles which from the beginning have governed the members of the Christian Church in regard to holy matrimony." Christianity only discredits its own influence when it clings to legal prohibitions, which press hardly in many cases and are obeyed reluctantly without any consent of conscience. No duty is created by permissive legislation. The Christian who agrees with Lord Halifax will, as a matter of course, leave it severely alone.

THE INTERNATIONAL MIND.

There are some people who regard national distinctions as the source of most of our present troubles. They imagine that if we could only obliterate our special characteristics and merge ourselves in the general mass of humanity peace would look down from heaven and righteousness would again flourish on the earth. Like democracy, internationalism has become a word to conjure with in certain quarters. International conferences are in high favour as the best school of wisdom, and international control is advocated as the one solution for many of the disputed problems of the commonwealth. All this springs from generous instincts and a deep sense of the disasters which have happened in the past through the clash of national ambitions ; but we have to be on our guard lest words of high pretension, which trip lightly off the tongue, should act as an opiate for thought. It is in any case worth while to ask ourselves what we mean by the international mind and what are the proper limits of its influence.

The emergence of international problems into the field of social theory and practical politics is due to the immense development of the principle of nationality in the modern world. Nations are a product of history, and their distinctive qualities cannot be understood apart from some knowledge of the furnace of conflict and struggle in which they were created. What is most distinctive in a nation and gives to it a deep consciousness of its unity is not the possession of common territory or certain racial characteristics, but something far more spiritual. As Professor Ramsay Muir writes in his illuminating book on 'Nationalism and Internationalism,' "It is probable that the most potent of all nation-moulding factors, the one indispensable factor which must be present whatever else be lacking, is the possession of a common tradition, a memory of sufferings endured and victories won in common, expressed in song and legend, in the dear names of great personalities that seem to embody in themselves the character and ideals of the nation, in the names also of sacred places wherein the national memory is enshrined.... Heroic achievements, agonies heroically endured, these are the sublime food by which the spirit of nationhood is nourished : from these are born the sacred and imperishable traditions that make the soul of nations. In contrast with them mere wealth, numbers, or territory seem but vulgar things." From this point of view modern history has been a long process of spiritual creation. Out of the welter in which the Roman Empire broke in pieces, and the intervening period of the Middle Ages, when the noblest minds were still haunted by a dream of imperial unity, the nations of the modern world have crystallised slowly into definite forms. But this process, which marks the emergence of a higher type of civilisation, has been accompanied by the growth of new possibilities of antagonism. As the nations have developed in strength and distinctiveness and inspired their citizens with an ardent patriotism, their power of being either a blessing or a curse to their neighbours has increased immeasurably. Their ambitions and desires conflict in various ways with those of other nations and require adjustment either by diplomacy or war. Opportunities also open up before them of serving common ends. Because they live in the same world and breathe the common air there is a vast network of mutual relationships which it is in their power to control for the general good. It is here that the international mind finds the field of its activity, and it is this which has made international problems the most insistent of all problems for the modern world.

But it is just at this point that we are met by an element of misunderstanding. It is based upon differences which are largely temperamental, and it is most desirable that it should be softened, if it cannot be removed. According to one school we are to arrive at agreement by lowering our patriotism. We are to treat what is distinctive in national character as ignoble in the obstinate cases where it cannot be ignored. We must regard the common mind, which is based upon the largest measure of agreement which is possible at any given moment, as our only safe guide. In this way nationality is despised as a hindrance instead of being welcomed as an opportunity, and the aim seems to be to eliminate its influence as far as possible from the international society of the future. For most of us, however, it is impossible thus to misread the lessons of history and to dethrone some of our deepest instincts. Instead of being suspicious of our sense of nationality we try to look upon it and the duties which it imposes upon us in the light of the highest principles of public conduct. We are convinced that mutual co-operation demands of us the richest development of our distinctive gifts, not their suppression. We have

no desire to pit our country against the world. In strong agreement with Mazzini, we take as our watchword "Our country with and for the world." But we know that we cannot be faithful to this aim unless we have the courage to recognise that easy agreement is not always the way of virtue. We have our own gifts of political insight and moral wisdom. They are the fruit of hard struggles for freedom and long experience in the tasks of government. To a large extent they determine the special part which we have to play in the commonwealth of nations. In cases where we are well assured that the methods and decisions of the international mind will be on a lower level than our own practice, both loyalty to our own tradition and deep concern for the good of mankind may justify our resistance to proposals, which on paper seem to provide a satisfactory way out of some of our besetting difficulties.

We are thinking here chiefly of the suggestion that all our colonies in the tropics should be placed under the control of an international commission. It is supported on the ground that it would be a generous line of policy for us to adopt, and would do much at the same time to disarm suspicion of our ulterior aims in the war. But we have to ask first of all whether it would be fair and just to the native races, for whom we act as trustee. It is no exaggeration to say that at present there is no such thing as an international conscience on the subject of native races, and it cannot be created by the simple expedient of setting up an international commission. Such a commission might inaugurate a definite decline in the standards of honourable dealing and humane treatment, which have been characteristic of our own policy in recent years. We believe also that it might force us to accommodate ourselves to methods of administration of a lower type than those to which we are accustomed, and this would certainly involve some blunting of moral sensibility throughout the community. Anything that is likely to do that is to be resisted. Our duty is not to rush forward to greet proposals of this kind, as though everything that is called international must necessarily be good. We must meet them with caution and cool criticism, and refuse even to pay them the tribute of sentimental admiration unless we are satisfied that they will contribute to the increase of human welfare and happiness. The world is still unprepared for any scheme of common control, for the underlying moral agreements are far too weak to be effective. Meanwhile it is for us to face the long and arduous task of training an international conscience on these questions, to screw up our own standards, and to accept the burden of responsibility which is laid upon us without misgiving or fear.

In no direction do some of us trust so earnestly to the influence of the international mind as in the sphere of religion. Christianity we acknowledge knows no barriers of race or colour. Sometimes we are inclined to look back with lingering regret to the sway of the mediæval church over the hearts of men, forgetful of the physical coercion which enforced spiritual rebuke. We long to recover for our own day something of its imperious and impartial witness to the things of God. In the light of its ideal national churches and denominational interests may appear too narrow and particular for generous minds who strive to live, even in the midst of the havoc of war, in the unity of the spirit and the bond of peace. But a world-wide brotherhood of the faithful, capable of promoting Christian righteousness among the nations, cannot be the creation of glowing rhetoric or pleasant dreams. It must rest upon an open acknowledgment of the distinctive value for religion of national character, and its appeal must be addressed not to a romantic affection for the past but to the living witness of the Christian conscience. These are matters upon which we hope to write more at length in another article.

TO BELGIUM

CROWNED WITH THORNS.

Thou that a brave, brief space didst keep the gate
Against the German, saving all the West
By the subjection of thy shielding breast
To the brute blows and utmost shames of Fate;
Thou that in bonds of iron dost expiate
Thy nobleness as crime! Even thus oppressed,
Is not thy spirit mystically blest,
O little Belgium, marvellously great?

Thou that has prized the soul above the flesh,
Dost thou not, starving, eat of angels' bread?
With every sunrise crucified afresh,
Has not this guerdon for all time sufficed—
That thou shouldst wear upon thy haggard head
The awful honour of the Crown of Christ?

Helen Gray Cone.

From *The New York Times*,
July 21 (Belgian Day).

FIELD AMBULANCE NOTES

By the Rev. Mortimer Rowe, R.A.M.C.

I.—The Children and the Guns.

We had finished a hot and dusty journey from the camp, on top of motor 'buses, on foot, and otherwise; our destination—a quiet French village—was reached, and our kit left in the farm-loft which was to be our billet for awhile. So presently we rambled idly through the village, and climbed the steps which led through the churchyard to the door of the rather poor little church, from which came sounds of a service. Entering, we saw the old priest in his robes kneeling before the lighted altar, and around him a group of village lads and girls, who chanted the responses with not very musical voices, unhelped by organ or choir. But he laboured at the task of teaching them to utter the Holy Name and lisp their petitions for forgiveness and for grace. As we left by another door and stepped out into the churchyard again, uplifted high before us stood a rough wooden cross, and on it the figure of the Christ. At the same moment, from the distance where lay the trenches and the long curving battle-line, came the ceaseless reverberation of the guns. It almost seemed as though that figure on the Cross were listening to both the distant battle-thunder and the wavering voices of the children chanting 'Miserere Domine'; as though he heard them both, and through his Cross had power to harmonise the tremendous contrast and the apparent opposition.

II.—Two Rival Storms.

The "Corps Rest Station" occupies an ideal position amongst the trees close by the village, and thither arrives a most miscellaneous assortment of cases, the slightly wounded and the sick of various lesser ailments. Night duty is a pleasant task for a change: a busy evening followed by the quiet watches of the night, until Reveille brings the work of rousing everyone and helping the "bed-patients" (there are no beds, really) to wash.

Towards Sunday midnight everything was very quiet, and the eighty patients in X hut were all at rest. Outside, the dark night was unusually close and still, but from many miles to the east there came the incessant thud of artillery, and the eastern horizon was continuously lit up by flashes like distant summer lightning. And presently the flashes were more vividly repeated in the western sky, followed by thunder of another kind in ever louder peals, until amidst a sweeping downpour of rain the far-off storm of man's creating was finally eclipsed and silenced by Nature's own lightnings and thunder-peals. Hour after hour they continued, until daylight arrived; then at last the storm died down, white fleecy clouds replaced the heavy grey, and sunshine was gladly greeted by the song of birds among the trees. And from the east for awhile there came no sound of war to break this early morning's peace.

III.—A Moonlight Picture of War.

We left the trenches at dusk one Sunday evening, a small R.A.M.C. party of nine, and made our way down the slope of the ridge to the ruined village of ——. Darkness had fallen, save for the dim light of the stars and the silvery crescent moon, when we entered the village. The road curves through it to the right, and suddenly a striking picture was revealed for a moment and fixed on the memory in that pale half-light. Directly before us on the curve rose the high-built church, now almost roofless, the chancel a broken ruin, the windows a lattice-work of shattered glass; on the left a line of dark and silent homesteads, on the right a tall farm-building whose ragged walls were still crowned with the tumbling bare rafters of the roof, a gaunt skeleton through the bones of which the crescent moon came floating into our view. From somewhere in the district came the repeated and intensely sharp report of our guns, and the long rapid whistle of shells that soared high on their way. And very soon, when we had left the village behind us, we twice turned and looked back on hearing the loud crash of German shells, to see a tall red column leap up for a few seconds and then die down again, as more of the ruins were fired and scattered by the explosions. To some of us it was the first sight of devastation actually in progress, and, as it happened, a somewhat impressive one.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. Letters cannot be inserted without the writer's name, *and all private information should be accompanied by the name and the address of the senders.*

IS PATRIOTISM ENOUGH?

To the Editor of The Inquirer.

Sir,—In your issue of the 18th inst., which has just reached me, I read with great interest the article by Mr. H. H. Johnson under the above title. While naturally hesitating to offer any comments upon the article itself, which indeed I am quite unable to do, it has struck me that perhaps your readers might be glad to read a few words on this subject from one who has had opportunities of considering these matters from another point of view. Mr. Johnson lays considerable emphasis upon the necessary difference between our love for our country and our love of the Divine, which latter we call Religion. He points out that this same love of our country, in so far as it results in disinterestedness of action, is a step towards the religious belief for which our Churches stand to-day; and he also lays stress upon the point made in that remarkable book 'A Student in Arms'—that our soldiers know and practise all the Christian virtues with scarcely a thought of conscious religion. In this last fact (and it *is* an indubitable fact) many people will doubtless find a source of wondering regret. To me, whose privilege it has been to live and work with these same soldiers, it appears as a source of neither wonder nor regret, but the most natural and comforting fact that emerges from all these troublous times. When Christ was on earth, he never sought for lip-worship; that his followers should keep his commandments, and try and make earth more like Heaven, was all his desire. And it is this that our soldiers do, in deed rather than in word or conscious thought; for if they ever think about it at all, they realise that some irresistible force—call it Religion or Patriotism, what you will—is guiding and impelling them in paths of right and duty.

I regret that Mr. Johnson should have seemingly found it necessary to deplore this absence of outward religious expression and to lay stress upon the inadequacy of Patriotism as a living creed. To many of us, out here, Patriotism and Religion are practically one and the same. Of course, I do not mean by Patriotism the narrow insular pride in the material greatness of our country; I mean that love that comforts us in misery, that protects us in danger, that soothes the wounded, enfolds the dead, and comforts the bereaved. We believe that England was given to us by the Heavenly Father as a solemn trust, and that if we love her and protect her and serve her as best we can, we are doing what is well-pleasing in His sight. So when the shells are screaming and our comrades are falling fast, we commend ourselves to His care, having done our best to be faithful to the trust committed to our charge. We are only poor soldiers here, with no ear for the niceties of religious discussion, or understanding for the intricacies of theology. We are glad to do our best for our country (the finest country and the most precious gift God ever made to mankind), and to do our utmost to help the cause for which she stands. The rest we leave to the Divine Love which enfolds us all and does not let even a sparrow fall unheeded. This is our Patriotism, and this our Religion; to love mercy and to do justly and to give our all for God's kingdom on earth, which (we pray) may one day be set up "in England's green and pleasant land."

And there is one word more to be said. Mr. Johnson says, there will come a time when England shall be no more. I cannot find it in my heart to agree with this. Whenever, in future ages, men and women talk and think of things honourable and of good report, they will remember the little country that saved the world in the face of all the powers of darkness; her name and fame will live whenever great deeds are spoken of, and will set the youth of the world to doing lovely things, in far-off ages and among nations yet unborn. England is now in travail of a new birth of everlasting glory and honour; she is the mother of our immortal souls, and she herself is immortal. Justice and righteousness and freedom are now the watchwords of her being; these are the things that cannot die; and of these she has made herself a crown of imperishable glory.—Yours, &c.,

Stanley Tarrant,
2nd Lieut. R.F.A.

B.E.F. France.
August 25, 1917.

BOOKS AND REVIEWS.

THE UNITARIAN HISTORICAL SOCIETY.

Transactions of the Unitarian Historical Society. Vol. I. Part I. At the Lindsey Press.

The first issue of the 'Transactions of the Unitarian Historical Society' deserves a more extended notice than the note of cordial welcome with which we greeted it on its appearance, both on account of its intrinsic excellence and because it marks the beginning of a new enterprise in the by-ways of research. The editor, the Rev. W. H. Burgess, has contributed a useful preface, in which he summarises the work that has been done in the special field of Unitarian history. His references to books are particularly useful, and prompt the hope that ultimately he will provide a good working bibliography. Next in order come three important articles dealing with the 'Deeds of the Free Christian Church, Horsham,' by R. M. Montgomery, K.C., 'The Old Nonconformity at Norton, Derbyshire,' by the Rev. C. J. Street, and 'Early Records of a Presbyterian Congregation' [the High Pavement Chapel, Nottingham], by Mr. J. C. Warren. These are followed by some short notes on the 'Old Meeting, Framlingham,' by the Rev. Alfred Amey, Reviews, Notes and Queries, and a List of Members of the Society, together with the Annual Report and the Rules.

The articles which we have mentioned are all marked by diligent research and the keen appetite for small facts, without which it is impossible to do good work in local history. Mr. Montgomery's contribution is an excellent example of the service which a highly trained legal mind can render to the interpretation of old trusts, by making them reveal their human interest and the continuity of family interest which constitutes the quiet romance of many an old meeting-house. Mr. Street has had the good fortune to disinter an almost forgotten chapter of Nonconformist history, which is of special interest to the members of the Upper Chapel, Sheffield; while Mr. Warren reveals once again his devotion to the High Pavement Chapel, Nottingham, and every detail of its history. For him even the faded ink of a register is brimful of human interest. Here is a pathetic example: "Another fact these registers reveal is the woeful amount of infant mortality even in well-to-do families. Thus the Rev. John Hardy enters, in 1724, the baptism of his daughter Elizabeth, 'baptised at the age of eight days by me her father,' with the pathetic addition, 'decd. seven days after,' and in 1727, is the baptism of Joseph his son, 'baptised by me his father,' with the words 'he died the following day.' Constant entries occur of baptisms in private—'the child being very weak,' or in others 'near death,' and though the following are extreme examples, they are only examples of frequent similar notes: thus 'Esther, the fourteenth child and the sixth now living' of so-and-so; 'Samuel the fourteenth child and the sixth now living' of another married couple, and another 'Samuel the nineteenth child but the second now living.'" Similarly, Mr. Warren makes those registers tell him a number of interesting facts about local trades. "It is noticeable," he says, "how widely small trades were distributed at this time." He also has a keen eye for the humour of Christian names, and cites some which are likely to be new to the patient collector of such trifles.

We can congratulate the Society unreservedly on its first publication, but at the same time we are tempted to make one suggestion. We hope that a love of antiquarian lore and devotion to the genealogies of forgotten worthies will not be allowed to exclude historical questions of wider and more permanent interest. The contribution of the Unitarian movement to liberal theology and social reform, and the reaction of intellectual and political change upon the quality of its religious life and the range of its activities, are among the subjects which might be discussed with great advantage. There is always a little danger that Nonconformist history may become a branch of archæology. When we treat it too exclusively in the spirit of the local antiquarian we are liable to miss some of the most important lessons which it contains for our present difficulties and our hopes for the future. One word in conclusion in praise of the excellent "get-up" of the 'Trans-

actions.' There are no signs of war-time economy in print or paper to offend the most fastidious taste.

THE AUTUMN PUBLISHING SEASON.

The announcements made in Messrs. Macmillan & Co.'s Autumn List reach a high level of interest. The biographical section is especially strong, containing as it does 'Recollections,' by Viscount Morley, in two volumes; a new 'Life of Keats,' by Sir Sidney Colvin; and 'The Life of Lord Lister,' by Sir Rickman J. Godlee. Poetry is represented by 'Moments of Vision and Miscellaneous Verses,' by Mr. Thomas Hardy; and 'Sacrifice and other Plays,' by Sir Rabindranath Tagore.

The Macmillan list also includes 'Per Amica Silentia Lunae,' a volume by Mr. W. B. Yeats; and 'Priest of the Ideal,' by Mr. Stephen Graham, a book which is in the form of a novel with emblems, and which gives the author a great opportunity for examining the spiritual inheritance of England and what is really our "imperishable substance" as a nation. 'Folk-Lore in the Old Testament' is dealt with in two substantial volumes by Sir J. G. Frazer, the well-known author of 'The Golden Bough.' Other items of interest are 'Political Portraits,' by Mr. Charles Whibley, which deals with some of the greatest figures in English and European history; the first volume of an exhaustive 'History of the French Novel,' by Dr. George Saintsbury, which carries the record to the year 1800; and Vol. V. of Mr. Humphry Ward's 'Selections from the English Poets,' which includes Tennyson, Browning, Swinburne, W. Morris, and many other of the later poets of the nineteenth century.

Theology and philosophy are represented by the following works of outstanding interest: 'Essays on the Early History of the Church and Ministry,' by various writers, and edited by the late Dr. H. B. Swete; 'Immortality,' a series of essays from different pens, edited by Canon B. H. Streeter; 'The Church in the Furnace,' essays by seventeen Church of England Chaplains on Active Service in France and Flanders; 'Sermons preached in Westminster Abbey,' by Canon R. H. Charles; 'Christianity in History with Reference to the Development of its Principles and Forms,' the joint work of Dr. A. J. Carlyle and Professor J. Vernon Bartlet.

Among the forthcoming publications announced by Mr. John Murray are the 'Life of the Rt. Hon. Sir Charles W. Dilke, Bart.,' begun by Stephen Gwynn, M.P., completed and edited by Gertrude M. Tuckwell; 'Basil Wilberforce, D.D.: A Memoir,' by the Rt. Hon. George W. E. Russell, and the 'Life and Letters of Maggie Benson,' by her brother, Dr. Arthur C. Benson.

Mr. John Murray will also publish almost immediately the 'Life and Letters of the Rev. Stopford A. Brooke,' by Dr. Jacks. The book, which will be in two volumes, and is to be issued at 12*s.* 6*d.* net, is likely to be one of the most interesting religious biographies of recent times.

In addition to the two volumes of 'New Testament Studies,' by Dr. James Drummond, already announced, the Lindsey Press will publish this autumn 'The Soul of the Nation: Essays on Religion, Patriotism, and National Duty,' by the Rev. W. H. Drummond. The volume will contain a selection of the editorial articles which have appeared in The Inquirer since the beginning of the war.

PUBLICATIONS RECEIVED.

Messrs. T. Fisher Unwin, Ltd.—The True and the False Pacifism: Count Goblet D'Alviella. 6*d.* British Workshops and the War: The Right Hon. Christopher Addison. 3*d.* The Gathering of the Clans: J. Saxon Mills. 3*d.* Moral Aspects of the European War. 2*d.* The "Sincere Chancellor": Fernand Passelecq. 1*d.*

The Mental Culture Enterprise.—The King's Fishing: Charles Mercier, M.C.C. 1*s.* 3*d.* net. The Principles of Rational Education: Charles A. Mercier. 2*s.* 9*d.* net.

Miscellaneous.

Cornhill Magazine. The Round Table.

MEMORIAL NOTICE.

CAPTAIN ROBERT BLAKE ODGERS, A.S.C.

It is with deep regret that we have to announce the death at the age of 27 of Captain Robert Blake Odgers, A.S.C., third son of Dr. W. Blake Odgers, K.C., and Mrs. Odgers. Like many another bright and eager spirit he has given his life in the service of his country. A short time ago he broke down from overwork. He died peacefully in his sleep early on the morning of August 31, having undergone a serious operation to relieve pressure on the brain a few days before. All who knew anything of the radiant happiness of his home life will desire to express their deepest sympathy with his father and mother, and with his young widow in their loss.

Robert Blake Odgers was educated at Sedbergh Grammar School and at St. John's College, Cambridge. In 1911 he entered upon his engineering career in the Birmingham Metal and Munitions Co., Saltley, and obtained a commission in the Territorial A. S. C. In two years' time he was promoted to the post of assistant to the Head of the Inspection Department. On the declaration of war he was mobilised, but he could not be spared from his post, and was allowed to return to Birmingham while retaining his rank in the army. He was soon appointed Assistant Works Manager and subsequently General Superintendent of a large new Government cartridge factory. In the August of last year, at the request of the Minister of Munitions, he visited Russia, and represented his firm in matters connected with his profession. This year he became a member of the Institute of Metals. In 1915 he married Olive Askwith Brewerton, the elder daughter of Mr. and Mrs. George Brewerton, of Edgbaston. His early death is deeply deplored by all his friends, and not least by the men who were proud to work under his direction.

The funeral took place on Tuesday. A service was held in Rosslyn Hill Chapel, Hampstead, conducted by the Rev. J. Collins Odgers, followed by the interment in the West Hampstead Cemetery. In the course of his address, the Rev. J. C. Odgers said: "To-day, friends, we mourn the loss of one who in his brief earthly life had endeared himself to many. His loving nature opened like the flowers to the sunshine of affection, and to all who knew him he afforded the sympathy and friendship of a true and unselfish heart. To the home of which he was a member, he brought the spirit of a radiant joyfulness, a disposition of happy contentment which no difficulties or pressing duties could subdue. The melody and the harmony of the music which he loved were the counterparts of a life which flowed on in its happy peaceful way, but was not without its symphony of deeper chords. In the arduous tasks which came to him, he always did his best with marked success, and with the enthusiasm of an earnest spirit; and those who were associated with him were not slow to acknowledge his goodness of heart, his kindly bearing, his devotion to every task and duty. And he gave his life for his country, not on the battle-field, nor in the trenches amid the shriek of the shrapnel and the roar of the great guns, but in the workshop where the pressure of his responsibilities bore too sorely on his tender frame, and gradually wore down his strength, but could not diminish the hopefulness and the brightness of his busy buoyant nature. On every side there are those to whom this sad war has brought the sorrow of bereavement, and for whom we ask God's help in their heavy trial, but in the case of him whose memory we would honour to-day, it is not easy to connect the thoughts of things so sad with the recollection of the brightness and ardour of his youth, and with so much that bore witness to high hopes and noble purposes. And so on this beautiful sun-lit autumn day let our thoughts dwell on that brightness, that joyfulness which were characteristics of his being, that heart of pure affection. Let us permit the sorrow of bereavement to be tempered by the thought of that gladsome spirit passing on to fairer scenes and worthier tasks; let us not speak of separation, for he still belongs to all who loved him, and that love we feel to be the bridge which cannot be broken connecting this earthly life with that which is beyond."

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is registered by the London County Council, under the provisions of Section I. of the War Charities Act, 1916.

The objects of the Fund are: (1) *To aid the Belgian hospitals and convalescent depots in France, and the Belgian military doctors at the Front in Belgium.* (2) *To maintain a Civil Hospice at Calais.* (3) *To aid the Belgian School Colonies in France.*

138th List of Subscriptions.

Already acknowledged	18,025	11	3
X. (31st)	0	10	0
Mrs. Bryan Johnson (6th)	2	2	0
J. G. F. (6th)	1	0	0
Mr. and Miss Hirst (21st)	2	2	0
Mr. Harold Baily (7th)	2	2	0
Mrs. Pooley (2nd)	1	0	0
Miss G. Anna Coventry (2nd)	0	10	0
West Grove Women's League, Cardiff, per Mrs. Fox (26th)	0	9	0
"A Holiday Party"	3	3	0
Graig Chapel, Llandyssul, per Mrs. James (2nd)	3	12	0
Mr. E. Wadsley (8th)	5	0	0
Mrs. Julian Winser (32nd)	1	0	0
Miss Catherine Martelli	0	7	6
Miss Agnes Martelli	0	10	0
Northgate End Chapel, Halifax, per Mr. J. Teal (16th)	2	19	7
	£18,051	18	4

Parcels have been received from:—Mrs. Cooke Taylor; Mrs. Robinson; Miss Dendy; Mrs. A. J. Gimson; Miss E. Terry; Mrs. Comport; Miss H. B. Rodger; Two Friends at Kirk Ella; Mrs. W. Reeve; Unitarian Sewing Circle, Southport, per Mrs. Harris; Miss Worsley; Mrs. Edwards; Miss K. H. Greg.

SPECIAL WANTS.

Pyjamas, shirts, socks, and all sorts of men's underclothing.
Mufflers, cardigans, slippers.
Clothing for children and babies.
Games, French books, illustrated papers.

The name and address of sender and list of contents should be enclosed in each parcel.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

A PIONEER OF NEGRO EDUCATION.

The New York Evening Post recently gave the following account of the work of the late Dr. Frissell, one of the pioneers of Negro education in America :—

By the death of Dr. Hollis B. Frissell of Hampton there passes one of the great constructive leaders of America. If to some this seems an extravagant statement, we can only reply that it is because of Dr. Frissell's extreme modesty and self-subordination that the American public does not realise as it should how great is the loss the country has sustained. Never was there a man more devoted to a noble cause, and never one who was so ready to stand in the background himself. He sought no honours ; he never advertised himself ; he never posed as an authority on matters of the Negro or the Indian or the education of the South—yet few if any had a profounder knowledge of these problems. His was the desire to serve, and serve he did faithfully, devotedly, with complete absorption, a divine patience, and in many ways which few suspected. No one can rightly measure the influence for good which he exerted, because of his refusal to disclose his manifold activities.

He was known as one of the founders of the Southern Education Board, thus being associated from its beginning with the great educational movement which is slowly but steadily revolutionising the South. That he was one of the wisest and soundest members of the General Education Board and of the Anna T. Jeanes Foundation is also known, as is the most important of all of his labours—his principalship of Hampton. There, from 1893 on, succeeding the better known but not less devoted Gen. Armstrong, Dr. Frissell worked in season and out of season for the advancement of the school, which is not only the " mother of Tuskegee," but the parent of every one of the three hundred odd schools of this type, and really the pioneer in the development of industrial education in the United States. Here Dr. Frissell impressed his personality deeply upon all who came into contact with him. Literally, hundreds of the scholars leaned upon him as their best friend, turned to him in years after for ever-ready aid and counsel and for that wisdom which was the more convincing because of the quiet, gentle, unassuming manner of the man from whose lips it came.

To Hampton, truly, Dr. Frissell gave his life, which would assuredly have been spared to-day had he not had to combine with the principalship the heartbreaking work of raising the large funds needed to keep the school going and abreast of its needs. Up and down the country he went, whose presence at Hampton was so vital and so needed, to beg for the necessary funds to keep alive the work which has meant more of hope and help to the Negro than any other undertaking since freedom. If a statue of liberty to commemorate the freedom of the Negro is ever erected, it will naturally be placed on the grounds of Hampton, where the torch of educational and industrial emancipation was so nobly raised when the Government lost its interest in the freedman, and a new slavery to prejudice and passion seemed inevitable.

That such a man as Dr. Frissell should have had to fritter away his strength and shorten his precious life by such drudgery is a reflection upon America and its civilisation, and never more so than at this hour when we are avowedly at war for democracy—the democracy that we deny to our coloured citizens as we deny to the bulk of them that education which is surely the birthright of every American child, whatever its race or creed. Two millions of dollars would have set Dr. Frissell free for his constructive work—a sum we spend in half a day for killing human beings—yet our Northern philanthropy fell short here, and our Government was utterly indifferent. But from Dr. Frissell came no word of complaint. From a meeting that brought him in $20 he came away as cheerfully as from one that produced $20,000. " Who knows ? " he would say. " We may have made a friend who will give us thousands in years to come." Others might chafe ; not he, for there was in him that faith which renders supreme the spirit which possesses it. He believed in the slow but certain processes of time ; he knew that the mills of the gods grind surely if slowly, and he never doubted that the coloured people of this country will yet come into their own.

Yet his heart always cried out against the monstrous injustices he saw on every hand. To many others in that work, less patient and perhaps less wise, he often seemed too resigned and too slow of utterance. It was his lot to work in the South, and therefore there were laid upon him restrictions which he cheerfully accepted, honouring others who differed with him, meeting reproaches with warm and kindly recognition of the other's point of view and zeal. Yet he never yielded on any principle once accepted. We shall hear much of heroism and devotion in this war, as we are already hearing pæans of praise for those who have gone to Washington at great personal sacrifice to aid the Government in democratising Germany. But no one of these, we venture to say, can possibly deserve better of his country than Hollis B. Frissell, for forty years a noble patriot in the least popular and most neglected field of philanthropic activity, ever ready to do his share toward ending a wrong that is the shame of America.

THE AMERICAN UNITARIAN ASSOCIATION.

PROGRAMME OF THE GENERAL CONFERENCE AT MONTREAL.

For the first time the General Conference is to be held on Canadian soil, and the meetings will take place in the Church of the Messiah, Montreal, September 25-28. The names of ex-President Taft and Prime Minister Sir Robert Borden, of Ottawa, among the speakers indicate both the international character of the meetings and the notable attractiveness of the programme as a whole. The former, as president of the Conference, will deliver his address on the morning of the 26th, and afterwards the Rev. John Haynes Holmes will report as chairman of the Council. The Rev. William L. Sullivan will give a theological paper, with discussion opened by Professor Harry A. Overstreet. The Women's Alliance luncheon will be held on Wednesday at noon, Miss Lucy Lowell presiding. There will be a ministers' and a laymen's luncheon also. On Wednesday evening Mr. Taft will present an International Peace Programme, and addresses will follow on behalf of the United States by Professor Colby of McGill University, and of the Dominion of Canada, by Sir Robert Borden.

The communion service will be conducted by the Rev. Dr. Howard N. Brown on Thursday morning. 'Religious Education' will be the subject of the meeting following. Mr. John A. Fitch, of *The Survey* staff, will speak on Thursday evening on 'Industrial Relations,' and Mr. Frederick Almy, Buffalo, president of the National Conference of Charities and Correction, on 'Abolition of Poverty.' Mr. Thomas Mott Osborne and Professor Anna Garlin Spencer are also on the evening's programme, the general subject being 'Applied Christianity.'

Canadian Day, Friday, will include addresses by Mr. Petursson of Winnipeg, Dr. Westwood of Winnipeg, Mr. Irvine of Calgary, of the Unitarian forces in Canada, on the work of the church ; Dr. F. H. Sexton of the Military Hospitals Commission of Nova Scotia, on 'Vocational Training for the Returned Soldier' ; and Professor William Alexander of Edmonton, on 'Unitarianism and the New Democracy.' The impressive ceremony of dedicating the commemorative tablet will take place on Friday afternoon, with addresses by Dr. Samuel A. Eliot and Dr. Milton L. Hersey of Montreal. The Unitarian Proclamation will make a stirring final meeting on Friday evening, the speakers being the Revs. C. S. S. Dutton and E. H. Reeman, and Dr. S. M. Crothers.

NEWS OF THE CHURCHES.

Dundee.—The doctrine of heaven as understood by Unitarian and Universalist organisations was the subject of a sermon preached by the Rev. Henry Williamson in the Unitarian Christian Church on Sunday, September 2. He said that every day young men were suffering death in their effort to save the people of the earth, and they must be unprepared, according to certain theories, for the change. If there was a better way of regarding the condition of the departed than that which afforded no hope it would do no harm to state it. John Milton offered his account of the loss of happiness which might have been man's if certain unhistorical things had not happened, and had given his ideas to two centuries of religious persons. The looking back to what had been lost was a custom of ancient nations. But he was entitled to assert that the tendency of men's thoughts now was to look to the future as containing the glorious state for humanity far exceeding all they had lost. Never before was it possible for intelligent men to look forward to the unknown future with such increasing hope and faith. They were told that " it is the will of God that all men should be saved." That meant more than was found in the teaching of the system-makers. Salvation had meant to many nothing more than a free pass into a heaven of mere sensual enjoyment. The love of God was confined to a few, and the case of many was entirely disregarded. The most damaging assertion respecting the small heaven of the old superstition was that such a large proportion of the human race would be eternally excluded from it. It was a feast for a few guests and millions shut out. It would be a gain to religion and to men's thoughts when the borders of Heaven were extended and room found for all. It would be an easy task to point out how the old doctrine of the total depravity of man by nature was being abandoned. Schools and other institutions were being relied on, not to convert children " from a state of wrath into a state of grace," but to enable the good in them to have a chance of growing until it will overcome the evil. He was able to affirm that, in spite of all attempts of men to save their system of dogmas from utter ruin, men's minds were becoming broad and generous, and they were daring to believe in a universal Heaven.

Hull.—On Saturday, September 1, an interesting event took place in the schoolroom of Park Street Church, the occasion being a presentation to Mr. W. Bailey Holmes, the retiring superintendent. The Rev. T. M. Falconer presided, and in his opening remarks referred to the long period during which Mr. Holmes had occupied what he (the speaker) considered one of the most important positions in connection with any church, viz., the superintendency of the Sunday school. The orderliness, happiness and general healthiness of tone in the school had appealed to him on his introduction to the Church as most remarkable, and gave evidence of the good generalship, the tact, love, wisdom and care which Mr. Holmes had unceasingly bestowed. Mr. Holmes first joined the School Executive in 1867 ; he was part superintendent in 1877 and had been sole

superintendent since 1890. The secretary of the school, Mr. W. M. Holmes, proposed a resolution of thanks and congratulations, and suggested that the retiring superintendent had created a tradition of excellence that would be an inspiration and a guide for all time. Mrs. E. E. Strachan seconded, and remarked that Mr. Holmes was her ideal superintendent, and she spoke advisedly after considerable experience in other schools. Miss Grace Holmes and Mr. Leonard Walker (the new superintendent) supported the resolution, which was adopted with applause. The presentation was made by Miss Wilkinson, and consisted of an autograph album, beautifully illuminated by Miss Muriel Holmes, also of a portrait of himself which Mr. Holmes asked Mr. Falconer, as president, to accept on behalf of the Sunday school. Mr. E. Davey and Mrs. Burberry kindly contributed a programme of song during the evening.

London : Hampstead.—The sermon preached by the Rev. H. Gow at Rosslyn Hill Chapel on the occasion of the third anniversary since the beginning of the war has been printed for distribution among the members of the congregation. A few copies are available for other friends, and may be had on application to Mr. E. F. Grundy, 14 Thurlow Road, Hampstead, N.W.3.

Mansfield.—The first meeting of the Social Union in connection with the Old Meeting House was held on August 30. Invitations were sent to soldiers, connected with various Unitarian Churches, who are now stationed at Clipstone Camp, and an excellent entertainment and refreshments were provided by members and friends of the Old Meeting House congregation. In the course of the evening, the Rev. T. P. Spedding, who kindly made a special journey to Mansfield from London, gave an interesting account of the work at Lawrence House, and of his experiences when visiting the Home Camps. Friends are asked to send without fail to the Rev. C. M. Wright the names and full addresses of soldiers from Unitarian churches who go to Clipstone.

Northampton.—The address given by the Rev. W. C. Hall at the Kettering Road Church on Sunday, August 5, entitled 'After Three Years of War' has been published, price one penny. Orders for copies should be sent to Rev. W. C. Hall, 75 Semilong Road, Northampton.

Stenhousemuir.—Special services and a social meeting of the congregation were held last month to celebrate the jubilee of the Universalist Church. A special booklet has also been prepared containing a short history of the movement, a photograph of the church and various portraits. Speaking at a special jubilee service, the Rev. E. T. Russell gave some account of the Universalist position. He said "People often ask me, What is universalism? It is important that occasionally this question should be answered from this pulpit. I believe the statement I am about to make will have the approval of all who attend the services here. Universalism is a religion that emphasises the doctrines of the Universal Fatherhood of God, the universal brotherhood of man, the absolute importance of right-doing, the need of freethought, the possibility of goodness in everybody, and that all men and women are in God's care and keeping both in this life and in any other that God may give us. Universalism has a message for all men—for the poor, the rich, the sinner, the saint. To the poor it says, You are members of the great human brotherhood, but you are not receiving all the benefits from life that you ought to receive. The unfair laws and privileges that may be the cause of your poverty must be altered, and better laws made. Do not be disheartened. Do your best, and Universalists will do their best, so that if you are not lifted out of your poverty your children will be. To the rich it says, You are members of the great human brotherhood. You have duties you owe to your fellow-men and to God. Do not try to selfishly monopolise the wealth you possess and the privileges you enjoy. Recognise the fact that your fellows are God's children, and that service rendered to them is service rendered to God. Try to make life worth living to all, and this world a place worth living in. To the sinner it says, It is a pity you have not been able to keep right. Your environment seems to have been against you. Universalists will try to help you to do better, and will work to remove the harmful environment. Do your best to help yourself and them. You are a man. All wrong-doing is hurtful both to the wrong-doer and to others, therefore put forth your best effort to refrain from wrong and to fill your life with good and helpful deeds. To the saint it says, Keep on doing right. You are ennobling your life, earning the 'Well done' from God, helping to make earth a heaven, and showing to others what may be done with life."

Several correspondents have applied for the set of *The Hibbert Journal* mentioned in our last issue. The editor regrets that it has only been possible to gratify one of them.

MARRIAGE.

JONES—STEWART.—On September 1, at the Unitarian Chapel, Portsmouth, by the Rev. G. W. Thompson and the Rev. Pierce Carey, M.A. (Baptist), the Rev. George Randall Jones, B.Sc. B.D., to Freda Dorothy, younger daughter of Mr. and Mrs. E. T. Stewart of North End, Portsmouth.

DEATHS.

ODGERS.—On August 31, Robert Blake Odgers, Capt. A.S.C., T.F., husband of Olive Asquith Odgers and third dearly loved son of W. Blake and Frances Odgers, of The Garth, North Finchley, aged 27 years.

REID.—John Shute, Second Lieut. South Wales Borderers, attached T.M.B., only son of Major Edgar Reid, R.A.M.C. (T.), and Mrs. Reid of Swansea. Died in France on August 17 from wounds received in action the previous day.

OUR CALENDAR.

SUNDAY, September 9.

LONDON.

Acton, Creffield Road, 11.15 and 7. Mr. J. P. ROSLING.

Bermondsey, Fort Road, 6.30.

Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. W. J. PIGGOTT.

Brixton, Unitarian Christian Church, Effra Road, 11; no Evening service.

Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. A. PEARSON.

Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. PRIESTLY PRIME.

Forest Gate, Upton Lane, 11, Mr. J. HARRY SMITH; 6.30, Mr. FRANK G. FINCHAM.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. BERTRAM LISTER, M.A.

Hampstead, Rosslyn Hill Chapel, 11 and 6.30, Rev. HENRY GOW, B.A.

Highgate Hill Unitarian Christian Church, 11, Mr. H. G. CHANCELLOR, M.P. No evening service.

Ilford, High Road, 11 and 6.30, Rev. A. H. BIGGS, M.A., LL.M.

Islington, Unity Church, Upper Street, 11 and 7, Mr. E. R. FYSON.

Kentish Town, Clarence Road, N.W., no Morning Service; 6.30, Rev. FRANCIS H. JONES.

Kilburn, Quex Road, 11, Rev. ARTHUR GOLLAND, M.A.; 6.30, Rev. J. H. SMITH.

Leytonstone, Haydn House, 63 Fairlop Road, 6.30, Mr. A. STEPHEN NOEL.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.

Peckham, Avondale Road, 11 and 6.30, Rev. R. T. HERFORD, B.A.

South Norwood, League House, 141 Portland Road, 7, Mr. A. J. HOWARD HULME.

Stoke Newington Green, 11.15 and 7, Dr. LIONEL TAYLER.

Stratford Unitarian Church, 11, Mr. JOHN BEGG; 6.30, Mr. CRISP.

University Hall, Gordon Square, W.C. Closed, re-open September 16.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.

Wood Green, Unity Church, 11 and 6.30, Rev. G. COVERDALE SHARPE.

ABERYSTWYTH, New Street Meeting House, 11. Supply.

BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.

BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 3.30, Rev. Dr. G. S. HITCHCOCK, D.D., S.S.D.

BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE CLARE.

BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. H. S. SOLLY, M.A.

BRIGHTON, Free Christian Church, New Road, 11 and 6.30, Rev. H. C. HORSLEY, M.A.

BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. J. EVANS.

CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.

DEAN ROW, 10.45, Rev. E. A. VOYSEY, M.A.

DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER, B.A.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.

EXETER, George's Chapel, South Street, 11 and 6.30.

GEE CROSS, Hyde Chapel, 11 and 6.30.

HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. E. LOCKETT.

HINDLEY, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. R. F. RATTRAY, M.A., Ph.D.

HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. JONES.

HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M FALCONER, B.Litt.

LEEDS, Mill Hill, 10.45 and 6.30. Lt. Col. BULLOCK.

LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. F. K. FREESTON.

LIVERPOOL, Bootle Free Church, 11 and 6.30, Sec. Lieut. WALTER SHORT, B.E.F.

LIVERPOOL, Hope Street Church.—Church closed during the erection of the Sir W. B. Bowring Memorial (new organ). Services will be resumed on Sunday, October 7.

LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Rev. V. D. DAVIS, B.A.

MAIDSTONE, Unitarian Church, Earl Street, 11 and 6 30, Rev. ALEXANDER FARQUHARSON.

MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. H. MCLACHLAN, M.A., B.D.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.

MANCHESTER, Sale, 11 and 6.30, Rev. W. S. MCLAUCHLAN, M.A.

NANTWICH, Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. PARK DAVIES, B.A., B.D.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.

NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.

OXFORD, Manchester College. Chapel closed.

PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.

PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.

SHEFFIELD UPPER CHAPEL, 11 and 6.30, Rev. J. W. LEE.

SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.

SOUTHAMPTON, Church of the Saviour, London Road, 11.15 and 6.30, Rev. VICTOR MOODY.

SOUTHEND, Darnley Road Church, 11.

SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, B.A.

TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. JOSEPH WORTHINGTON, B.A.

TUNBRIDGE WELLS, Free Christian Church, Dudley Road Institute (side entrance), 11.15 and 6.30, Rev. S. BURROWS.

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. ERNEST PARRY.

WARWICK, High Street Chapel, 11.15 and 6.30, Rev. GARDNER PRESTON.

WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. C. ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.

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NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

IT is very difficult to say anything illuminating about the situation in Russia. We watch the tragic scene with mingled hope and fear, feeling the vastness of the issues which are at stake and realising at the same time that we know far too little to enable us to form even a provisional judgment. But it is not easy to resist the temptation to take sides, and some of our leading newspapers, on the basis of what seems to us very inadequate information, are already showing their partiality for Kerensky or for Korniloff. If we interpret the situation aright, it is possible that both of them may be animated by an unselfish patriotism. A dictator is the need of the hour in the face of appalling danger, and the contest is between the civilian who distrusts the iron rule of the soldier and the soldier who sees the last chance of saving his country slipping from his grasp. At the time of writing it is Korniloff s line of action which is in most danger of misrepresentation, as all the means of communication with other countries are in the hands of the Provisional Government, and the official messages do not shrink from making the gravest accusations.

* *

In these circumstances it is well for us to fall back upon the words of Mr. Lloyd George spoken before the stirring events of the past few days. They were a plea for patience and sympathy in face of the overwhelming difficulties of the situation. We must bear in mind, he said, that the Russian soldiers are repairing the machine that has broken down, and they are doing so under the fire of the Prussian guns. At the same time he did not attempt to disguise the disasters which would follow if Russia were defeated and humiliated under the leadership of a Revolutionary Government. "The credit of democratic government in Russia and elsewhere is at stake. No people will readily forgive a system of government which cannot defend their native land against an invader."

* * *

WE have passed the stage at which fresh revelations of German perfidy can cause us any surprise. The use made of the Swedish Legation in the Argentine by the German Chargé d'Affaires, in order to transmit information to the Foreign Office in Berlin which would lead to the destruction of ships by submarines, is entirely in character. The fact that some of the ships belonged to the country to which Count Luxburg was accredited was evidently a matter of no importance. They were quite small, besides it was possible to sink them without a trace being left [*spurlos versenkt*] to tell the sordid tale. It is clear that the result of these disclosures for Sweden in her relations with the United States and ourselves must be very serious, while the Argentine can hardly preserve her neutrality without an entire loss of self-respect. Apart from these diplomatic questions the general effect upon public opinion has been to strengthen the conviction that with this spirit of dishonour there can be no compromise without wrecking the whole fabric of civilisation. So far from the moral issues of the war being weakened and blurred they become sharper and more imperative with the lapse of time. We wait, and often we ask ourselves how long must we wait in vain for some open and indignant disavowal of these acts of cynical treachery by any influential section of the German people.

* * *

A TERRIBLE description of the sufferings of Belgium under German rule has been submitted by Mr. Maurice Pate to the Belgian Relief Commission. It is based upon his own observations in the Province of Hainault. The diet of the people is so low that their whole physical condition has been weakened. They have little strength to resist sickness, tuberculosis is rampant and there has been an alarming increase in the rate of mortality in the industrial districts since the beginning of the present year. Thus, at Mons, a town of 30,000, the number of deaths recorded for the first quarter of 1917 was double that for 1916. In Southern Belgium the situation has been made worse recently by the enforced settlement of large numbers of French refugees, who make an additional drain upon the very inadequate supplies of food.

* * *

IN spite of these terrible privations Mr. Pate is able to pay a high tribute to the steady confidence of the people in the final triumph of their cause. They maintain an attitude of obstinate resistance to all forms of German propaganda.

> The Belgian "moral" [he says] which, unfortunately, has been the object of misinformed discussion abroad, is, I may vouch confidently for the territory I know so well—the Hainault—beyond reproach. Resistance to submission, quiet but never relinquishing, maintains its historic reputation. This would be evident to anyone who has had the occasion to observe the stern fight put up by the Hainault against German requisitions of men since last October, in which not one of the 445 communes gave up the "chomeurs" lists; in which one town (Tournai) paid a million francs rather than give up the name of a single man; in which hundreds of men have laid down their lives in Germany, or in Northern France, or have undergone unbearable physical torture or returned home in broken health, rather than submit, for an instant, to the Germans—any one who has been a witness to these events knows the meaning of Belgium's sacrifice. The very quietness and resignation with which Belgium is bearing her present double burden of starvation and oppression should urge us to exert every

force and influence in finding a solution to her unfortunate situation.

* * *

As President of the Welsh National Eisteddfod Lord Leverhulme made a remarkable speech last week on the conditions of Labour after the war. He laid stress upon the need of avoiding fatigue, overwork and excessively long working hours, and startled his hearers by advocating a six-hour day as economically sound in spite of our colossal burden of debt and the amount of waste which would have to be made good.

The only possible way to produce wealth [he said] is by the labour of all classes working shoulder to shoulder together in co-partnership during reasonable hours and without individual over-fatigue or overwork. There must be no idle overfed and underworked men or women or no overworked underfed men or women. It has been estimated that less than half of our total population are actual producers of wealth, but if we are as a nation to make good the wastage of this war and to maintain our position amongst the nations of the world after we have won complete victory and the unconditional surrender of our enemies, then it will require that all able-bodied men and women, from school age to dotage, of all ranks and stations, shall be workers for six hours each day for six days each week. There will be no place in the whole British Empire for the idle rich or the idle or "ca'-canny" poor. We cannot consent as a nation to there being any loafers, nor can the British Empire become a loafer's paradise if it is to continue to exist.

* * *

One of the dangers which we have to guard against at the present time is the waste of overstrain. Many people are taxing their physical strength in ways which may be positively injurious to the results which we want to secure. The conditions imposed by the war are not those of a short spurt but of a long struggle, and we do our best service when our expenditure of energy is at a level which can be maintained. This applies specially to women who have taken up unfamiliar work involving long hours and considerable physical exertion. In *The Times* a few days ago a doctor called public attention to the evidence of strain and debility which he has found among munition girls who are required to work 10½ hours daily. He makes the very reasonable suggestion that they should have the option of working only 8 hours a day. "The extra two hours in sleep," he says, "would make all the difference to a large number of women, who are at present faced with only two alternatives: Either continue the long hours and break down, or give up the work they love, and do well, altogether. Many are inclined to risk the breakdown, and refuse in the national interests to be protected against themselves. In any case 8 hours of good work done by a rested and healthy girl should at least equal the 10½ hours' work of one who is languid, anæmic, and under par."

TOWARDS AN INTERNATIONAL CONSCIENCE.

At the close of an article on 'The International Mind' last week we had to leave over for further consideration the religious aspect of the question. How far can we rely upon Christianity to act as a mediating and healing influence in international disputes? Granted that its ideal is peace and goodwill among men, are there any fresh methods which we can employ in order to make it effective in the special conditions of the modern world? These are questions of primary importance for all of us for whom Christianity is something more than a dream of heaven or a mystical vision which is confined to the interior life. Justice, love, generosity, kindness, and the other great qualities of the Christian character have nothing about them which is peculiar to any time or place. It is our plea that they are universal because they are divine. The basal doctrines of our faith, that God is love and that all men are partakers of the divine nature, exclude any belief in a nation that is highly favoured to the disadvantage of the rest. How, then, is our religion to adapt itself to conditions in which there are sharp lines of cleavage between one nation and another? Are we forced to the conclusion, as some disenchanted people suppose, that for the Christian man the sense of nationality is a hindrance and patriotism only a counterfeit virtue after all?

The difficulty is a serious one, and we have no desire to minimise the distress which it creates for many sensitive minds. At the same time we are not likely to discover any way out unless we attack it with boldness and commonsense. It is just here that every attempt to ignore national divisions in our religious discussions breaks down. We must either use them or destroy them. Nothing can be more foolish than to pretend that they are not there, or to take refuge in a gentle form of religious idealism which has few points of contact with the world of hard realities. A word of warning must also be spoken against the tendency to draw highly coloured pictures of the unity and moral control of the mediæval church, as though it were possible for us by some act of historical repentance to bring back a vanished world. Those who have intimate knowledge of that turbulent time and a keen admiration for the achievements of its best minds are not likely to be captured by these romantic dreams. They know that it is distance which lends enchantment to the view. But there are others who fall an easy prey to this habit of working backwards in religion, and they need to be reminded that few things are more likely to deaden the intellect and cripple the healthy activities of conscience. It is not in any form of mediævalism that we shall find an answer to our problem.

The suggestion we have to offer is in another, and we think more hopeful direction. As the disappearance of the dream of empire, which haunted the Middle Ages, coincided with the growth of nations and the extension of political freedom, so the break up of the unity of the mediæval church has resulted in the creation of a richer variety of character and given a new autonomy to conscience. In losing the element of centralised control Christianity has developed a noble passion for liberty, which is inconsistent with the policy of a spiritual autocracy. Nations are daring experiments in the art of living, and religion as it blends with the national life helps to mould it into its own pattern and in turn assumes much of the distinctive colouring of its surroundings. We thus get on the one hand a common Christian civilisation, which is marked chiefly by certain moral agreements and common standards of behaviour, and on the other hand different types of religious character which bear upon them strong and indelible traces of their national origin. In actual experience we seldom come across a pure type of virtue, which owes little or nothing to any other training but that of religion. Climate and soil, national history and tradition, heredity and personal temperament, the vexed political and social questions of our own day, and the religious associations in which we have been nurtured, all these things help to determine the particular angle from which we approach our duty and the pattern of conduct which we accept as the highest for ourselves. Without renouncing its claim to control, the Christian spirit has a marvellous power of entering into alliance with the most varied gifts and characteristics. Its object is not to run all men into the same mould but to use distinctive personal qualities and strongly marked national groups for the fulfilment of its perfect work.

From this point of view the practical task of religion is not to create a supernatural society, which ignores national distinctions, and places its own loyalties in antagonism to those of the nation. It is rather that of inspiring national life with justice and mercy and high

standards of honour and broad-minded sympathies, which will give it spiritual value in its relations with other peoples. We are still at an early stage in the long process of nation-making. The conflicts which cripple and impoverish us are international only to a limited extent. Their deepest root must be sought in the fact that the national will is hindered in its pursuit of goodness by jealousies and selfish aims and class divisions. It is not nationality which blocks the way of brotherhood and peace, but undeveloped and low-minded nationality. There can be no true commonwealth of nations, until all of us have nobler gifts of character and purpose and are willing to spend them in its service.

The creation of an effective conscience first of all in national life, and then in the control of the interests which civilised peoples have in common, is the hard task to which modern Christianity has to set its hand, and nothing hinders it so much in its task as the antagonisms and the false emphasis of its own devotees. The common witness to justice and right-doing in our own country is halting and weak, because Christian men will not unite on these things without insisting upon the divine right of their own creeds and ecclesiastical arrangements. We have yet to learn that the only catholicity which can unite us to the mind of Christ and make us one with the great company of the faithful, is the catholicity of goodness. Looking out upon the world with an earnest desire to read the divine meaning which is hidden for us in the present struggle of the nations, we seem to hear a call to clear out of the way whatever obstructs the fellowship of good men whose hearts are set upon doing the will of God. Here, in our own life as a people, goodness must no longer be divided against itself. When we learn to accept it as the corner stone of our religious fellowship the influence of Christianity upon national character will receive an immeasurable access of power, and the problems of international duty will become simple and direct as they have never been before.

It is in the light of these considerations, and of others of a similar character which will easily suggest themselves, that we must judge the proposal which has been put forward in some quarters that steps should be taken to summon an international congress of Christians to promote a temper of conciliation and to consider terms of peace. Apart from the danger that such a congress might be composed of members of ecclesiastical coteries with no authority to interpret the common Christian mind, we are faced at once by the difficulty of finding any international conscience, wide in experience and mature in judgment, of which such a congress could claim to be the public organ. But without this foundation of definite moral agreement its verdicts could not rise above the level of pious aspirations, which in a critical situation like the present do serious harm to religion, because they are felt to be weak-minded and ineffective. The recent Papal Note is a plain warning to us of the danger of attempting to make any appeal to a common Christian sentiment on a basis of moral neutrality. But this is no counsel of despair, for we believe that with the growth of democratic feeling, the wide diffusion of Christian ideals of fellowship and service, and the growing sense of social responsibility an international conscience may emerge in the field of practical affairs in the near future. It is for us to speed its coming by removing everything which holds good men apart and weakens the forces of righteousness within the life of our own nation.

FIELD AMBULANCE NOTES

By the Rev. Mortimer Rowe, R.A.M.C.

IV.—When the Day Dawned.

We had dozed uneasily through half the night in our cramped little corner of the old German concrete machine-gun emplacement near the exit from the trenches, sleeping in our clothes in readiness for a call to turn out on duty. Fortunately, no wounded had come down the line of relays for many hours, but just after dawn we were awakened by the call of "stretcher-bearers!" and hurried out to take over the stretcher-case and a couple of walking cases which the preceding squad in the line had conducted as far as our post. Shoulder-high we lifted the former—a lad who had lain in a shell-hole for some hours after being bandaged, not being very seriously wounded, until he was brought safely in after night-fall. How glad he was to know that this was the last stage of his long "carry," and that another few minutes would see him at the Dressing Station! As we picked our way cautiously down the slope of the ridge and descended the rough track to the road below, the sun was rising gloriously in a sky of rich and varied clouds, lighting them up with ever-changing shades of colour—yellow as bright as the purest gold, and red as deep and warm as the reddest of roses. And everywhere within our hearing the guns were silent and still, as though hushed by the wonder and the beauty of the day's beginning.

V.—The Chastisement of our Peace.

It fell to our lot to go forward in relief of a squad which had been on duty for two days and nights at a post of considerable danger and strain, and as we drew near to it the narrow communication trench took on the familiar form of a series of alternating right-angles. Word had been given us that we should come to the place where four out of a party of a dozen men had just previously been killed by the direct bursting of a shell as they passed along. We turned a corner and suddenly saw them lying still and silent where they fell—probably without even hearing the crash of the shell which ended for them the turmoil and the struggle; my first sight of death in the trenches, the death of the numberless lads who have been called upon to make the supremest of all sacrifices for the love of their native land. Peace came to them in a flash, in an unexpected moment, but they were in truth "bruised for our transgressions....and the chastisement of our peace was upon them...." After reaching our post we returned and lifted their poor shattered bodies on to the firing-step of the trench, covering each with his ground sheet, ready for removal and burial later in the day. Shells were descending around us all the time, but I think we only half heard their menacing crashes in our attention to the difficult duty, and none fell near enough to do us hurt.

VI.—An Afternoon Service.

It was surely one of the most curious congregations that a parson could ever address. For one thing, his descent upon us was altogether unexpected. Nine of us had just come out of the muddy trenches after a spell of rainy days, and had not had time to shave or tidy up before leaving; our boots, of course, were clotted with clay, our legs had sand-bags wound round them and tied on with string, and as the day was hot the faces beneath our "tin-hats" can be imagined. Others of the group were *en route* for the trenches, or engaged on duty at the Dressing Station, outside of which we were resting and smoking in the expectation of a cup of tea to follow shortly.

Suddenly arrived the Nonconformist chaplain and claimed us cheerfully, without so much as "by your leave," for a short service. So we dropped our miscellaneous equipment and chose the first hymn—fortunately he was good at striking a tune—and all enjoyed the impromptu hour of worship and the friendly talk he gave us in lieu of a sermon. I noticed the gold stripe on his left sleeve, and afterwards inquired as to the occasion. "Oh," he said, "that was on the Somme, when I was in the ranks—a lance-corporal in the infantry; I was a theological student when war broke out." I ventured to ask which position he preferred from the point of view of his profession and influence. "Chaplain, undoubtedly," he replied with a smile. I dare say he had discovered that the "non-commissioned" parson lost in the ranks, though he may have a constant lesser

opportunity of extending his influence, has a much more difficult task, a refreshingly rough life to lead out here, and no outward sign or distinction to aid him or give him any footing other than the one which he can earn by his own daily conduct.

VII.—Beauty for Ashes.

Our walk to the trenches sometimes takes us through a tract of undulating country seamed with disused trenches, which has been all sorts of things in its time, including No Man's Land, and more than once the scene of heavy bombardment. But all that is long enough ago. Everywhere now is a wilderness of weed and thistle and grass; here are lengths of light railway twisted and riven above the hollows made by the shells which tore them like so much cord; yonder is a derelict Tank; and winding snake-like across the ridge are three or four broad bands of barbed-wire entanglement, red-brown with long months of rust, and cut to pieces by the guns. But war has finished his work in this strip of land, and Nature has been quick to run riot in profusion of growth. Nothing is so striking as the way in which that kindly mother has dealt with the million shell-holes which pit the district like the craters on the moon's volcanic surface. Between them on the untroubled soil grows little but weeds and grass; in their deep hollows, however, where the shells have scattered the weeds and the exhausted soil, and brought to light a deeper and richer layer, she now has planted a wild but beautiful confusion of flowers of every colour—the blood-red poppy, the deep blue cornflower, and a hundred others. So has she wrought with her healing power to make of every violent wound in the soil a garden of floral beauty. And is she not one with that Power whose silent working in the hearts of men can surely, if we are attuned to His will, give beauty for ashes, and cause the wilderness and the solitary place to be glad?

WHY SHOULD A REASONABLE PERSON PRAY?

By the Rev. J. T. Sunderland, D.D.

I have recently received a very interesting letter. It is from an esteemed friend, a gentleman of much intelligence and high character, expressing his disapproval of prayer, his surprise that I, with my idea of God as a Being who conducts the on-goings of the universe in orderly ways, can do anything so plainly unreasonable as to pray, and his desire to know the reasons why, in conducting a church service, I make use of prayer, and why I encourage prayer in private. Of course, I felt that the letter deserved my careful consideration and a candid reply. Since my friend's trouble regarding the question of prayer is one that I know is in the minds of many earnest persons, it has occurred to me that the correspondence may possibly be of interest, may possibly have in it some slight helpfulness or suggestiveness, to others besides the one to whom it was written.

The essential part of my correspondent's letter was the following sentences: "Is it not immoral to pray to an all-wise and unchangeable Being, whose plans are as determined and unchangeable as gravity, and not to be moved by the contradictory desires of mortals? For myself, as a believer in God, I should consider it useless, and a kind of insult to Deity. I really think that in the future, prayers will be omitted from church services, and given up generally, as inconsistent with a belief in the order of the universe. I think the time is coming when the work of the Christian preacher will be to preach physics, the laws of nature," &c.

My letter in reply was in substance as follows: Your letter interests me much. I am grateful that you have told me frankly how you, as a believer in science and law, look at prayer, and the objections to it which exist in your mind. Since you desire me to do so, I gladly give you, very briefly, my own thought, and try to answer the objections which trouble you. As I look at it, the higher and more rational conception of God, which in our day is coming into many minds, and which the churches of the Liberal Faith with which I am associated are trying to represent, instead of making prayer less reasonable, makes it even more reasonable and more fitting. Only, we need to have the higher and more rational conception of *prayer* as well as of *God*. When you write what you do, are you not thinking of prayer under the old low and poor conception, of begging and importuning God to change His mind for our sake, and do for us what He does not want to do, and would not do but for our begging? But this comes no nearer to what I (and, I suppose, believers in Liberal Religion generally) mean by prayer, than does the old idea of God as an arbitrary ruler on a heavenly throne to what we mean by God. Prayer means to me the following five things (it means more, but it means these), to wit:—

1. Reverence (or worship) of a Being worthy of reverence and worship.

2. Thankfulness or gratitude to the great Source of all life, light, love, and blessing.

3. Love, to One whom I believe to be worthy of my highest love.

4. Confidence and trust in Him whom I believe to be the Infinite Power, Wisdom, and Goodness over me and over the world.

5. Uplooking, yearning, aspiration after higher attainments in character and life; the soul's upreaching toward that perfection which it sees symbolised in God.

Surely all this must commend itself as rational and good to every thoughtful, earnest believer in God. Does it not so seem to you? If so, then you see we have a large and very noble field open for prayer, entirely aside from petition or asking for things at all. And if we should analyse the prayers of Liberal ministers generally, or thoughtful men and women, not ministers, holding liberal religious views, I suppose we should find that, as a matter of fact, by far the larger part of the utterances of which these prayers are made up would fall under one or another of these heads: expressions of reverence, gratitude, love, trust, or aspiration.

I think it is only when we come to the small part of prayer which consists in petition, or asking for things, that you and I would not agree. And even here I am rather disposed to think we should agree, if we really understood each other. I hope you do not think that I ever ask for things in my prayers, desiring to put my poor wisdom (or folly) in the place of the Higher Wisdom; or wishing God to do what I ask, unless it is best. On the contrary, if I thought my prayers could have such an effect, I should never dare to pray again. Every true prayer couples with its every petition an expressed or implied "Nevertheless, not my will, but thine, be done." It only asks that such or such things may be, if they are best in the sight of the Higher Wisdom. But you say, "If you want only those things to take place which are wisest and best, why pray at all? For will God not do what is wisest and best anyhow, even without your asking?" To this I answer: (1) I, as a human parent, always try to do what is wisest and best for my little children, whether they ask for it or not; but, all the same, I am glad to have them come and tell me their wants. It gives them pleasure to do it; it draws them nearer to me in confidence and trust and love, to do it; and it gives me real happiness to have them do it. Now, I believe it is exactly so, only more so still, between us poor weak, shortsighted, erring men and women, and our wise, kind, loving Heavenly Father. I believe that for us to go to Him in the spirit of loving, trusting children, and tell Him our sorrows and wants, cannot but be well pleasing to him, as I am sure it is also very cheering, strengthening and helpful to us. And if so, then surely this part of prayer also must be thoroughly rational. (2) Then again, I think there are some blessings which, in the very nature of the case, God cannot give to us, or, in other words, which cannot be received by us from God, no matter how willing He may be to grant them, until we put ourselves in a mental attitude or condition to receive them. And prayer, the opening of our hearts, the uplifting of our desires to God, puts us in such a mental condition. Just as, in the morning of a bright day, the sun may shine outside ever so brightly, but if we do not open our window blinds it cannot shine into our rooms, so we must open our minds and hearts by earnest thought and aspiration, and uplooking desire to God, or else we are not in a condition to receive any highest gifts and blessings of God's spirit, love, and peace. This is the way it seems to me. And now, as you look at it further and thoughtfully and from this standpoint, does it not seem to you so, too? If I am right in this, then you see prayer (according to this higher conception of prayer) is in every aspect entirely rational, as well as something very sweet, uplifting, and helpful.

I join with you in hearty appreciation of physics and all science. I feel sure that in the future men are going to believe in and study science and nature a great deal more than they have done in the past. And I have no doubt that the

old idea of prayer, as a begging of God to set aside wise laws to accommodate puny and often foolish men, will more and more fade away as men grow wiser. But I think that all this will only prepare the way for true prayer—that prayer which seeks to get the highest spiritual good by conforming to the highest spiritual laws of our nature. This kind of prayer, I think, we shall no more outgrow than we shall outgrow hope, or love, or gratitude, or aspiration, or reverence, or the sense of dependence on a Higher Power, or the need, in our weakness and sorrow, of comfort and strength from some source higher than our poor selves. Instead of universal law cutting us off from access to God and communication with Him, it seems to me it brings us into a hundred times closer relation to Him. It fills the whole universe with Him—with His presence, His power, His wisdom, and His goodness. For what is law? Only one form of the manifestation of God—a God who is too great, and wise, and beneficent to be arbitrary or fickle, or deal with the world otherwise than in an orderly way, which intelligent creatures like man can find out, and depend upon, and trust.

Thus, I think, as we get away from the old, lower views, and come to understand the higher conception of prayer which corresponds with the higher conception of God, it becomes clear that religion has nothing about it that is more perfectly rational, and certainly nothing about it that is more uplifting, and in the profoundest way helpful, to weak, erring, and sorrow-laden human beings than prayer—the communion of the earthly child with the Heavenly Parent—the carrying of our little cups of heart-need and spirit-need to the great Fountain to get them filled—the reaching up, when we are weak or sad, and laying hold of the Infinite Source of strength and joy which is forever above us.

PUBLICATIONS RECEIVED.

Messrs. Cassell & Co., Ltd.—The Soul of a Bishop: H. G. Wells, 6*s.* net.

Student Christian Movement.—The Fourth Gospel: Robert Harvey Strachan, 3*s.* 6*d.* net. Christian Experience and Psychological Processes: Ruth Rouse and H. Crichton Miller. 2*s.* 6*d.* net. A Child's Bookshelf: Lilian Stevenson. 1*s.* 6*d.* net. St. Paul to the Romans: Rev. R. L. Pelly. 1*s.* 3*d.* net. "According to St. Luke": Hugh Martin. 1*s.* net.

T. Fisher Unwin, Ltd.—To the Italian Armies: Jules Destrée and Richard Dupierreux. 6*d.* German Business and German Aggression. 2*d.* Canada to Ireland: A. M. Drysdale. 2*d.* Great Britain's Sea Policy: Prof. Gilbert Murray. 2*d.* The Condition of the Belgian Workmen now Refugees in England. 1*d.* The Challenge Accepted: President Wilson's Address to Congress April 2, 1917. 1*d.* The Ottoman Domination. 1*d.*

MEMORIAL NOTICES.

MR. THOMAS MYERS SPIBY.

For more than thirty years Mr. Spiby has been one of the most faithful and zealous supporters of the Aberdeen Unitarian Church, holding the office of treasurer for twenty-five years. From that office he retired in 1912 when he was presented with an oil-portrait made by the minister. Since then, though not actually holding office, he has been most faithful in his attention to the work of the church, rarely missing attendance at the services at least once on Sunday. He passed away early in the morning of August 30 in the 70th year of his age. Up to the last failing of consciousness he was full of thought about the church, and regretted that he did not think he would be strong enough to meet Mr. Bowie on the occasion of his visit to Aberdeen. Mr. Spiby was born in Hull, of parents who were members of Bowl Alley Lane Unitarian Church. He taught in the Sunday school of that church while still a lad. In 1872 he removed to Tyneside and became a member of the South Shields church. Seven years later he was appointed manager of a mill for the Aberdeen Commercial Company, which post he retained till his death. Respected for his honest business methods and his mechanical ability in all commercial circles in Aberdeen, and known for his cheery optimism and his oft-repeated praise of the splendid faith of Unitarianism, he recommended that faith by his character and disposition, in business circles; and in the church his recommendations took the form of distinct verbal praise addressed chiefly to the new members when they paid their first subscriptions. They were invariably greeted with the assurance that they came into the best fortune possible when they joined the Unitarian Church. The office bearers and church members acknowledge the debt they owe their late treasurer for his splendid management of the finances during the vacating of the old George Street Church and the building of the new one in Skene Street. His genial manners, kindly disposition and optimism were communicated to the members of the congregation; and the memory of his personality and work will long be a sacred possession of Unitarian Church life in Aberdeen.

MR. HERBERT DORMER.

It is with deep regret that we have to announce that Mr. Herbert Dormer, one of the most respected and highly skilled members of the printing staff of the Athenæum Press, was killed in action on August 27, at the age of 33. Until he joined the 1st Border Regiment about a year ago he was closely associated with the *Inquirer*, and always showed great interest in the "make up" of the paper, which week by week owed much to his skill and intelligence. His brightness of manner and his unfailing pride in good workmanship made him the pleasantest of colleagues. He has left a widow and a little boy to mourn his loss. We desire to express to them and his other relatives our deep and respectful sympathy.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is registered by the London County Council, under the provisions of Section I. of the War Charities Act, 1916.

The objects of the Fund are: (1) *To aid the Belgian hospitals and convalescent depots in France, and the Belgian military doctors at the Front in Belgium.* (2) *To maintain a Civil Hospice at Calais.* (3) *To aid the Belgian School Colonies in France.*

139th List of Subscriptions.

	£	*s.*	*d.*
Already acknowledged	18,051	18	4
Miss Blake (18th)	2	0	0
Miss Leigh Browne (2nd) ..	5	0	0
Mrs. Eric Lemmon (5th) ..	1	0	0
Mr. and Mrs. Harold Coventry (10th)	1	0	0
Miss Emma Fryer (5th) ..	5	0	0
Miss Katharine H. Greg (5th) ..	5	0	0
The Rev. and Mrs. T. Bowen Evans (22nd) ..	1	0	0
Mr. and Mrs. Edward Chitty (6th)	10	10	0
Mrs. Buckton (11th)	5	0	0
	£18,087	8	4

Parcels have been received from:—Miss Short; Stoke Newington War Hospital Supply Depot, per Miss M. E. Please; Miss Smith; Mrs. Hanna; Mrs. Hervey; Mrs. Redmond Babington; Mrs. Wm. Tangye; Miss E. B. Drewry; Miss Ridge and Miss Vallance; Miss E. L. Cox; The Old Meeting Church, Birmingham, per Mrs. Lloyd Thomas; the Misses Jones; Miss Dorothy Jones.

SPECIAL WANTS.

Pyjamas, shirts, socks, and all sorts of men's underclothing.
Mufflers, cardigans, slippers.
Clothing for women and children.
Games, French books, illustrated papers.

The name and address of sender and list of contents should be enclosed in each parcel.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

UNITARIAN WORK IN JAPAN.

The Rev. Clay MacCauley, who represents the American Unitarian Association in Japan, has sent the following account of recent developments of his work to *The Christian Register*:—

It is known to many friends of our Japan Mission that in the spring Mr. Bunji Suzuki gave up his position as the Mission's secretary that he might use all his time for the care of the Yuaikuai, the "Friendly Society," founded by him five years ago. This Society has now become so large and so important as a factor in the social and industrial development of the Japanese people that as its president Mr. Suzuki found it necessary to concentrate his energies upon its care. The Society, for the present, has its headquarters in our Unity Hall, where it received its birth and its marvellous early growth; it now luxuriates in at least one hundred and ten branches and a membership of about thirty thousand. Ere long it expects to build for itself adequate headquarters and an assembly hall.

In losing Mr. Suzuki's direct service, however, the Mission has had the good fortune to find, as his successor, Mr. N. Imaoka, known to a number of persons in Boston, two years ago, when he was pursuing some graduate studies at Harvard University. I speak of his taking office with us as "good fortune," because of his cultured intelligence and his evident desire to make of our liberal faith a widespread influence for the best things, especially among the Japanese "intellectuals" and the leaders of opinion among his country-people.

Just before I set forth upon my vacation outing, Mr. Imaoka had an extended talk with me about his wishes and his cherished plans for the office he has undertaken. And, since what he said takes form as a sort of indication or guide for the near future of the Mission's development, I wish to make a brief résumé of his opinions and purposes as something that will interest the home-friends of our far-away work.

There is a Japan Unitarian Association, hitherto composed, by choice of its members, in the interests of a safe-grounding of their faith and methods of work, of comparatively few persons. Its officers have closely guarded their membership and in this may have given to their organisation definiteness and firmness. Mr.

Imaoka desires now to begin an expansion of this membership so as to make the Association a more generally pervasive influence among the many liberal Christians who are to be met with throughout the empire.

In the direction of publication, for instance, he would not only give all impetus possible to the circulation of our "significant work," the Mission's magazine, the *Rikugo Zasshi* (the *Cosmos*), making it even yet more distinctively the religious expression of our enterprise, but he would revise thoroughly the pamphlets which at one time made our Post-Office Mission department of empire-wide importance, and would put them upon a well-advertised sales list. "A free distribution of pamphlets," he remarked, "is apt to let the receivers make light of them. The experience of all missionary workers confirms this." He said also that the series of *Rikugo*, miniature, treatises we have lately begun "is sure to be welcomed by the public." We have issued three, and we expect to put out seven more of them, giving "succinct presentations of philosophical, ethical, social, and religious ideas of liberal Christians." Then he made the following proposition which I will reproduce, literally as he gave it, that our home-friends may know of some of the fine and well-meaning purposes that inform our new secretary's conception of the office he has entered :—

"I am sorry [he said] to find that Japanese Christianity has yet produced no reliable books covering the whole field of Christianity. I suggest, therefore, the following plan. The series will consist in some ten books covering the Old Testament, the New Testament, history of Judaism, life of Christ, Church history, history of Christian doctrine, theism, and systematic theology. The authors should be first-class scholars or specialists, and should be chosen from among the whole Christian body in Japan, regardless of denomination. According to circumstances, translation of some authoritative foreign books will do too. At any rate the series should be of such a kind as to be a great contribution to, and of lasting influence upon, the religious world of Japan. The work can be started as soon as we get some one thousand yen, the contribution of which by Unitarian friends abroad and at home is most earnestly desired."

Mr. Imaoka is also deeply interested in our Unity Hall library. Once we received several hundreds of books from friends in America; but after we had to give up our Senshin Gakuin (School for Advanced Learning), the library has been but little used. Mr. Imaoka wishes to revive interest in the library and to increase it, not with old and out-of-date books, however, but with copies of the very best and newest books dealing with appropriate themes. He asks me to say that "it will be highly appreciated if friends in America and England are kind enough to favour the library with good books, pamphlets, and magazines."

Another aid to the extension of our Mission Mr. Imaoka finds in the expansion of our Summer School, and in the holding of sessions for special lectures at some favourable time during the year. He remarked: "The popular evangelical meeting is not necessarily a work for our Association to do. Our work should be much more rational and intelligent. Not only should we hold every year our Summer School, but also at least one series of special lectures. Our mission is to influence the intellectual circles of Japan. I think that there is great need for supporting such meetings as those which I have just started, for the study of thought in Japan. I shall hold two meetings every month. One of them will be devoted to the study of fundamental problems (old and new, Occidental and Oriental) in religion, philosophy, ethics, society, and state. The other will be given to the study of important books, classical and modern."

At the close of our talk our new secretary passed a general judgment upon the scope and character of our Japan work which, I think, home-friends will like to hear. He said :—

"The proper missionary work to be carried on by our Association should be national in character. The Post-Office Mission, which I have resumed, is the first step in our national campaign.

"Unitarianism should be strong not only in criticism and thinking, but in organisation also. The Association, therefore, should first strive to keep the two sister churches in Tokyo in most intimate relations.

"Moreover, the Association should be the nucleus of the co-operation of all liberal Christian bodies. It is needless to mention that our attitude should be, always, not exclusive but inclusive, even toward orthodox Christians and Buddhists. The mission of our Association is to be the centre of all liberal religious movements in Japan, and to supply a fresh inspiration and stimulus to all religious bodies in Japan."

I quote Mr. Imaoka's words verbatim, and I am confident that our Mission's American friends will be glad to know that in its new secretary their Japan Mission continues to bear forward the high ideals and aims that have long given to their faith its distinctive value and its real reason for being.

Tokyo, Japan.

CONGREGATIONAL WEATHER.

I've tried to discover, but failed altogether,
What is the best Congregational Weather.
In Winter 'tis always too chilly and freezing;
In Spring the fair country is so much more pleasing;
In Summer the sun's heat too scorching and blazing;
In Autumn excuses are still more amazing.
'Tis too fine when it's fine, too wet when 'tis raining,
Too hot when it's hot, the good folk are complaining.
The service at morning is so much too early;
At evening to leave their hot tea makes them surly.
They prefer, as I take it, for worship instead,
To commune with their own heart upon their own bed;
For whether the climate is hot, cold or wet,
This is the place where its change they forget.
When the weather's unsettled, the wind in the east,
In bed is the spot where men feel it the least.

This for the morning; at evening things differ.
To find good excuses is many times stiffer.
But the changes of weather supply these in dozens,
Wherewith he who shirks service his naughty self cozens.
"The dews in the evening are damp, cool and chilly;
They keep me at nightfall in-doors, willy-nilly."
"The draught in the night gives a cold in the head,
So I read a discourse (!) by the fireside instead."
"'Tis so hot in the evening, that should I go out,
The cold air would kill me, beyond any doubt."

Good brothers and sisters, I pray, do not hide it,
You don't do your duty, for you cannot abide it.
Don't make such excuses, so twisted and mazy,
Nor find fault with the weather because you are lazy.
What you know wouldn't keep you from business on Monday
Should never detain you from worship on Sunday.
If you wish much for happiness, riches and beauty,
On Sundays, as Mondays, forget not your duty.

A MINISTER WHO HAS SUFFERED.

[From *The Sheffield Unitarian Monthly Record.*]

UNIVERSAL regret will be felt at the death of the Rev. Gaetano Conte, the leader of the Unitarian Movement in Italy and editor of the *Riforma Italiana*, who after a long and painful illness passed peacefully away in Florence, on August 26. We hope to give some further particulars of Mr. Conte's work and career in a future issue.

NEWS OF THE CHURCHES.

Billingshurst.—The Rev. H. Maguire, B.Sc., formerly of Wareham, has accepted a unanimous invitation to the pulpit of the Free Christian Church at Billingshurst. Mr. Maguire intends to make his home at Billingshurst, but will continue his work as science master in a London school in term-time.

Cullompton.—The Sunday-school Anniversary in connection with Pound Square Chapel was combined with the Harvest Festival on Sunday last, September 9. The chapel was beautifully decorated with flowers and fruit, and special music was effectively rendered. Miss Ethel Galpin presided at the organ, and sang a solo at the crowded evening service. The minister, the Rev. Jeffrey Worthington, preached morning and evening, and Mr. W. Broom gave an address at the afternoon service for the scholars and their parents. Mr. Broom also read the lessons throughout the day from a handsome oak lectern, which has been made and presented by Mr. John Salway, one of the Sunday-school superintendents.

Derby.—The Rev. W. E. George, who is with the Y.M.C.A. in France, has sent the following letter to the members and friends of Friar Gate Chapel and Sunday school, Derby: "It is just four weeks since I began my work in connection with the Y.M.C.A. in France. I should like, therefore, to send you a short word of greeting and to remind you again of my existence. Since I have shared here in the activities of the Y.M.C.A, I have been more than ever impressed by the value of its work and of the services it renders to our soldiers. What they would do without it it is difficult to say. It is a privilege to take part in its activities, and my experiences have, I think, fully justified you in the self-denying resolution which you have passed at your annual meeting. It is a work that is to me extremely interesting and enjoyable. It has, however, its pathetic, and even tragic features. But of this I cannot say more. The particular hut to which I am attached, with three other ministers and a Lancashire business man, is said to be one of the busiest huts in France. It can certainly provide us with strenuous hours, though the amount of work varies daily. Our regular duty is to minister to the bodily needs of the men who come our way. But their higher needs are not forgotten. On Sundays and other days we have religious services to which a good number of men willingly come. These services are very inspiring. You should hear the British soldier sing well-known hymns, such as 'O God, our help in ages past,' or 'God be with you till we meet again.' Both are great favourites. We ministers take our regular turn in the conduct of these services. There are also opportunities of helping men in more personal ways. But any attempt to give a detailed account of my experiences would prolong this letter unduly. I need hardly say that my mind has been much at Friar Gate and with you all. With the generous help of Mr. Ballantyne and many loyal friends I am sure things will go well. I think often also of those dear boys of ours, many of whom are not many miles away from this place—so near and yet so far. I should like my very affectionate good wishes to be given to them all and my address. If any of them should chance to come this way they will have a good welcome, you may be sure."

Liverpool.—The Rev. Lawrence Redfern, M.A., B.D., of Norwich, has accepted the invitation of the congregation of Ullet Road Church to become their minister, and hopes to take up his new duties at the beginning of December.

Liverpool : Bootle.—On Sunday, September 9, Second Lieutenant Walter Short, home for a few days' leave from the front, preached in his own church morning and evening to large congregations. His fine and virile words, spoken out of a full heart and full knowledge, were most inspiring. His text in the evening was "He that endureth to the end the same shall be saved," and while giving a glimpse of what "enduring" really means "out there" he thrilled us with the splendour of determination of the army to endure until the great end is won, whatever opposes it in front or whispers and works behind. He defended the Christian man from the charge of being a weakling. Christianity is not made up of the passive virtues; there is something austere, stark, unyielding, severe about it. It is active service and discipline; it is a crusade; it is uncompromising when confronted with evil. He described one or two of the crusading Christians at the front—serving their conscience as their king, enduring hardness, not complaining, living and dying cheerfully and calmly, unconscious of martyrdom yet sharing the suffering of Christ, living no longer for their own ends and so aware of Christ's secret. Many who were present were deeply moved and felt that it is such words as these the nation needs now to hear: words of faith giving reality to ideals from "our sons who have shown us God," that for their sakes we may sanctify ourselves, and not break faith with those who die.

Nottingham.—With reference to the extract which was published in this column on September 1 from the *Nottingham Literary Bulletin* giving some of Dr. Jacks's early reminiscences in that city, the Rev. J. C. Ballantyne has sent us the following correction by Dr. Jacks: "Regarding the sentence 'I have had a hard life'....what I wrote, or meant to write, was 'I *had* a hard life,' referring only to the time when I was teaching in a school, when I had a very hard life indeed. Since then my life has not been harder than that of others, and not nearly so hard as that which falls to the lot of many, though I think I have always been a hard worker. Perhaps the matter is not of much importance, but I don't like to appear as claiming 'a hard life.'"

Southern Provincial Assembly.—The Annual Meeting of the Provincial Assembly of London and the South-Eastern Counties will be held at the Unitarian Church, Finchley, on Tuesday, October 9. The business meeting will be held at 3 o'clock, the President, Mr. E. R. Fyson, in the chair. This will be followed by a conference on "Prayer in Its Relation to the Life and Thought of the Modern World," to be opened with a short paper by the Rev. L. Clare, of Birmingham. At the service at 7 o'clock the preacher will be the Rev. J. H. Weatherall.

Stenhousemuir.—In connection with the Jubilee celebrations referred to in these columns last week, a social meeting was held in the Universalist Church on Saturday afternoon, August 25, Mr. Robert Stark, president, in the chair. The Revs. E. T. Russell, Henry Williamson, S. T. Pagesmith, Dr. J. K. Wood, Dundee, president of the Scottish Unitarian Association, and Mr. Alex. Harley were on the platform, and there was a large attendance of members and friends. Mr. Harley said that they were there that day to celebrate the jubilee of the church and also the jubilee of their worthy chairman. He was one of the original members of the church, of whom few now remained. He was seldom absent from the service without good reason. For forty years he led the praise, and for sixteen years he had been president of the church, filling the position with tact and unfailing courtesy to all. Special services were conducted next day by the Rev. Henry Williamson of Dundee. In the morning he referred to the fact that in Scotland Universalist Societies had been formed in Edinburgh, Paisley, Glasgow, and in later years, under the missionary zeal of the late Rev. J. U. Mitchell, the church at Stonehousemuir had been built and a congregation formed. In the evening he gave an account of the work rendered by the late Rev. Caroline A. Soule, of the United States. Mrs. Soule was president of the Women's Missionary Association of the Universalist Church of America, and was requested by some people in Scotland to come as an evangelist. For about twenty-five years she served the cause in Dumfermline, Glasgow, and elsewhere.

WE are asked to state that a set of *The Christian Reformer*, 1815-55, from the library of the late Mr. J. R. Beard, is available for any library or private reader who would value them. Application should be made to Mrs. Woodhouse, 4 Birch Polygon, Rusholme, Manchester.

BIRTH.

LEE.—On September 6, at 1 Augustus Road, Edgbaston, Birmingham, to Mr. and Mrs. T. Oliver Lee, twin daughters.

DEATHS.

BOWRING.—On the 11th inst., at 28 Gayton Road, Hampstead, N.W.3, Frederick Hermann Bowring, M.A., late Fellow of Trinity College, Cambridge, second son of the late Sir John Bowring, LL.D., in his 95th year.

CONTE.—On August 26, the Rev. Gaetano Conte, in his 59th year, in Florence.

COOPER.—On September 12, at 48 Glengarry Road, East Dulwich, Ann Cooper, widow of William Cooper, aged 67 years.

HIBBERT.—On Sept. 10, at 7 Parsonage Street, Hyde, Julia Esther, widow of Alexander Thorneley Hibbert, and daughter of the late Richard Aspden of Manchester.

WEBB.—On August 16, Albert Ernest Webb, private of 1st/2nd London Regiment, B.E.F., killed in action. The beloved son of Mr. and Mrs. Webb of Colchester, and nephew of Mrs. A. B. Midlane of Grafton Square, Clapham, S.W.

OUR CALENDAR.

SUNDAY, September 16.

LONDON.

Acton, Creffield Road, 11.15 and 7.

Bermondsey, Fort Road, 6.30, Mr. J. W. GALE.

Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. W. J. PIGGOTT.

Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. THOMAS PIPE.

Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL.

Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. BASIL MARTIN, M.A.

Forest Gate, Upton Lane, 11, Mr. J. BEGGS; 6.30.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. BERTRAM LISTER, M.A.

Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. F. K. FREESTON.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. Dr. C. HARGROVE.

Ilford, High Road, 11 and 6.30, Rev. A. H. BIGGS, M.A., LL.M.

Islington, Unity Church, Upper Street, 11 and 7, Rev. J. VINT LAUGHLAND.

Kentish Town, Clarence Road, N.W., no Morning Service; 6.30, Rev. F. HANKINSON.

Kilburn, Quex Road, 11 and 6.30, Rev. J. ARTHUR PEARSON.

Leytonstone, Haydn House, 63 Fairlop Road, 6.30, Rev. D. DAVIS.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.

Peckham, Avondale Road, 11 and 6.30, Rev. R. T. HERFORD, B.A.

South Norwood, League House, 141 Portland Road, 7, Mr. A. GEORGE TARRANT, B.Sc.

Stoke Newington Green, 11.15 and 7, Dr. LIONEL TAYLER.

Stratford Unitarian Church, 11, Mr. FRANK G. FINCHAM; 6.30, Mr. J. P. ROSLING.

University Hall, Gordon Square, W.C., 11.15, Rev. Dr. J. ESTLIN CARPENTER.

Wandsworth Unitarian Christian Church, East Hill, 11, Rev. W. G. TARRANT, B.A.; 7, Rev. A. H. DOLPHIN.

West Hampstead, All Soul's, Weech Road, Finchley Road, 11.15 and 6.30, Rev. EDGAR DAPLYN.

Wood Green, Unity Church, 11 and 6.30, Rev. G. COVERDALE SHARPE.

ABERYSTWYTH, New Street Meeting House, 11. Supply.

BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.

BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.

BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE CLARE.

BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIGHTON, Free Christian Church, New Road, 11 and 6.30, Rev. H. C. HORSLEY, M.A.

BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. J. EVANS.

CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.

DEAN ROW, 10.45, Rev. E. A. VOYSEY, M.A.

DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER, B.A.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.

EXETER, George's Chapel, South Street, 11 and 6.30.

GEE CROSS, Hyde Chapel, 11 and 6.30.

HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. E. LOCKETT.

HINDLEY, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. R. F. RATTRAY, M.A., Ph.D.

HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. JONES.

HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M FALCONER, B.Litt.

LEEDS, Mill Hill, 10.45 and 6.30. Lt. Col. BULLOCK.

LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. M. WRIGHT.

LIVERPOOL, Bootle Free Church, 11, Mr. H. FAULKNER; 6.30, Mr. J. ECCLES.

LIVERPOOL, Hope Street Church.—Church closed during the erection of the Sir W. B. Bowring Memorial (new organ). Services will be resumed on Sunday, October 7.

LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Rev. H. GOW, B.A.

MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.

MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. H. MCLACHLAN, M.A., B.D.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.

MANCHESTER, Sale, 11 and 6.30, Rev. W. S. MCLAUCHLAN, M.A.

NANTWICH, Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. PARK DAVIES, B.A., B.D.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.

NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. W. H. DRUMMOND, B.A.

OXFORD, Manchester College. Chapel closed.

PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.

PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.

SHEFFIELD UPPER CHAPEL, 11 and 6.30, Rev ROWLAND HILL.

SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.

SOUTHAMPTON, Church of the Saviour, London Road, 11.15 and 6.30, Rev. VICTOR MOODY.

SOUTHEND, Darnley Road Church, 11.

SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, B.A.

TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. JOSEPH WORTHINGTON, B.A.

TUNBRIDGE WELLS, Free Christian Church, Dudley Road Institute (side entrance), 11.15 and 6.30, Mr. DRURY.

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. ERNEST PARRY.

WARWICK, High Street Chapel, 11.15 and 6.30, Rev. GARDNER PRESTON.

WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. C. ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.

Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

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NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

RETICENCE is still the best policy in dealing with affairs in Russia. In spite of the different estimates of the situation which have been sent by special correspondents and the dogmatism of some editors at home we know very little, and can only guess at the possible course of events in the light of deceptive historical analogies. For the time being M. Kerensky has triumphed, but the Korniloff movement seems to have had some beneficial effect in making him grapple seriously with the problem of the army. He has also found a way out of subservience to the extreme socialists by proclaiming Russia a Republic and making himself a virtual dictator. To produce order out of confusion and effective strength in the midst of divided counsels is M. Kerensky's formidable task. Russia's allies will watch his efforts and hope for their success with all the patience and sympathy at their command.

* * *

WE are accustomed to receive words of good cheer from our own leading men through the French press. We have no right to complain of this indirect method, for messages of this kind, deeply interesting as they are to us, are meant in the first place for the French people. The interview with General Smuts published in *Le Journal* is lacking in the flamboyant embellishments of some previous efforts, and may be accepted with all the greater confidence on that account as a faithful transcript of his meaning. He explained that he considered the military situation to be satisfactory because the tactics which we have adopted in France are giving us certain results. The development of modern warfare favours the defensive and makes progress slow; but our limited advances in zones, which have been rendered untenable by our artillery, have cost us very little in men while they have involved a maximum of loss to the enemy. "I do not know," he said "whether the public takes full stock of these efforts and of their success, whether it realises that there is no longer any question as to who is going to win, and that all we have to do is to arm ourselves with patience." This is a most timely word of wisdom at the close of a summer which has not yielded all the results which we expected, and yet has done a great deal to bring victory nearer.

* * *

IT is interesting to watch the working of the same forces with which we were familiar in the early days of the war, in the Church life of America. In many cases adjustment to the new order of things is difficult, and there is a temptation to think that the business of religion can go on without much reference to the stern duties of the time. Writing in *The Christian Register* Mr. F. J. Gauld says that the demand for church services and conference programmes which shall be free from all consideration of war needs and problems arises from a false and vicious conception of the Church as a place of refuge from the sorrows and battles of life. "We have joined in the battle for national freedom, the rule of law and justice between nations, and for the safeguarding of humanity against lawless might. The nation is mobilising men, money, munitions, food, ships, coal, and industry—the entire human and material resources of the people. All this vast effort will be insufficient to win a victory for democracy unless the heart and soul of the people are also mobilised. This last, supreme task is the solemn duty and opportunity of the Church. The Church must blow a bugle-call to the manhood and womanhood of the nation. The soul of the people must be aroused. A flame of patriotic devotion must be kindled."

* * *

AN editorial note in *The Challenge* last week treats the postponement of the Stockholm Conference as the opportunity of the Church. "We desire," it says, "to urge with all possible force the calling of a conference representing the chief Christian bodies in all belligerent countries. Let the Church take the lead in testifying to the world of the unity of the disciples of Christ in their allegiance to Him." *The Challenge* is aware that this proposal, like Stockholm, may break as soon as it moves forward into the world of realities, and so it adds the following caution: "We would not have the international conference discuss the rights and wrongs of the war; nor would we see them discuss political conditions of peace. We would see them come together, without prejudice to national loyalties, to discuss ways and means of resisting the pride and passion of war, of promoting the temper that makes for peace, and of strengthening belief in the unity of all believers in Christ."

* * *

WE fear that the writer of these words has allowed himself to be misled by the charm of beautiful phrases. He overlooks the fact that the war is not chiefly the result of political misunderstandings. It has its roots in fundamental moral disagreements. We have to bring back to the nations of Europe loyalty to a common law of right, which will govern all our public relationships and colour our deepest thoughts of religion, before we can promote unity in any effective way. For without it there is no foundation upon which we can build. Is it contended seriously that we can meet representative Christians from the belligerent countries, like the Kaiser and the Austrian cardinals, on the basis of our belief in "the unity of all believers in Christ," without any reference to the rights and wrongs of the war and the crimes which have marked its progress? Spiritual unity must always be our aim; without it our Christianity as a civilising force in the world is weak and disordered; but we do not hasten its advent by these attempts to create fellowship without looking closely into the moral agreements upon which all real fellowship depends.

* * *

IT was one of the rare privileges enjoyed by Dr. John Hunter that he was a link of connection between men and churches, whose religious traditions often kept them apart. This was not due to

the eclectic quality of his mind or any haziness in his own thought where central problems were concerned, but to the moral passion which glowed at the heart of his message and his profoundly spiritual interpretation of Christianity. As a preacher he has had no imitators, for it was no æsthetic charm which held men and women in rapt attention but the driving power of intense conviction, which seemed impatient of the barrier of words in its eagerness to help human souls. The present writer remembers one occasion when Dr. Hunter was giving a lecture—it was more than half a sermon and had about it the rushing movement of his pulpit manner. At the close a distinguished historian who was present said, "How refreshing it is to listen to a man who almost pulls one out of one's chair."

* * *

ONE of the books which had a deep influence upon Dr. John Hunter as a young man was 'Spiritual Religion' by Dr. James Drummond. He came across it quite accidentally on a second-hand bookstall and always spoke gratefully of what it had done for him in the way of mental stimulus and inward illumination. A good deal has been said of his desire to improve Nonconformist worship, but this sprang from deep-seated instincts of reverence and not from any love of forms for their own sake. He was never content to be a mere copyist, and was well aware of the dangers of an antiquarian taste in ritual. A friend writes of him: "A strong and fine personality, Dr. Hunter grew broader and broader as the years passed. Although he did a great deal to develop and improve the worshipful spirit, he was deeply distrustful of everything ecclesiastical and priestly. The last conversation I had with him before his illness, he spoke of his entire distrust of sacerdotalism and of revived mediævalism; he could discern no promise of a living or fruitful religious faith in ceremonial observances out of which the spirit of truth had for ever fled."

* * *

IN an article on 'Facing the Facts' in the current number of *The Modern Churchman* the Rev. Alfred Fawkes calls attention to the serious effect of prolonged emotional excitement upon mental balance and normal self-control. "No revival of religion," he writes, "can be expected under the circumstances in which we find ourselves. The war has produced an acute tension and overstrain. Combatants and non-combatants alike, we are living at so high a pressure that our nerves have been thrown off their balance, the equilibrium of life has been disturbed. Hence an epidemic of excess in all directions, normal and abnormal—drink, drugs, sex, divorce, speculation; everything is seen out of proportion:—the result being the mental and moral chaos the record of which we read in the divorce and police courts, which any man of the world who knows the conditions would have foreseen. People talk of the problems of the after-war period. Such talk is premature. Before those problems can be even approached, much less formulated, the lost balance must be restored."

MR. WELLS AND THE BISHOP.

"IT was as if he had fallen suddenly out of a spiritual balloon into a world of bleak realism. He found himself asking unprecedented and devastating questions, questions that implied the most fundamental shiftings of opinion. Why was the Church such a failure? Why had it no grip upon either masters or men amidst this vigorous life of modern industrialism, and why had it no grip upon the questioning young? It was a tolerated thing, he felt, just as sometimes he had felt that the Crown was a tolerated thing. He too was a tolerated thing; a curious survival."

It is thus that Dr. Scrope, the Bishop of Princhester, talks to himself in Mr. Wells's new book. Like other men he felt the first excitements of the war, and then the sense of littleness and futility crept back again, and his ritual and theology became dead and unmeaning things to his tired mind. It is Mr. Wells's object to tell the story of his soul's journey from this prison-house of unreality into the presence of God who bids men "come out upon the Adventure of Life, the great Adventure of the earth that will make the atoms our bond-slaves and subdue the stars, that will build up the white fires of ecstasy to submerge pain for ever, that will overcome death." How far has Mr. Wells succeeded in his handling of this fascinating and tremendous theme?

It is fair to ask this question, and indeed it is the only question which seems to matter in connection with a book of this kind. Though it is written in the form of a novel, with a slight flavour of love-making and romance, it is really a religious pamphlet, planned to produce conviction. Mr. Wells wants to discredit the traditional religion of the churches in order to give men what he conceives to be a nobler faith in its place, and our verdict must be that he is greatly hindered in his task by the clever perversity with which he has attacked it. If the Christianity of our day is really so empty of all virtue, as he supposes, its futility deserves to be exposed with a satire as remorseless as that of Swift. Mr. Wells can poke excellent fun at the bishop's legs, which run twinkling through his pages till the gaiters are discarded for ever. But this amused contempt of the superior mind is a very different thing from the noble scorn of the prophet of righteousness. The satirist defeats his own ends when he allows his taste for unkind comment or grotesque exaggeration to be more apparent than his moral strength.

Serious as this weakness is it would be of quite secondary importance if the process of illumination, through which the soul of the bishop receives a clear conviction of the reality of God, were entitled to our interest and respect. But here Mr. Wells has been guilty of a trick of perversity which destroys much of the value of his book. Surely some imp of mischief must have guided his pen when he renounced the hard task of describing the growth of a soul and gave us this picture of the drug habit instead. We are reminded of the story of a man who got drunk every Saturday night and went to church with equal regularity on Sunday morning. When his clergyman reproached him on the score of inconsistency he replied, "Why, sir, you ought to be the last man to talk to me like that, for it is when I am drunk that I am certain that God is my Father." Mr. Wells's bishop reaches conviction in precisely the same way. He sees God face to face when he is intoxicated, not with vulgar spirits, but with a mysterious drug, the most golden of liquids with opalescent hues.

"It had been an act of courage, of rashness if you will, to take this draught. He was acutely introspective, ready for anything, for the most disagreeable or the most bizarre sensations. He was asking himself, Were his feet steady? Was his head swimming? His doubts glowed into assurance. Suddenly he perceived that he was sure of God."

On another occasion the author does not shrink from describing the sordid side of these visions of a drug-quickened mind. It is his wife, Lady Ella, who is speaking, as he emerges slowly from his stupor.

"'Dunk came to me in great distress. He said you were insensible and breathing heavily. I came. I realised. I told him to say nothing to any one, but to fetch me a tray with your breakfast. I have kept all the other servants away and I have waited here by you....Dunk is safe....You have been muttering and moving your head from side to side....' The bishop's mind was confused. He felt as though God must be standing just outside the room. 'I have failed in my duty,' he said. 'But I am very near to God.'"

While he is still in this unpleasant condition he goes on to confess "Our church is a vast hull. It is like the empty skin of a snake. God has gone out of it." All our sympathy is with Lady

THE SOUL OF A BISHOP. By H. G. Wells. London: Cassell & Co., Ltd. 6*s*. net.

Ella when she exclaims, "You have been uttering blasphemies."

When Mr. Wells described this disagreeable scene did he realise that he was linking his doctrine of God the invisible King with sordid vulgarity and doing his best to forge a permanent link of connection between the two things in the minds of his readers? It is unfortunately no passing freak of an inventive mind. It pervades the whole book. Drugs take the place of spiritual discipline as the Divine instrument of conversion. He might as well have described *delirium tremens* as the pathway to the kingdom of heaven.

For this reason 'The Soul of a Bishop,' which was clearly intended to give human and emotional interest to the more abstract treatment of 'God, the Invisible King,' is likely to create a suspicion that Mr. Wells is perhaps only playing with us after all. We cannot be surprised if some of his readers grow sceptical about the moral passion with which he preaches his new faith in the Divine Hero, when they find it associated with the nasty suggestion that the drug habit may be used in order to discover God. We believe, however, that this would be a mistake. In spite of its fatal blemish there are many arresting things in this book and not a few passages of real beauty and power. Perhaps its best service to us will be in the disquieting thoughts which it provokes. No sincere man in these days can be content simply to cling to the familiar routine, least of all in religion. If the secrets of many hearts could be revealed we should probably find that men of proved orthodoxy are beginning to question their creeds and their forms of worship as they have never done before. Is God dwelling in them and using them for the purposes of his kingdom? Are they, and they alone, adequate to express the strong emotions of self-sacrifice and loyalty and faith in the triumph of right, which are surging up in the hearts of men? We know exactly how the Bishop of Princhester felt when he wished that he could read the New Testament for the first time. "It was over-familiar. Everything latterly in his theology and beliefs had become over-familiar. It had all become mechanical and dead and unmeaning to his tired mind." With him too we have our oppressive moods, when we feel that much of the stately machinery of our religion is remote from reality, and begin to ask ourselves whether it is still serving the living needs of men.

"I see my futility. I see my vanity. But what am I to do?" the bishop exclaims. "The implications of yesterday bind me for the morrow. This is my world. This is what I am and what I am in. How can I save myself? How can I turn from these habits and customs and obligations to the service of the one true God? When I see myself, then I understand how it is with the others. All we priests and teachers are men caught in nets. I would serve God. Easily said? But *how* am I to serve God? How am I to help and forward His coming, to make myself part of His coming?"

In these words it is no longer the Mr. Wells of strange enchantments and magical drugs who speaks to us, but the Mr. Wells who has found salvation. It is at the peril of our souls that we refuse to listen to any sincere voice like this, which bids us accept all the risks to our own comfort and happiness as we fight our way to a deeper sense of moral reality in our service of God.

OUR OPENING DAY.

It had been duly announced, that first fixture of the season for the local foxhounds, and—well, "Business as usual, let's carry on!" we quoted to ourselves, and went off on foot to see the fun.

Fun? That's only a *façon de parler*. Other things apart, none of us are just of the funny age, but we recall the traditions of various sporting ancestors, and try to persuade ourselves that we ought to keep them up. I rather think we like doing it. Anyway, we went It wasn't so bad in one sense, the day was one of incomparable beauty, there was not the

Southerly wind and cloudy sky

that proclaim a hunting morn; but we had what some of us liked better.

Following a night of heavy rain and wind that had stripped the trees of most of their remaining foliage, there had been a white frost. It had dropped a lacework of silver over the sodden grass, the fallen russet leaves. The morning rose, shrouded in mist, through which the cattle loomed larger than life, grazing here and there. Then the red sun shone through and scattered the vapour from about the wide silences of field and wood. Clear and even radiant they lay, disclosed in the mellow daylight. Only on the outskirts of the fields, or, perhaps, around some "lone thorn," ancient, fairy-haunted, grey-lichened, distorted, did a few rags of trailing grey cling still, adding I know not what of breathing mystery to the scene.

At this season our earth is currently supposed to be losing her every charm. But I don't know! Our wide, level outlook, with so little to be called picturesque about it, without a lake or river in sight, or even a hill that an easy ten minutes won't get you up—somehow it gains now. Perhaps an artist could explain something about the light, the colour-values of this wintry landscape, and how the gentle curves fit into the general scheme of things here; but would that make you love it any better?

The keynote of it all is peace, but it's a transfigured peace to-day. Why, our very roads, well-abused, rough, ill-kept.... this morning as we turn out of our own gates we are treading fairy paths. "For they're so dem'd moist (unpleasant, some would continue the quotation thus) that they reflect in their shining pools the gold of the sunshine, the deep, the unutterably lovely blue of the skies as if they had been transformed into mirrors to multiply beauty. Roads? And here is our own particular road-mender, busy with brush and shovel, but no gentle Michael Fairless is he, rather a sage of rough and bitter tongue.

"Have a paper, Mike?" and we hand him one; "they say we're getting the best of it."

"Sure, what else! why wouldn't we! Of course, them Jarmins will be bet! What men have they at this present?—only young schoolboys, and they sick and tired and hungry along wid all! Th'other soldiers were too old to run away, and all got took by the English; and look at the sort of men they're fighting! Them French is a very dangerous class of people, holy terrors, no less. I seen them meself over in England, in Hartlypool, fighting wid knives they'd be, till the po-lis would have to tip them over the quay-wall down into the water. That ud lave them cool; and them Injuns—afraid of nothing so they're not, and could fight all day on the smell of a greasy rag. Ay, indeed!" Mike snorted like a war-horse himself over these reflections.

"Well, we'd as good be pushing along. The hounds must be in the covert."

"Oh, ay, but in truth, yous have no call to be putting yourselves about for that! There'll be no hoont this day!" "Such an old Grimgrowdy!" we said, as we hurried onward to our favourite coign of vantage for these occasions. It is the sunny side of a bank along which waste grass and protruding tree-roots offer dry seats to the patient waiter on events. Before us lies the tranquil country-side, in the distance rises a dim, blue hill, where mighty Finn once hunted and drank deep. Suppose his spirit haunts it still, on what degenerate days does he brood! Why, even last year—

"There he is!"

"Where, where?"

"Sh—sh—sh." Wild horses wouldn't induce that lynx-eyed one to give a fox away, but she indicates a slim, graceful form crossing the wide pasture field in front of us with what looks a leisurely pace. Without fear or flurry, he just lopes along as if he understood it all, and was ready to play the game. "There must be a lot of the pack left behind in the covert! Look at them, straggling about all over the shop! Here's a hound just floundering along on his own—And where's the hunt itself?"

A red-coat appears from behind the wooded edge of the covert, then at irregular intervals, perhaps, a score of riders come charging along in the wake of the fox, already far ahead. They have almost a shamefaced air about them, and we — we turn for home. Where are the good old times gone? We used to feel rather wronged if less than 150, perhaps, 200 sportsmen didn't turn up. It was a gallant sight then. Mike came sham-

bling round from behind a wall where he had been lighting his pipe.

"Sure, what did I tell yous? What comple-mint of min is there left to go hoont? Aren't the people getting very few everywhere wid this war! And the horses, glory be, to think of the fine, grand appearance there was last year upon them! You'd love to be looking at them. And all gone off. They tell me they're falling there like apples from a tree, and them that's not killed, living in want and hardship; them that never missed a meal, the same as a man like meself, would spend their time very pleasant and easy—sporting about. Off hunting Jarmins they are now, and, maybe, fitter for them, too, nor to be idling their time. I dunno will the weight of them ever come back?"

We didn't know, either, and as we plodded home we debated the point whether the ancient, almost sacred institution of fox-hunting is one of the things destined to disappear in this storm; but it seems a little thing now to bother over.

K. F. Purdon.

PATIENCE.

"Patience!"—cried one of those who ever scoff
At simple virtue and her service flout—
"'Tis but a mill to run Hope's waters off
And grind our own heart out!"

"True," qouth another, "he's but a machine
Who for endurance' sake endures the ill,
But how the ill assumes a sudden sheen
If Love but run the mill!"

Cloudesley Brereton.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. Letters cannot be inserted without the writer's name, *and all private information should be accompanied by the name and the address of the senders.*

WHY SHOULD A REASONABLE PERSON PRAY?

To the Editor of The Inquirer.

Sir,—The article of Dr. Sutherland in your current issue deals with a matter of prime importance for those who are in the van of progressive religion. I take it that the root idea of prayer is the appeal of one in need to one who has the power to supply the need. It is the hope to obtain, by supernatural means, from an outside source, help and benefit that cannot be obtained by natural means, by powers that we ourselves possess. Now all this is entirely altered for those who hold the most advanced religious views of to-day. We hold that it is derogatory to any worthy thought of God to imagine that the supply of our wants depends upon our asking or not asking for them. Also we believe that it is utterly unreasonable to expect that God, in order to gratify some private end of our own, will break a law that he himself has made. Again, we feel it is idle to ask God for what, if we are to have it at all, can only be obtained from ourselves. Oh, yes, Dr. Sutherland and the readers of The Inquirer will say, we all accept this; modern prayers do not consist of begging for benefits; "they would fall under one or another of these heads: expressions of reverence, gratitude, love, trust or aspiration." There certainly seems to be still a very true need for prayer, or what corresponds to prayer. As I have elsewhere said, "It is the main channel of communication between God and man. It is the summoning of our highest thoughts, emotions, hopes, resolves, for the highest ends; the quickening into life and motion of those unformed, latent elements that constitute the source and springs of high action. It is an energy of aspiration towards God."

But my main point here is to ask whether if our conception of prayer has been so radically changed, our forms of prayer do not also need more drastic change. The very word seems to need alteration. Communion, aspiration, adoration, these are not "prayer." The most modern of our forms of prayer, whether spoken or written, are still very largely framed to meet the old thought rather than the new. We still put up definite petitions for moral and spiritual benefits, knowing all the while that they will not descend upon us miraculously or even naturally from above or from any source unconnected with ourselves. I think we have to recognise that spiritual communion with God cannot be brought about directly, but only indirectly. We may have to learn that direct appeals to God are unsuitable forms of worship. And yet what other forms can be suggested? It may be they will be found in such means as the inspiration of the best music, vocal and instrumental; in seasons set apart for religious meditation; in the uplifting and stimulation produced by poetry and devotional literature and by the utterances of inspired preachers and teachers. May it not be that by such means, rather than by "prayer," the life of the spirit will be sustained and stimulated?—Yours, &c.,

P. E. Vizard.

To the Editor of The Inquirer.

Sir,—May I be permitted to state my views on this question? Mr. Sunderland's correspondent appears to be a believer in the omnipotence and omniscience of God in its strictest and most narrow sense, and practically to ignore any free will of his own. In your issue of November 11, 1916, I argued more fully than I now can, that we might regard God as being originally and essentially omnipotent and omniscient, but that he had endowed and entrusted human beings with a limited share of his life and power, sensitiveness and knowledge of good and evil, and with freedom and choice of action. By giving us these powers and freedom God must necessarily have deprived Himself of will to interfere with such freedom and of foreknowledge of our use of it. He cannot both give and retain the same thing. He cannot contradict Himself. Our freedom would otherwise be a sham and we should in reality merely be puppets with a false conviction of freedom. We must either be free or merely machines—there is no intermediate position. God chose freedom for us knowing it would work well in the end and make us infinitely superior to our mechanical inorganic surroundings. Thus alone can the original omnipotence and omniscience of God be reconciled with human free will. How, then, does this bear upon the question of prayer? God's will is that we should do right, but our freedom gives us power to do right or wrong. It also makes us morally responsible for our choice, which we could not otherwise be. We are entrusted, and the privilege creates the moral obligation to be trustworthy. We therefore pray for strength and guidance to do the Will of God which, being good, is for our good. And, as Mr. Sunderland points out, prayer is also worship and communion. Our Lord's model prayer contains no petition for any variation of the Divine laws in our favour.—Yours, &c.,

G. M. Herbert.

MEMORIAL NOTICES.

THE REV. JOHN HUNTER, D.D.

It is with great regret we record the death last Saturday of the Rev. John Hunter, D.D., after a long and painful illness. For some years past Dr. Hunter suffered from heart attacks which compelled him to take long periods of rest at Nauheim, and finally under medical orders brought to a conclusion his ministry in Glasgow. After his retirement from the labours of a settled pastorate a few devoted friends in London arranged that he should take Sunday morning service at the Æolian Hall whenever his health permitted.

John Hunter was born in Aberdeen, trained for the Congregational ministry at Spring Hill College, Birmingham (now Mansfield College, Oxford), and accepted the pastorate of Salem Chapel, York, in 1871. While at college he, with other students of that time, came very much under the influence of George Dawson, whose ministry they often attended—much to the annoyance of their tutors. For Hunter it was the beginning of an intellectual and spiritual movement which ended in his becoming one of the foremost exponents of Liberal Christianity.

From York the young minister migrated in 1882 to Hull, and from thence to Glasgow in 1887, where he remained, with the exception of a short interlude in London, during the rest of his active career. All over the country his services gradually came to be in much request. Denominational ties he held very lightly. He was as ready to preach in Unitarian as in Presbyterian pulpits. Twice he visited the United States (1907 and 1910), where he was greatly appreciated. In 1876 he was associated with Charles Beard, J. A. Picton, Edward Clodd, Mark Wilks, P. T. Forsyth, Herbert Rix, Prebendary Rogers ("'Hang theology' Rogers!") Joseph Wood, and others in calling the celebrated "Leicester Conference"—a conference "of those who feel that agreement in theological opinion can no longer be held to be essential to religious communion." The first meeting of the Conference—at which Dr. Hunter conducted a devotional service—was held during the autumnal meetings of the Congregational Union at Leicester in 1877. Dr. Hunter's association with "heretics" brought him into a good deal of disfavour with the authorities of the Union, and he was henceforth carefully ignored in all denominational affairs. But, backed up as he was by a large, faithful and enthusiastic congregation, Hunter went quietly on his chosen way. In Scotland, strange to say, he found a readier acceptance than in England. For Scotland, under the influence of men like George Macdonald, Principal Tulloch, Dr. Story, and the two Cairds, had turned its face from Calvinism towards a more humane, rational, and Christ-like interpretation of religion, so that it became possible for a man like Hunter to preach in University pulpits and in parish churches. No more potent voice was heard in Scot-

land for many years than that of Hunter. His short ministry at King's Weigh House Church, London (1901-4), while full of promise, was too much hampered by irksome conditions which he was powerless to overcome. Yet it may be said that from its beginning to its close Hunter's was a noble ministry, full of prophetic fervour, quickening power and enlightened thought, and with a broad outlook far beyond the limits of the particular portion of the Church of God in which he was born and bred. He received the honorary degree of D.D. from the University of Glasgow in 1893. Among his publications may be mentioned 'Devotional Services for Public Worship,' 'Hymns of Faith and Life,' 'A Plea for a Worshipful Church,' 'Angels of God, and other Sermons,' and a later volume 'De Profundis Clamavi,' which is typical both of the substance and the manner of his teaching in the maturity of his powers.

An Appreciation.

Dr. John Hunter was essentially the Preacher. In effect he said "This one thing I do, I preach." He concentrated all his gifts and studies on the pulpit. While he had many other interests, and was brought by them into contact with many aspects of life and a wide variety of human affairs, everything was subordinated to his God-given vocation as a minister of religion. He knew well his own limitations. He had no gift for public affairs; committees wearied him; skill in organisation was not his; platform oratory was for him an impossibility. In fact he had but few of the gifts and graces of the popular speaker. With no commanding voice or presence; having to contend with the drawback of a strong Aberdonian accent; tied always to his MS.; destitute of any of the tricks of the trade—the tear in the voice, the dramatic whisper, the studied gesture, &c.—he yet won for himself a distinguished place among the foremost preachers of the day. Liberal religion had in Dr. Hunter one of its greatest ministers. The lessons he had learned from Frederick Denison Maurice, Baldwin Brown, J. A. Picton, Dr. Martineau, Professor Harnack, Robertson of Brighton, became through him the treasured possessions of large and devoted congregations. To these lessons he added a spiritual fervour all his own. Perhaps the first thing that struck the hearer about his preaching was its *intensity*. The extreme rapidity of his delivery (200 words a minute) made him sometimes difficult to follow, but the flame and passion of the preacher never failed to move the heart and touch the conscience. Whether in Hull or Glasgow, London or New York, he carried men back to the large and simple religion of the Gospel, giving them an interpretation of Christianity answering to the deepest needs of the age in which they lived, and in profound accord with the progress of thought and freedom.

An equally striking feature of his preaching was its vivid consciousness of God. Here was evidently a man to whom the Divine Presence was the Reality of all realities. Men were awed and hushed as he opened to their eyes the spiritual glory of a Life enthroned above a visionary world—a Life which is love and truth, to be at one with which is the heart's final joy. "Have faith in God" was one of his favourite texts, and his endeavour was to make faith in God a reasonable, inspiring and gladdening thing as he dwelt in glowing language on all that which means God—the spirit of purity, truth, love, righteousness, peace, which are also the life of the soul, and the law and order which are the basis and the glory of creation. That he did not accept the scholastic terminology of the creeds of the Church concerning God, that he discarded much of it as no longer adequate to the progress of thought and knowledge, gave much offence to various ecclesiastical authorities. His preaching brought down on him many charges of heresy, but of these he took no heed. All through his public life he cared only for the truth and faithfulness of his ministry, and not at all for the poor thing the religious world calls "success." Men listened to him who turned away from the conventional religious teaching of the churches, feeling that he was a voice, not an echo—a prophet and not a pedant. At Glasgow, where he ministered to a congregation of high culture, capable of appreciating so strong an intellect and so sanctified a spirit, his influence was felt far and wide. He won to a remarkable degree the affection and loyalty of a church having on its roll more than a thousand members, many of them among the most influential men of the city and the University.

Only second to his passion for preaching was his care for the worship of the church, its service of prayer and praise. His was eminently a devotional mind. Wherever he conducted the service he created an atmosphere of reverence which to many was even more helpful than his preaching. He did much—perhaps more than any other man of his time—to abolish the too frequent slovenliness of Nonconformist services, and to emphasise the supreme importance of worship. The various editions of his 'Book of Devotional Services' testify to a wide knowledge of the liturgical utterances of the Catholic Church, and to a life-long desire and effort to "find words at once large enough and deep enough to express the common worship of Christian hearts." He knew that the best prayers are those which express in simple language the simple needs, aspirations, trusts and fidelities of the religious and Christian soul. Amid the bodily pain and weakness of his later years when he was often laid aside for months together from preaching, the knowledge that his book had contributed to the devoutness and dignity of public worship was to him a source of great happiness. He provided a beautiful companion volume to his 'Devotional Services' in compiling the well-known 'Hymns of Faith and Life'—one of the earliest and one of the best of the hymn-books of the Liberal Church, which, casting aside hymns written to express scholastic and sectarian interpretations of the Christian facts and truths, sought out those which give simple poetic expression to the fundamental experiences and persuasions of the soul, with its loyalties, affections and aspirations. He held that to make hymn, canticle or anthem the medium of dogmatic and theological statements about which men and churches differ is to pervert the worship of God into the worship of our own crude opinions and definitions.

Hunter was a widely read man and knew how to make use of the great masters in literature to light up his appeal. Also he had a consummate acquaintance with both the letter and the spirit of the Bible, bringing out of that treasure-house things new as well as old. Above all he knew the book of the human heart, and men listening to him felt that a brother-man who understood them and believed in them and in their possibilities of good was speaking to them out of his own experiences. His language rang always with that note of profound personal conviction which more than anything else carries conviction to the heart. Of him it may be said, "He was a burning and a shining light who made clear the way for many human feet to the hills whence cometh our help." He was a broad churchman of the best type, with an outlook far beyond all denominational lines. Sectarianism was a thing he utterly eschewed, and the unity of the spirit in the bond of peace and righteousness of life was the thing which he most dearly loved and prized.

J. W.

Dr. Forsyth's Tribute.

A funeral service, which was largely attended, was held in the King's Weigh House Church on Wednesday afternoon prior to the interment in the churchyard of the Hampstead Parish Church. The service was conducted by the Rev. H. Martin, Dr. Hunter's brother-in-law, and the following tribute to his memory was spoken by Principal Forsyth, one of his oldest and most intimate friends.

"We are here for a tribute and not an estimate—to honour a dear and brilliant memory in the light of an immortal faith and hope. There in our midst lies silent one of the most eloquent tongues of his generation, moved by a soldier soul of manly power and tenderness. He was one of the very greatest preachers of Victorian Liberalism—the greatest master we had of manuscript preaching. And both his bold preaching and his humble prayer rested on a sound foundation and severe training of professional knowledge. He had great gifts, but from first to last he worked always as if he had none. He was a furious toiler both before the pulpit and in it. He had the austerity of a rich nature, but there was the austerity, which did not commend him to all. It is not easy nor common to combine that moral passion with culture like his—moral passion of height and range to be a public power. His was not a religion which had moral interests and sequels attached to it, but one intrinsically and overwhelmingly moral, from the heart and to the end moral—mystically moral. It was the religion of moral redemption, the redemption of a moral universe. The religion he most dreaded could not rise to feel that human history is one great epic, and that the epic of Humanity is the struggle for the kingship of God in the Cross of Christ as the crisis of the moral world. He was impatient, and even intractable, like some of the first figures of faith, in the face of moral stupidity sicklied with religious sentiment and easy egoism. His prophetic soul rose against crude sentiment, yet he never lost warm feeling for men; and he was rich in spiritual feeling, deep, solemn, and shy. You know what he strove to do for public worship and its reverence. He was so acquainted with God that he could never be familiar with Him. How much was meant for that side of him by his long walks on Swiss or Scottish hills accompanied only by the Book of Psalms! A prophetic mystic he was of the moral stamp, the historic mind, and the instinct of the holy war. That note of austere passion came chiefly from his great master Maurice, with streaks of Carlyle; and it lost him the crowd (as it did with our Lord). He did not always get quite alongside the religious mind of his own communion because he had found his soul outside it, as it then was.

"We leave him to his rest. But for such as he sleep would be no rest—this fiery spirit with the sweeping wing. He was finely mellowed in the last few years, but never quenched. For such souls rest is the full-blown energies of heaven. It is a share in the incessant resurrection of Him whose kingship is the energy of the world, and whose fullness and freedom are their own rest."

MISS M. C. MARTINEAU.

It is with deep regret that we have to announce the death of Miss Constance Martineau, which took place at her home at Letchworth last week. We hope to publish a tribute to her memory next week from the pen of Dr. P. H. Wicksteed

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is registered by the London County Council, under the provisions of Section I. of the War Charities Act, 1916.

The objects of the Fund are: (1) *To aid the Belgian hospitals and convalescent depots in France, and the Belgian military doctors at the Front in Belgium.* (2) *To maintain a Civil Hospice at Calais.* (3) *To aid the Belgian School Colonies in France.*

140th List of Subscriptions.

	£	s.	d.
Already acknowledged	18,087	8	4
Miss Margaret Dowson (3rd) ..	1	0	0
Mr. F. Maddison (30th) ..	0	10	0
A. J. A. Deal (29th)	0	5	0
Bootle War Relief Committee, per Mrs. Yates (28th) ..	1	3	0
Dr. Maeschalk, Belgian Army Medical Service	0	15	0
Miss Anne Garrett (10th) ..	0	10	0
Mrs. Hope Pinker (2nd) ..	1	1	0
X. (32nd)	1	0	0
Miss S. R. Courtauld (2nd) ..	10	0	0
Mr. H. Woolcott Thompson (17th)	25	0	0
Miss C. Wells (3rd)	0	10	0
Miss S. J. Gregg (22nd)	1	0	0
Miss Lucy Colton (26th) ..	0	2	6
Mrs. G. Wickham Pagett ..	0	3	6
Miss M. E. Swaine (29th) ..	2	0	0
	£18,132	8	4

Parcels have been received from :—Miss Newling and Miss Bendelack, Miss Corfield, Miss Coe, Mrs. Cobb, Mrs. J. M. Bass, Mr. Ernest Cook, Miss Arthur, Mrs. I. Thompson, Mrs. Reginald Wight, Stoke Newington War Hospital Supply Depot, Miss E. Harrold, Mrs. Worthington, Miss Pile, Anon. (Edgbaston).

WEEKLY NOTES.

The following letter speaks for itself. It is from a chaplain of a convalescent depot in a remote part of France. He says: "Everything seems to show that my unfortunate compatriots will have to pass at least another winter in exile. I am, therefore, compelled to make another appeal to your benevolent charity to send me some clothing, especially for women and children (for there are no more men here). I have again extended the radius of my visits, so that I have a greater number of people dependent on my help. At H—— I have found 40 children and 12 women and 2 old men in a most miserable state. The government does its best to succour them, but it cannot prevent the price of living becoming higher and higher, and there is nothing left from their allowance to spend on clothing. Anything you can send me for these people will be extremely welcome." I shall be grateful for any contributions of suitable clothing to send to this chaplain.

The tennis season is just closing, and many people must have balls which they no longer want. I should be very glad of them for the Belgians.

Rose Allen.

SPECIAL WANTS.

Pyjamas, shirts, socks, and all sorts of men's underclothing.
Mufflers, cardigans, slippers.
Clothing for women and children.
Games, French books, illustrated papers.

The name and address of sender and list of contents should be enclosed in each parcel.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

NIGHT WORK IN THE BRADFORD KHAKI CLUB.

The Rev. Thomas Paxton, minister of Chapel Lane Chapel, Bradford, is the secretary of the Bradford Khaki Club, and has thrown himself into the work with the greatest enthusiasm. He is particularly interested in the night work, which is very arduous, and involves the welcoming, feeding, and dispatching to their homes of weary soldiers from the front arriving in the early hours of the morning at the Midland Station. He related some of his experiences in this connection recently to a representative of *The Yorkshire Observer* :—

The most striking thing [he said] is the extraordinary depth of gratitude shown by the men, and this in itself is ample reward for the work and the late hours. Yes, I have seen some curious incidents—humorous, pathetic, and sometimes tragic. It is always rather pathetic to see the women—wives, mothers, and sweethearts—waiting on the station, waiting sometimes for hours, to meet the men coming in by the late trains, and when the man does arrive to see the way he is embraced, kit and all. Once when I was meeting the 3.5 A.M. I saw an elderly woman and three younger women on the platform. When the train arrived a man from the front came and greeted them, and they all burst into tears. I asked the eldest woman what was the matter, and she replied: "I sent three sons out to France, and this is the only one that has returned. The other two are dead. My husband has also died while they have been away. Two of these women are the widows of my dead sons; the other is the wife of the boy who has just come in."

A soldier from the front once stayed the night at the club. We were rather surprised at this, for his home was close by. I learned the reason next morning, when I wished him a pleasant journey and hoped that he would find everyone well at home. He burst into tears and produced a telegram informing him that his wife was dead. The reason he stayed the night at the club was that he felt he could not go home until daylight.

There is, however, a more pleasant side to the work, continued Mr. Paxton. One man arrived by a late train looking weary and haggard. He drank three cups of tea, dropped his pack of 90 lb., and fell on the couch asleep. He awoke an hour afterwards, drank another three cups of tea, and then announced that he felt better. The motorists, too, whose work I consider beyond all praise, have their share of the interest. The men find it hard to believe that all this is being done for them without any charge. One man came from the front, and was met at the station by his father, mother, wife, and three friends. There was some difficulty in taking this large party home, until finally one of the Motor Volunteers agreed to take the man and his father and mother, and the officer decided to take the rest of the party. When they arrived home the father offered the driver a shilling for his kindness. In vain the Volunteer protested that he was not allowed to accept gratuities, the father was importunate. Finally the driver said that his officer would be there in a minute, and he advised the father to see him. The last he saw was the father arguing with the officer about the acceptance of the shilling.

Sometimes some unexpected difficulties arise. On one occasion an Australian soldier came in on a visit to some friends at Oakenshaw. He had the address, but as he had never been in England before, and as it was pitch dark, the problem was to find the house. The motorist knocked up the people in three houses, and discussions took place through the bolted doors. The fourth house, however, was the right one, and after the usual discussion, the bolts were slowly drawn, and four maiden ladies in white embraced their friend from across the sea.

Concluding the interview, Mr. Paxton said that he had been urged by many people to publish a book of his experiences at the Khaki Club after the war is over. If he does the volume will be an interesting record of some fine work done in Bradford for the soldiers at the front, and for the wounded men at home.

ANGLO-AMERICAN FRIENDSHIP.

Mr. H. S. Perris, secretary of the Sulgrave Board in connection with the British Peace Centenary Committee, has just sailed for America, where he will visit the chief cities in the United States during the next few months for the purpose of furthering the objects of the movement which he represents. It will be remembered that when the outbreak of war made it necessary for the National Committees in the United States, Great Britain and Canada to postpone, for a time, the celebration of One Hundred Years of Peace among English-speaking Peoples, it was decided that efforts should be concentrated upon the creation of an international foundation intended to perpetuate their purpose and carry on their work. The name chosen for this foundation was "The Sulgrave Institution," Sulgrave Manor, Northants, which was purchased by the British Peace Centenary Committee at a cost of fifty thousand dollars, being the ancestral home of the Washington family in England. It is hoped that the activities of the Committee for which Mr. Perris is acting will do a good deal to foster Anglo-American friendship in preparation for the educational and social work that will be necessary when the war is over.

SOUTHEND HOLIDAY HOME.

Mr. A. Stephen Noel, Hon. Secretary of the London Sunday School Society, writes as follows from 75 Hainault Road, Leytonstone: "May I be permitted to use a little of your valuable space for the purpose of assisting the work of the London Sunday School Society at their Home at Southend. It will be readily understood that conditions are not such as to give great help to a movement which seeks to provide a place of rest and quiet for London Sunday school workers, and the greatest difficulty is being experienced in tiding over this critical period. No appeal is being made for funds, though help in this direction is sorely needed and will be welcomed. We are simply asking, at the moment, that any minister, layman, or social worker who knows of any person who, at a cost of £1 1s. or thereabouts per week, would take up residence at the Home during the winter, will communicate with me. Such assistance will help to keep the Home going. May I also ask correspondents to note that after the 27th inst. my address will be 42 Woodcote Road, Wanstead, E.11.

NEWS OF THE CHURCHES.

Adelaide, South Australia.—A Social Gathering to commemorate the Diamond Jubilee of the opening of the Unitarian Christian Church in Adelaide was held in the Church Hall on Friday evening, July 6. There was a large attendance, and the evening's proceedings were of an interesting character. The Honourable F. S. Wallis, M.L.C., and Mr. R. H. Kay (son of Mr. William Kay, one of the founders of the Church), delivered addresses concerning the early history of the Church, and their personal reminiscences covering life-long association with the Church. The Rev. Wilfred Harris also spoke on the Unitarian doctrines, and an enjoyable musical programme was carried out by Mesdames Taylor, H. and W. Furniss, and the Misses Dittmar and Furness. On the following Sunday special services were

held in the Church, the attendances being very good and the services helpful. An interesting feature of the morning service was the presence of a party of seventeen Unitarians from the Sister Church at Shady Grove, who had journeyed by charabanc from about thirty miles distant in order to be present. The history of the Unitarian Church in Adelaide extends over sixty years. In 1855 a number of gentlemen met with the object of forming a Church in this State, and six of them —Messrs. Robert and William Kay, E. M. Martin, J. Howard Clark, A. S. Clark and Alfred Simpson—guaranteed £400 a year for the first year, and obtained the services of the Rev. John Crawford Woods, who arrived in Adelaide from England in September, 1855. On the first two Sundays after Mr. Woods' arrival, services were held in the private residences of Mrs. Francis Clark at Hazelwood, near Burnside, and Mr. E. M. Martin at Norwood. Arrangements were then made to hold services at Green's Auction Mart in the City, and meetings were held there for about two years. In December, 1856, the foundation of the present building was laid by the Honourable John Baker. The first service in the Church was held on July 5, 1857. Mr. Woods conducted the services with marked ability and success over a period of thirty-five years, excepting for two years when he revisited the old Country, and his place in the pulpit was taken by Mr. C. L. Whitham, afterwards Inspector of Schools. Mr. Woods was succeeded by the Rev. R. C. Dendey, and afterwards by the Rev. John Reid, of Melbourne, and the present minister, the Rev. Wilfred Harris, M.A.

London: Essex Hall.—The Rev. Copeland Bowie's many friends will be interested to hear that he is taking a well-earned holiday in Scotland, although, by the time these words are in print, he will be busy again on behalf of the cause of liberal religion on the other side of the Border. In a recent letter from Aboyne, he says: "My wife and I are having a most restful holiday on Deeside. The weather is all that we could desire, and the combination of river, forest, and mountain offers a delightful variety of scenes for anyone with legs to walk. I start with meetings in a few days at Aberdeen, Dundee, and Kirkaldy, then to Manchester where Mr. Tarrant will join me, and back in London on September 28.

Newport, Isle of Wight.—The Rev. W. H. Drummond paid a friendly visit on behalf of the Sustentation Fund last Sunday. At the evening service he gave some of his personal impressions of the work of the Y.M.C.A. in France. The following evening there was a social meeting of the congregation. Mr. Leslie Chatfeild Clarke presided, and Mr. Drummond gave an address on the work of the Belgian Hospital Fund. A cordial vote of thanks for the help which his visit had brought to a rather isolated congregation was passed on the motion of the minister, the Rev. J. Ruddle.

Southampton.—The Rev. Victor Moody, speaking at the last of a series of Adult School lectures on 'Reconstruction' at the Kell Hall on Sunday morning, September 9, dealt with the relation of ethical theory to social facts, and emphasised the necessity of some supernational machinery being brought into play which would remove the menace of war. The spiritual element in nationality was an unspeakably precious thing, but in the political sphere some means of reconciling national antagonisms had to be found, or civilisation must inevitably break up in the devastating process of successive wars. Two paths had been brought into view by the present conflict—the one, absolutism, the habit of viewing ourselves and our personal interests as ends in themselves, existing in their own absolute right; the other, federalism, which consisted in viewing life as a vast organic whole, in which every part was interrelated with every other part, and the interests of each were so remarkably correlated as to be also the interests of the whole. Ethical reconstruction consisted in the working out of this principle and its practical application in every sphere of human activity, a difficult task demanding the best thought of all if it was to be successful. Absolutism expressed itself in many ways, in the theory of absolute monarchy and of unrestricted individualism in commerce, in certain claims of ecclesiasticism, in "sectionalism" in industry, and the menacing claims of wealth to be freed from the heavy financial burden which the nations must bear after the war. The absolutist principle had been challenged as a result of the war, which was now gradually transforming itself into an ethical rather than a national struggle, between the opposing ideas of absolutism, or autocracy, and federalism or internationalism. The speaker went on to develop the theory of federalism, which has its counterpart in the co-operation of every part of the human body for the welfare of the whole, and showed how it must be applied to the problem of labour, to education, and to religion. Ethical and social reconstruction were one, and there was no morality or religion apart from the practical morality and religion of the common life.

BIRTH.

STEPHENSON.—On September 11, at 22 Beacon Road, Loughborough, to the Rev. and Mrs. H. W. Stephenson, a son.

DEATH.

MARTINEAU.—On the 13th inst., at Alington Lane, Letchworth, Mary Constance Martineau, eldest daughter of the late Richard Martineau, of Walsham-le-Willows, aged 86.

OUR CALENDAR.

SUNDAY, September 23.

LONDON.

Acton, Creffield Road, 11.15 and 7, Rev. H. C. HORSLEY, M.A.

Bermondsey, Fort Road, 6.30, Mr. J. HARRY SMITH.

Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. W. J. PIGGOTT.

Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. THOMAS PIPE.

Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL.

Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. BASIL MARTIN, M.A.

Forest Gate, Upton Lane, 11, Mr. J. P. ROSLING; 6.30, Mr. J. BEGG.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Mr. J. L. GERRARD.

Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.

Ilford, High Road, 11 and 6.30, Rev. W. H. DRUMMOND, B.A.

Islington, Unity Church, Upper Street, 11 and 7, Mr. F. MADDISON.

Kentish Town, Clarence Road, N.W., no Morning Service; 6.30, Rev. F. HANKINSON.

Kilburn, Quex Road, 11 and 6.30, Rev. J. ARTHUR PEARSON.

Leytonstone, Haydn House, 63 Fairlop Road, 6.30.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.

Peckham, Avondale Road, 11 and 6.30, Rev. R. T. HERFORD, B.A.

South Norwood, League House, 141 Portland Road, 7, Mr. E. R. FYSON.

Stoke Newington Green, 11.15 and 7, Dr. LIONEL TAYLER.

Stratford Unitarian Church, 11, Mr. JOHN BEGG; 6.30, Mr. J. P. ROSLING.

University Hall, Gordon Square, W.C., 11.15, Rev. Dr. J. ESTLIN CARPENTER.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.

West Hampstead, All Soul's, Weech Road, Finchley Road, 11.15, Rev. EDGAR DAPLYN.

Wood Green, Unity Church, 11 and 6.30, Rev. G. COVERDALE SHARPE.

ABERYSTWYTH, New Street Meeting House, 11. Supply.

BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.

BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.

BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE CLARE.

BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. W. MCMULLAN.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIGHTON, Free Christian Church, New Road, 11 and 6.30, Rev. J. TYSSUL DAVIS.

BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. J. EVANS.

CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.

DEAN ROW, 10.45, Rev. E. A. VOYSEY, M.A.

DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER, B.A.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.

EXETER, George's Chapel, South Street, 11 and 6.30.

GEE CROSS, Hyde Chapel, 11 and 6.30.

HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. E. LOCKETT.

HINDLEY, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. R. F. RATTRAY, M.A., Ph.D.

HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. JONES.

HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M FALCONER, B.Litt.

LEEDS, Mill Hill, 10.45 and 6.30. Lt. Col. BULLOCK.

LEICESTER, The Great Meeting, 11 and 6.30, Rev. JOSEPH WOOD.

LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. R. ROBERTS.

LIVERPOOL, Bootle Free Church, 11, Mr. W. NEWALL; 6.30, Mr. J. HUGHES.

LIVERPOOL, Hope Street Church.—Church closed during the erection of the Sir W. B. Bowring Memorial (new organ). Services will be resumed on Sunday, October 7.

LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Rev. J. HARWOOD, B.A.

MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.

MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. H. MCLACHLAN, M.A., B.D.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.

MANCHESTER, Sale, 11 and 6.30, Rev. W. S. MCLAUCHLAN, M.A.

NANTWICH, Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. PARK DAVIES, B.A., B.D.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.

NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.

OXFORD, Manchester College, 11.30, Rev. Dr. JACKS.

PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.

PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.

SHEFFIELD UPPER CHAPEL, 11, Rev. J. W. LEE; 6, Rev. BERTRAM LISTER, M.A.

SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.

SOUTHAMPTON, Church of the Saviour, London Road, 11.15 and 6.30, Rev. VICTOR MOODY.

SOUTHEND, Darnley Road Church, 11.

SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, B.A.

TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. JOSEPH WORTHINGTON, B.A.

TUNBRIDGE WELLS, Free Christian Church, Dudley Road Institute (side entrance), 11.15 and 6.30, Mr. DRURY.

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. ERNEST PARRY.

WARWICK, High Street Chapel, 11.15 and 6.30, Rev. GARDNER PRESTON.

WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. C. ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.

Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

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WINNIPEG, CANADA.

All Souls Church, 7, Rev. HORACE WESTWOOD, D.D. Sunday School, 3.

Notice of any alteration in the Calendar for next week should be sent to *The Publisher*, 13 BREAM'S BUILDINGS, E.C.4, not later than Thursday Morning.

The name of the Minister of the Church is inserted unless instructions are received to the contrary.

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October

7. Rev. MARGARET B. CROOK, B.A.. of Oxford.
14. Rev. DAVID BASIL MARTIN, M.A., of Finchley.

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Transactions of the Unitarian Historical Society.

NOW READY.

Contents:—The Deeds of the Free Christian Church, Horsham, by R. M. Montgomery, K.C.; Records of a Presbyterian Congregation, by John C. Warren, M.A.; Nonconformity at Norton, by C. J. Street, M.A.; An Open Trust; The Old Meeting, Framlingham; Reviews, Notes and Queries, and other Matter. Three Plates, one hundred pages. Subscribers to the Society receive a free copy.

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NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

THE news from the Western front this week is excellent. In modern warfare this persistent advance from point to point in face of the most stubborn resistance is better evidence of overwhelming strength than a sensational victory. The last operations have been carried out with extraordinary success, and most of the high ground is now in our hands. This is the work for which our men have gone into the army. They know that they must beat the Germans soundly if there is to be peace and friendliness in the world, and they press on. We think with gratitude and admiration of their courage and success.

* * *

THERE are many signs that the Germans are getting very nervous From a political point of view they have become jumpy, and the air is thick with rumours especially in regard to Belgium. It has been stated in several quarters that they are prepared to evacuate Belgium; and some people already are beginning to say that we are within sight of gaining our chief object in the war. But let us beware of all manœuvres which are intended to cause controversy in the camp of the Allies. No proposal about Belgium has any value unless it is unconditional and accompanied by a promise to pay for all the material damage done to her. Neither can we accept any concession as a move in a game of barter, for which we must pay by lowering our terms in other directions. There are other essential terms of peace as they affect the interests of France and ourselves and the security of democratic government in the world which must be insisted upon to the letter, in spite of appeals to our magnanimity or protestations of virtue which may emanate from Germany. No judgment would be too severe for the guardians of freedom should they in some moment of weak good-nature betray their trust.

* * *

THERE is little to be said about the replies of Austria and Germany to the Papal Note. They offer nothing, and their lip service to exalted ideals of virtue will deceive nobody. The only matter of importance is their adhesion to a policy of limited armaments, which has little practical value at the moment, but no doubt it will be remembered when international arrangements for the security of peace come up for discussion, for it is from them that the chief guarantees will be required. So far as it goes it is a healthy sign if Germany under the shadow of impending disaster has begun even to play with these ideas.

* * *

MEANWHILE President Wilson and his Government are determined that there shall be no doubt about the stark moral issues of the conflict. They have accumulated a mass of evidence upon Germany's methods of treacherous intrigue and shameless corruption, and it is of a most damning character. Instead of publishing it *en bloc*, they have adopted the terribly effective method of instalments, in order to rouse public opinion whenever there is any sign of its growing jaded. Following the revelations in the Argentine we have had a horrible glimpse this week into the methods pursued in Roumania. Germany has cultivated the art of the poisoner with a callous precision undreamed of by the most shameless of mediæval despots. For long these stories seemed to us like the fairy-tales of crime, and our better feelings revolted against belief in them. But there they stand, written in indelible ink, in the Newgate calendar of universal history.

* * *

A DECISION of some importance to recent recruits to the ministry was given in the King's Bench Division last week. It removes any right to exemption from men who have been ordained since they became liable to be called up under the Military Service Act. The decision has called forth some adverse criticism, but to us it seems to be entirely reasonable. Thirty days after the passing of the Act certain men became liable to military service on the ground of their age and citizenship, and it seems on the face of it a ridiculous contention that they should be able to contract out of their legal obligation by the voluntary act of submitting themselves to ordination. It remains to be seen whether the military authorities will press their advantage and call up all young men who have become ministers since the Act came into force in March, 1916. Apparently they will be quite within their rights if they decide to do so.

* * *

WE are sorry to see that the Dean of Manchester in a letter to *The Manchester Guardian* has indulged in what we can only describe as a thoughtless gibe at the splendid work which is being carried on in the Huts of the Y.M.C.A. This talk about "the work of a professional grocer" is all nonsense. The present writer has had excellent opportunities of observing the life of the Huts in France over a wide area. There is rough work and drudgery of course, and it is good to see our doctors of divinity living a hard life and giving all their strength to lowly tasks of human service. But for the man who knows how to use them the opportunities of human fellowship and mutual influence are quite unique. We wish that we could persuade every minister to take his turn. It would make our stay-at-homes who prefer their own comfortable grooves into new men. It would quicken all their work with fresh vision and purpose, and give to the whole Church a sense of boundless opportunity in the days when the boys come home. We understand that at present many of the huts are understaffed and there is a great need of volunteers for the coming winter.

THE MORAL FACTOR.

We were prepared for some of our readers to dissent from what we wrote last week about the proposal to hold an international conference of the Churches in the interests of peace; but we hardly expected such a complete vindication of our argument as is contained in a letter which we publish to-day. Of course the vindication is quite unconscious. The letter is intended to be an exposure of our own lack of religious principle, but the writer by the vagueness of his own language only reveals his inability to grapple with the question in a practical way and to meet our arguments with opposing facts. We were not dealing with the pointless proposition that some Germans may be as good as some Englishmen, but with a definite proposal to promote the cause of peace by means of an international conference of Christian Churches. There is here no question of a pleasant meeting of a few friendly people who are conscious of their fundamental agreements, but of a congress sufficiently representative of religion in all lands to exercise a powerful influence upon the politics of the world. For that purpose there must be certain fundamental agreements, for religious phrases will have no binding force apart from the verdicts of conscience and common standards of goodness. But at the present moment these moral agreements do not exist, and without them an international congress would be limited to an attempt to conceal its helplessness under high-sounding language about brotherhood and peace. An essay in moral rhetoric on the lines of Germany's answer to the Pope would do nothing to heal our wounds. We do not get rid of the ugly facts of the world and of its towering and successful wickedness by pretending that they do not exist.

Our suggestion that the Kaiser is one of the representative Christians in Germany must be taken quite seriously. To millions of his people he is the symbol not only of their political loyalty but of the religion of valour as well. For him and for them Christianity is simply the obedient patron of aggressive ideals, which become right if they have force enough to succeed. This is one of the tragic facts which governs the whole situation, and wise men whose hearts are given to the cause of God and humanity in the world must have the courage to take the full measure of its strength, and then to rouse themselves to deathless struggle against it.

It is just the failure to recognise the presence of this sharp moral opposition which makes the emotional appeal of some religious men so thin and unsatisfying at the present time. For more than three years an apocalypse of evil has been unrolled before our astonished eyes. As seal after seal has been broken we have gazed into an inferno where the mystery of wickedness has mocked at our faith and sometimes almost unnerved us. We can no longer drug ourselves with meek platitudes about the goodness of human nature. We know that the heart of man is desperately wicked, not only the hearts of our enemies when they seek to enslave the world and commit insensate crimes against justice and mercy, but our own hearts as well in their weakness and vacillation, their selfishness and folly. It is in the light of this apocalypse of evil that our faith is being tested. Unless religion can supply us with some sovereign remedy, in face of this new conviction of the reality of evil, it will disappear, like human breath upon the chill autumn air. And no remedy can be found unless men are prepared for the obedience of great and decisive action. We must commit ourselves, as the soldier commits himself when he joins the army, and there must be no looking back and no weakening compromises in thought or desire until the ends of righteousness are won. The first business of religion is not to paint pleasant pictures of the future but to reveal the presence of the God of judgment in the midst of our heart, and to arm us for conflict against every form of evil under his banner.

At the present time the religious conscience, while retaining all its sensitiveness for our private and hidden faults, has to try to direct political judgment and to give simple and binding verdicts upon public affairs. It cannot retire into some shadowland of neutrality owing to the confusion of the times and renounce the burden of deliberate choice. For it is no question of misunderstanding between people of like mind and purpose, who have been misled by the wicked devices of their rulers. The existence of small groups of dissentient people either in Germany or among ourselves does not alter in any practical way the grouping of forces with which we have to deal. There is an irreconcilable conflict between two types of national spirit. Let the meticulous critic make what corrections he likes, it remains true that Germany as a whole stands for domination and the unscrupulous methods of the will to power, and that we and our Allies as a whole stand for freedom and the rights of small peoples and international goodwill. Behind Germany there is the force of the German people, with all their disciplined energy concentrated upon the desire to grow big by crushing or exploiting other nations. Behind ourselves and our Allies stand our peoples, aflame with anger against brutal power, cherishing for themselves and all the world universal ideals of justice and brotherhood and peace. In no conflict of the past has the moral antagonism been so incapable of compromise, and religion only betrays its ineffectual weakness when it refuses to take sides. It is a simple act of piety to rely upon the help of God and his righteousness when we band ourselves together to thwart the cunning devilries of lust and greed in our own cities. Why then should we hesitate to take "God wills it" as our watchword when we go into battle against the seducer of the virtue of the world?

In all this there is nothing that has not been clear to most of us through these years of conflict, nothing that has not been written here many times already in the effort to keep the issue clear before our eyes and to turn to flight the armies of alien fears which lay siege to tired and doubting hearts. But we need to listen again to a plain word concerning our duty now in these critical days, when the whole future of the world depends upon our unbending steadfastness and our refusal to be deceived by any of the blandishments of the wolf in sheep's clothing. The enemy is beginning to waver; the armed strength in which he put his trust is crumbling day by day; he will soon be ready, if he can deceive us with soft words, to march away with the honours of war and a large share of the booty. Such an end would leave us with the bitter disgrace of moral defeat. We should have compromised, as the sentimentalist wants us to do, with the evil thing and left it unconquered and unashamed. True-hearted men, for whom loyalty to the austere will of God is never weakened by their desire for the piping days of peace, will fight on with fresh ardour as the conflict draws to its close. This war, cost what it may in human agony, must end in a crowning victory for Right, a victory which will be recalled in all the future ages of the world as a triumphant vindication of the righteousness of God. Then, when the cruel menace has been removed and a new foundation has been well and truly laid, we may set our hands to the long task of rebuilding on stronger and fairer lines the ruined temple of justice, brotherhood and peace.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, *and all private information should be accompanied by the name and the address of the senders.*

WHY SHOULD A REASONABLE PERSON PRAY?

To the Editor of THE INQUIRER.

SIR,—The issues of this discussion on prayer are of the most vital importance to those who uphold the validity of religious beliefs. But are we not becoming almost painfully intellectual? Your correspondents seem to disparage "petitionary" prayer, and to argue that true prayer consists of communion, aspiration, and meditation. I see little to distinguish this attitude from ancient Stoicism and modern Positivism. It is a position, of course, which aims at being entirely logical and entirely reverent. It is the position of many thoughtful, noble-minded men and women, whose inmost thoughts about God are revealed in biographies. But what does it come to? "God is good, therefore we need not pray." Strange to say, this inverts the attitude of Jesus. Jesus contended, "God is good, therefore pray." "Ask and it shall be given you, seek and ye shall find." It seems to me that this somewhat austere attitude with regard to prayer can only be reached by leaving out of account, or by underestimating, the power and the implications of human emotions and intuitions. I thought that Bergson and others had restored the somewhat neglected emotions to their true place, when men seek to estimate the forces which govern and inspire human nature. Even Herbert Spencer, an apostle of the intellect, seems to argue that the emotions are primary; logic limps slowly after. To disparage science, intellect, and logic is obviously irrational. To disparage the emotions is just as irrational. People pray because their emotions prompt them to do so.

If we are not to indulge in petitionary prayer, then we shall have to censorise in our private and public prayers every sentence which is of the nature of a petition. There will not be much left. We should soon have arrived at a prayerless religion, scarcely distinguishable from humanitarianism, or from an ethical society devoted to "auto-suggestion." True, we cannot expect God to deflect the flying bullet, in order that the life of some one dear to us may be saved. The world would soon become a chaos if every petition were faithfully answered. But are we not to obey the great instinctive impulse to pray for safety or relief or restoration, when we are in trouble or in danger? The attitude which says: "God is good, therefore do not pray," may be entirely reverent. But it seems to me to be still more reverent to say: "God is good, therefore, let us pray." I cannot think of a good, wise, and merciful Being, ever anxious that his children should always be making a painstaking choice of phraseology before offering their prayers to Him. I should think that His Fatherly heart would be more gratified by the simple, natural outpourings of the child-like heart, praying in obedience to a great emotional impulse, earnestly asking for help and guidance, trustfully hoping, and yet saying: "Nevertheless, not my will, but Thine be done."—Yours, &c.,

C. M. WRIGHT.

The Old Meeting House, Mansfield.

WHY SHOULD A REASONABLE PERSON PRAY?

To the Editor of THE INQUIRER.

SIR,—Dr. Sunderland's article makes no direct allusion to the use of prayer as intercession on behalf of others. We have first to determine whether prayer is to be regarded merely as a means of self-culture or as a real working force bringing things to pass outside of and beyond our own personality. If, in some mysterious manner, it is possible for men to strive with God and prevail, then intercessory prayer may well be a ministry of at least equal value with that of preaching, teaching or social service. To those who approach religion from the side of pure reason, this view of prayer will, no doubt, savour of superstition; God advances to great ends along lines of inviolable law, and it is impertinence to think that he requires or will be moved by our petitions. But those whose idea of God arises out of experience and who have found, or rather been found by a God "down in the dust," will be little perturbed by these considerations. They have found that this God both hears and answers prayer and they are willing to trust that instinct which prompts them to pray for their friends. If God asks our co-operation for the bringing in of his kingdom, he may also use our prayers for the winning of souls, as the mother of St. Augustine found. Perhaps we may no longer offer "prayers for rain," or even for the bodily safety of our friends, since this may not be expedient for them, but we may surely pray that "their faith may not fail," and that they may be "kept from the evil." We have to-day a growing sense of the sovereignty and uniqueness of life among the energies of the universe, and in prayer, especially in "wrestling," intercessory prayer, living men believe themselves to be in effectual touch with a living God. Are we to remain outside the experience and declare its impossibility from *a priori* reasons? Might it not be wiser first to try it for ourselves? I refrain from quoting King Arthur.—Yours, &c.,

SYDNEY P. BARHAM.

68 *Verdant Lane, Hither Green, S.E.*6
Sept, 25, 1917.

IS AN INTERNATIONAL CONGRESS OF THE CHURCHES POSSIBLE?

To the Editor of THE INQUIRER.

SIR,—May I express the profound disappointment which must be shared by many of your readers with the editorial attitude of the journal which represents our religious body on questions affecting the moral relationships of belligerent states? This is exemplified in the two paragraphs in your issue of September 22, in which you deal with a suggestion put forward by *The Challenge* for an international conference of Christian bodies "to discuss ways and means of resisting the pride and passion of war, of promoting the temper that makes for peace, and of strengthening belief in the unity of all believers in Christ." Beautiful phrases, you admit, but apparently they derive their beauty from some source other than an appeal to our highest ideals, for, you say, the war has its roots in fundamental moral disagreements, and we cannot meet "representative Christians from the belligerent countries like the Kaiser and the Austrian Cardinals" without reference to the rights and wrongs of the war. We do not, you say, hasten the advent of spiritual unity by these attempts to create fellowship without looking closely into moral agreements. That the war is the result of moral disagreements is no doubt true, but will you seriously contend that these disagreements correspond exactly with the belligerent divisions of the nations? It is an easy and comforting attitude of mind to some, perhaps, to assume that all the peoples of the Allies are moved by a passion for righteousness, and all the peoples of our enemies solely by selfish and wicked aims; that right as represented by the Allied armies must and will sooner or later achieve a complete military victory over the forces of unrighteousness, and so inaugurate the kingdom of heaven upon earth. But does not the voice of reason cry aloud that the moral divisions of Europe are not thus drawn; that the division between the men of selfish aims and those of pure and Christian motives, in so far as it can be made at all, cuts clean across trenches and frontiers; that God has no chosen people, but speaks with as clear a voice to German and Turk as to Englishman and Frenchman; that it is only the "pride and passion of war" which can obscure this elementary truth from any sincere man?

Is it necessary to take the Kaiser and the Austrian Cardinals as representative Christians among our enemies? Have we not entered into religious fellowship with many a subject of Germany and Austria before the war, and found ourselves in the closest possible sympathy with representative Christians of all nations? Have we not faith enough in mankind to believe that it is only by the misunderstandings and misrepresentations of politicians that these fellow Christians of ours have ever been induced to support the actions of their Governments, who in every country proclaim this war as one of self-defence against grasping and unscrupulous enemies? Many of your readers, I am sure, believe that an international meeting of religious bodies would reveal an amount of moral agreement and pureness of motive which would astonish the pessimists in all countries, and that such a meeting would be productive of incalculable good in promoting that spirit of mutual forbearance and understanding on which alone a lasting peace can possibly rest. We do not need from our religious teachers, it seems to me, in these times, an insistence on the wickedness of our enemies, and the impossibility of any attempt at reconciliation until more millions of Europe's manhood have been destroyed; the political press surely does all and more than all that is necessary in that direction. Your duty, surely, is to keep bright in these dark times the ancient faith in the Fatherhood of God, the brotherhood of man, and the fundamental goodness of human nature in all lands; that Christian faith which our teachers were wont to proclaim to us in times of peace as higher than any limited brotherhood of race, of nation, or of family. Let us, then, "look closely into the moral agreements on which all real fellowship depends," and for God's sake let it be done quickly, that the blood of the living may not be shed in vain.—Yours, &c.,

F. E. ARMSTRONG.

Sheffield.
September 23, 1917.

[We deal with some aspects of this letter in our leading article.—Editor of INQUIRER.]

COMFORTS FOR THE LABOUR BATTALION.

To the Editor of THE INQUIRER,

SIR,—Please be so kind as to allow me to intimate to all good friends who have sent parcels of woollen comforts, or the like, to the 10th Labour Battalion R.E., that they are to be reached now under the address O.C. or Ration Corporal, A. Platoon, 709th Labour Co., B.E.F. There have been changes in the organisation of the different Labour Battalions. I had a plea put in yesterday for the continuation of the kindly offices of my, and their, good helpers. My former comrades are still at

work in the forests, and dispatch props for dug-outs at the front. They are a fine lot of fellows: but work and untoward conditions naturally tell on them.—Yours, &c.,

H. D. Roberts, Lieut. R.T.O.
c/o Traffic A.P.O. A.D 2., B.E.F.
Sept. 19, 1917.

INTERNATIONAL UNION OF LIBERAL CHRISTIAN WOMEN.

To the Editor of The Inquirer.

Sir,—May I be allowed through your columns to inform those of your readers whom it may concern that under the new regulations issued by the Postal Censor our Bureau has now obtained permission to continue, as heretofore, its work of transmitting correspondence to friends abroad?—Yours, &c.,

Helen Brooke Herford,
Hon. Secretary.
Essex Hall, Essex Street, Strand, W.C.
September 26, 1917.

WINIFRED HOUSE.

To the Editor of The Inquirer.

Sir,—The friends of our little Hospital Home will know as well as the workers how the serious rise in cost of food must be affecting the management. It means £10 every week for a household of twenty-seven in place of £6, that is a demand on our funds for an extra £150 during the last nine months. Will well-wishers who know something of the work help the treasurer to meet this extra outlay? I think they gladly would do so if they could pay a visit to Winifred House and see the little band of nineteen children gathered there. These are hard times, but not for them. The year's work of the nurses has been strenuous and at times anxious, but on the whole has gone smoothly and happily.—Yours, &c.,

Ion Pritchard,
Hon. Secretary.
11 *Highbury Crescent, N.*5.

MEMORIAL NOTICES.

MARY CONSTANCE MARTINEAU.

Born Oct. 16, 1830; *died Sept.* 13, 1917.

About four years ago, an old lady of 82 years determined to retire from London and the benevolent activities there which she had hitherto maintained in spite of failing strength.

She came to spend a week or two in Letchworth, with no particular object or plan, but she liked the condition of life and soon took a house there. Here home became a centre of hospitality and kindness; and a friend who had long been her support in her London work, was still her right hand in all she planned and strove for (for it was not in her nature to be merely passive) in her new surroundings.

Letchworth soon found in her not only generosity, on the material side, in support of every cause that could enlist her sympathy, but a still active mind, an unquenched zeal for righteousness, a graciously inventive and responsive kindness, and a combination of unbending fidelity with a catholicity and charity that gave men who came into her presence a deepened sense of saintliness.

On September 13

Like a shadow thrown
Softly and lightly from a passing cloud,
Death fell upon her.

The next night, in a little child's evening prayer, God was asked to "bless dear Miss Martineau who was so kind to me and everybody." A neighbour, long active in local affairs, wrote, on hearing of her death, that her residence amongst them "had lent a dignity" to their collective life, and that to him and his "her presence had been a benediction." A distant friend wrote, "Kiss her hands for me, her dear helpful hands." "Wise, kind and good," in another letter, most simply and perhaps most adequately echoes the impression that her "full and happy life" had made on her Letchworth circle. She was a living embodiment of the ideal of old age, for "after our own proper perfection which is acquired in manhood, that perfection should also come which enlightens not only ourselves but others, and man should open out like a rose that can no longer keep closed, and should spread abroad the perfume which has been generated within; and this should come about in the period of old age." But rare and precious as is this gift in itself, there is something specific in the case of Miss Martineau which touches it with a pathos and even a kind of splendour that are its own. We have seen what impression she made alike upon casual acquaintances and intimate friends in her old age; but the casual acquaintance of her middle life will utterly fail to recognise the portrait. The intimate and discerning friends of that period will find in it an uplifting record of the triumph of essential spirit over outward and inward impediments and obstructions, that seemed invincible.

Respect Constance Martineau always secured, but it is not too much to say that in middle life she seemed to many of her associates and acquaintances positively to repel affection. "It always seemed to me that it was a sadly frozen and repressed life. Such a fine character, but—" writes one, in speaking of that period. Her disconcerting taciturnity seemed to damp and almost to rebuke conversation, and her conspicuous zeal for righteousness and desire to serve, wore a mask of rigidity that altogether robbed them of pervasive power. But behind it all was a depth of feeling, a longing to express it and to make a response, and a consciousness of inarticulateness and want of graciousness, that would have made her life a tragedy, read only by the small circle of friends who understood and loved her, had she not lived to the old age in which "the mellowed beauty of her character seemed to break into unclouded light." And so one friend calls her "One of the saints who seemed to shine out more and more the longer she lived"; another says she was "far brighter and more *human* in her later years." And another speaks of "steadfast achievement and faithfulness, a triumph of spirit, unfolding traits of character lovable and beautiful which have adorned the evening of her life more than in the days of strenuous activity." Yet another writes (to the companion and friend of the last fifteen years of her life): "God gave you to that *brave* heart, hitherto so unable to express what that *warm* heart must have ached with suppressing, and we all have shared the dear gift, and the gentle, beautiful sunset has been one of the unforgettable treasures for each."

If anyone could trace the steps of this conflict and victory, he would for once be able to write a real "Life." If I had to attempt to give the key to that "life" in a single word, that word would be "loyalty." She never violated or suppressed a conviction. She never dropped a task in weariness of heart. She never forsook a friend. And she had her reward. She followed her clues and she came out into the light. "It seems," she said in her old age, "as if I had had all my unhappiness when I was young."

But in those unhappy days, she sometimes had a premonition of the light. Her early life fell in the days of "journals." She has destroyed much of her own record, but enough remains to show that, at the age of 17, she was in the valley of the shadow of death, "relentlessly pursued" by high but somewhat hard ideals, and a sense of sinful failure to realise them. She writes, "We are reading the life of Mrs. Fry; some parts of her diary, written at the age of 17 or 18, struck me as similar to my own feelings now. "She seems sometimes to have been ready to despair. One passage even indicates a tendency to jealousy. She also seems to have had a sort of morbid self-consciousness, and disposition to self-blame. It is cheering and encouraging to read of what she was then, and think of what she afterwards became, an ornament to the Christian religion, and a blessing to hundreds!" Is it in my power to 'go and do likewise?' If I should ever become an active and holy Christian, perhaps this record of my youthful weakness and wanderings may serve to encourage some who come after me."

Her father, Richard Martineau, a partner in the brewing firm of Whitbread & Co. (from which his daughters, both convinced teetotallers, subsequently withdrew), was a first cousin of Dr. James Martineau. He was a Liberal in politics, a Unitarian in religion, and a generous supporter of many public movements and institutions. Her mother was a Needham; the first of five sisters to marry. Mary Constance Martineau was the first child of her parents.

Mrs. Turner, of Nottingham, with whom she was at school, was a constant friend and correspondent, and a uniformly wholesome and bracing adviser, on into her extreme old age. Dr. Hutton, whose ministry in Carter Lane Constance attended, and whose daughters were amongst her closest friends, had a profound influence upon her. Later on, in 1855, when the Newman Street Sunday school, which afterwards developed into the Portland British Schools, was founded, she came into relations with J. J. Tayler, Mr. and Mrs. Philip Worsley, Miss Swanwick and others, was able to realise her long-cherished wish to become a regular Sunday school teacher, worked in close fellowship with her cousins Dr. Martineau and his daughters, and formed friendships with Miss Rutt, Miss Humphreys, Miss Tyrrel, Miss Kate Scott and others. In one form or another, her connection with the Portland Schools continued for nearly fifty years. She gradually added other activities, largely in connection with Miss Octavia Hill's schemes, and with the Royal Victoria Hall, and she was for a time on the Board of Guardians for Paddington, where temperance and restraint of excessive zeal in the administration of the Vaccination Acts were her special interests.

Constance Martineau's mind had early been exercised on the subject of war, and she was strongly inclined to the Quaker position, but she always had some doubts or reservations as to wars of defence, or such a case as that of Hungary. In the present war, the invasion of Belgium decided her. She held the intervention of England to be of the nature of a true crusade, and wrote in an unusually high tone of enthusiasm to that effect to a despondent friend. But she often quoted the saying that the real danger was that we might "vanquish the German arms and be vanquished by the Prussian spirit." And as the war went on, Conscription, the administration of the Defence of the Realm Act, and the persecution of the conscientious pacifists pressed upon her the question whether we were not betraying the cause for which we were fighting; and the stress of her feelings was more and more directed to warning against dangers, protests against abuses, and pleading to accept or make opportunities for negotiation or mediation that we might guard ourselves from the crime of continuing the war a day longer than was necessary. She took many special opportunities of writing to the Press on these topics, and

her letters were always restrained, direct and lucid. But she never withdrew from her first position, and when a friend met her deepest fears and forebodings with the expression of his firm conviction that the heart of the Army was sound, that its hatred of war was greater than we at home can feel or even realise, and that it would be a sure barrier against militarism, a light broke across her darkened face, and she uttered a deep "Thank you," for his words of hope and faith.

Miss Martineau had seen and had shared great changes in religious thought during her long life, but she had gone through no disturbing doubts or revolutions, and she retained to the last a simple and unquestioning faith in what had always been her essential beliefs. With almost her last breath she dictated a message to one of her dearest friends, which broke off with the words "So now I await the close, not with 'decent *triumph*,' as Mrs. Barbauld says—that never seemed to me the right word—but with grateful trust."

P. H. W.

MRS. A. T. HIBBERT.

The death of Mrs. Alexander T. Hibbert of Hyde has already been announced in these columns. Being prevented by illness from preaching her funeral sermon, the Rev. H. E. Dowson in a letter read on the occasion said: "I cannot let your Sunday morning's service pass without joining in your thought of one who was held in great esteem by us all....She was a beloved member of this church, a true Christian soul. She had a rare gift of sympathy. It sprang from her warm affections, and her deep living interest in those she cared for. She lived not for herself, but for others, making their interests hers. If this was so in private, it was the very life and soul of her many public activities. She was one of the pioneers in woman's entry into public life. We who were her colleagues on the Higher Education Subcommittee, or the county school, or the Free Library Committees, know how faithfully and constantly she fulfilled her duties, not by attendance only, but by the active part she took in their management, and the intelligent grasp she had of the business, and more than all by her personal labours."

As secretary of the Hyde Women's Liberal Association, Mrs. Hibbert did very good work on behalf of the Liberal cause for some years.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is registered by the London County Council, under the provisions of Section I. of the War Charities Act, 1916.

The objects of the Fund are: (1) *To aid the Belgian hospitals and convalescent depots in France, and the Belgian military doctors at the Front in Belgium.* (2) *To maintain a Civil Hospice at Calais.* (3) *To aid the Belgian School Colonies in France.*

141st List of Subscriptions.

	£	s.	d.
Already acknowledged	18,132	8	4
Mr. Henry Sharpe (33rd) ..	5	0	0
Mr. and Mrs. C. W. Chitty (39th)	4	0	0
Mrs. Dendy (7th)	2	2	0
Mr. and Mrs. Harold Coventry (11th monthly)	1	0	0
	£18,144	10	4

Parcels have been received from: Mr. Ronald P. Jones; Miss Winifred Osborne Smith; Mrs. Cook; Miss Rowe and Frances Gristwood; Mrs. Thomas Cobb; Old Meeting Church, Birmingham (two parcels, per Mrs. Lloyd Thomas); Mr. Walter Burton; Mrs. F. E. Baines, Redlynch House Work Depot (per Mrs. Robinson); Mrs. Rooke; Miss Hall; Miss A. Fryer; J. S. S. Plymouth; Miss Blake.

SPECIAL WANTS.

Pyjamas, shirts, socks, and all sorts of men's underclothing.
Mufflers, cardigans, slippers.
Clothing for women and children.
Games, jigsaw puzzles, old tennis balls.

The name and address of sender and list of contents should be enclosed in each parcel.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

TOYS FOR BELGIAN CHILDREN.

Our scheme for sending toys as a Christmas greeting to the refugee Belgian children in the Colonies Scolaires in France was such a happy success last year and gave so much pleasure to all concerned that we have decided to repeat it. Last year we had numerous gifts of new and old toys, games and money, and in the end 1,500 toys and games were sent out to France. The letters received and the gratitude expressed on the occasion of some personal visits last spring revealed an amount of pleasure on the part of the children which was as delightful as it was touching. Mrs. W. H. Drummond will again act as secretary and treasurer for the Toy Fund. She would like to suggest that many children in our churches may be glad to spare some of their own toys. Where Children's Guilds exist it would be a good thing for part of the meeting to be devoted to dressing dolls or making scrap-books or other suitable things. In this way our own children may learn a beautiful lesson of kindness and goodwill by helping the less fortunate children of another country.

All parcels and money to be sent to Mrs. W. H. Drummond, 23 Cannon Place, Hampstead, N.W.3.

YORKSHIRE UNITARIAN UNION.

The Annual Meetings of this Union were preceded by a religious service in the Joseph Street Chapel, Hunslet, Leeds, on Saturday, September 15, conducted by the resident minister, the Rev. F. Coleman. The preacher was Lieut.-Colonel C. Seymour Bullock, minister of the Unitarian Church, Ottawa, Canada. A note in the local Press says of the preacher that he confessed on Saturday that his methods had been likened to those of the famous "Billy" Sunday. As a matter of fact, Mr. Bullock, as secretary of a Y.M.C.A. in America, was one of the first, practically the first, to persuade Sunday, while he was yet playing baseball, to speak under religious auspices. In his sermon the preacher dealt with the nature of religious power, its source, and the conditions by which it could be obtained. By a treatment of the subject that was fresh, arresting, full of apt illustration and many touches of humour, he held the attention of his hearers to the end. There was a good congregation, including representatives from the congregations in the Union.

At the business meeting, Mr. Grosvenor Talbot, J.P., presiding, the Rev. W. R. Shanks, secretary, read the Report of the Committee, which gave a full account of work attempted during the year, including the giving of special financial assistance to the congregations, and the settlement of a minister at Dewsbury; similar assistance to effect repairs at Broadway Avenue, Bradford; an effort to re-open the chapel at Elland; special grant and settlement of a minister at Pudsey; the establishment of Independence Funds at Malton and Huddersfield; and the making of grants towards the maintenance of the ministry, and the provision of supplies, at nine of the churches. The Union lay preachers had conducted over two hundred services, voluntarily, during the year. The disturbing and depressing effects of the war had been felt by all the congregations. Some of them had suffered losses that could never be replaced. While some had grown less strong, a few remained as they were, and others had shown signs of growth and life.—The Secretary, in the absence of the Treasurer, Mr. J. Hess, read the balance sheet, which showed the finances of the Union to be in a healthy state. The total income from collections, subscriptions, and interest from investments and the Hargrove fund had enabled all claims to be met, leaving a deficit smaller than any during the past four years.

The reports and balance sheet were adopted. The Rev. W. L. Schroeder moved that the thanks of the Union be given to the retiring officers, and their re-election, and spoke of the excellent services rendered by them, particularly the Treasurer, the Secretary, and the Plan Secretary. The officers are: President, Mr. Grosvenor Talbot, J.P.; Vice-presidents, Dr. Hargrove, Messrs. G. E. Verity, C. H. Boyle, E. O. Dodgson, J. T. Kitchen, Dr. S. Moore, J. Teal and (now added) S. Hall; Treasurer, Mr. J. Hess; Secretary, the Rev. W. R. Shanks; Plan Secretary, the Rev. F. Coleman; Auditor, Mr. S. Hall.

About a hundred friends partook of tea, after which a public meeting was held in the schoolroom, Mr. Talbot presiding, supported by the officers, Lieut.-Colonel Bullock, the Revs. H. McLachlan, M.A., B.D., Manchester; J. W. Lee, Sheffield; R. Newell, Pudsey; J. W. Maw, M.A., Dewsbury; A. Cobden Smith, J. S. Mathers M.A., and others.

The President expressed the opinion that our soldiers would return with a strong religious feeling, ready and eager to take up the duties of the church, and he advised those who remained at home to do their best to keep up all their churches and chapels in such a position that they would be a Christian home for these men. Unitarians had done much in the past to keep up their small congregations, and they must do more in the future. Although they might not be able to do much proselytising, it was a great thing that there was a church like ours in a town or village.

The Rev. H. McLachlan, of the Unitarian Home Missionary College, Manchester, after giving a full account of the special work in the form of lectures to ministers to be delivered at the College, and courses of lectures to Sunday school teachers in various centres in the North of England, remarked that the growing movement towards co-operation among the evangelical churches was likely to be settled upon a dogmatic basis. He feared that the drawing together of the "orthodox" Nonconformist churches would be a drawing together by them without the Unitarians on a basis the Unitarians would not accept, and therefore he did not think from the point of view of active co-operation between the churches that the after-war period would give the Unitarians much more than they enjoyed at present. One of the greatest obstacles to the co-operation of the churches was the layman. He found more brotherhood, friendship, and co-operation among ministers than among the leading laymen, and he did hope that laymen would grasp the position and act accordingly. There would be something like a concerted movement without Unitarians, but that was not the worst. Unless he was greatly mistaken there would be a

considerable reaction against liberalism in theology. Mr. McLachlan referred to a recent article on 'Theology Without Germany' in *The Contemporary Review*, and said that the attempt of the writer, if one read between the lines, was to show them how they could dispense with the liberalism for which the German theologians were responsible, and that in its origin this war sprang from the want of faith generated in Germany by liberal theologians. We had (continued Mr. McLachlan) taken a good many things from Germany that had not been good, but Germany had done a great deal for us in every type of thought and energy. He was one of those who were prepared to take whatever was good from any source. He thought there would be, as a result of the war and an examination of fundamentals by the men who had been brought up against the stern realities of life and death, a demand for a Christianity that was not merely metaphysical but positive, sympathetic, and practical. He saw some evidence of this in the writings of Donald Hankey. Many soldiers were Christians without realising the fact. It was there that he believed the Unitarians would be able to do a work that no other Church could do. We were prepared to meet criticism and discuss the Scriptures. Our message would be what it had always been, but, as the result of the war, changed in its presentation. We stood for freedom and liberalisation in theology, but this did not mean that we would not be positive and affirmative. Our Church would not only need to be in contact with the great problems of thought, but especially in contact with the problems of life and conduct. If we were fighting this war for territory, trade and commerce, benefits or revenge, we were not fighting as Christian men. There was no other ground. He did not believe that God made the war; he believed that it was entirely a man-made war. It would be partly our duty and obligation as Christian men to see that justice and righteousness came not only in the affairs and international councils of Europe, but also in the civic and national affairs of England. It was the duty of those who remained at home to make the country worth fighting for and clear up the problems and difficulties that repressed liberty, light, life, and love.

The Rev. J. W. Maw said we had reached a time of great opportunity for our congregations. While all the churches were now on their trial, Unitarians now had their chance to justify their claim to be pioneers of spiritual religion. We had traded too much on the past and had fallen into a kind of ancestor worship. Our problems were difficult, but we must fight the battles of our own age. Old enthusiasms were called out by attacking the problems of the old time; new enthusiasm would be roused by dealing with those of our own age. The task of the hour was the reconciliation of nation with nation, class with class. The influence of Christianity had not been strong enough to prevent the war. A spirit of hate must give place to a spirit of love. Where could we find the generating station? Only in the revival of religion.

Lieut.-Colonel Bullock denied that the Church had failed in its influence. It had, he submitted, developed a type of manhood that could stand against the damnable outrage proposed by Germany, and, so far from having failed, the Church had, during the war, developed manhood that was standing for justice and that kind of honour that said that the rights of little nations must be respected. It had, further, developed a type of womanhood that would give up its dearest treasure in order that the things that ought to be should be. Regarding a previous speaker's statement as to what Germany had given the world, Lieut.-Col. Bullock said Germany had been the greatest nation on earth to take up what somebody else suggested, and to carry it out.

The Rev. F. Coleman moved that the cordial thanks of the Union be given to Lieut.-Colonel Bullock for his service as preacher. The resolution was seconded by the Rev. R. Newall and adopted. The Rev. A. Cobden Smith moved, and the Rev. J. S. Mathers seconded, a vote of thanks to the congregation and workers at Hunslet, for the excellent provision they had made for the meetings; to Mrs. Botterill's singing class for the music it had so tastefully rendered, and to the President of the Union for his services in the chair. The resolution was passed, and Mr. P. Woffindin replied on behalf of the local congregation.

[We regret that owing to delay in the post this report did not reach us in time for insertion in our last issue.—Ed. of Inq.]

EAST END CHURCHES IN CONFERENCE.

"Neighbouring" may be a very good thing, and with this in mind the Stratford Church Committee arranged a service and conference for last Saturday. The preacher was the Rev. Basil Martin, of Finchley, and he had before him members of various neighbouring churches, who were evidently responsive to the suggestion of his sermon that they should ask themselves "What do I believe in?" and "What do I trust in in times of stress?" Possibly they would find that their favourite hymns did not always best express their convictions. Let them, for their own sake, then, write down their creed and see that their creed was their *own*. They would find out what money, law, physical force, culture, and goodness counted for. Some might find they were agnostics: but let them put it down; their creed must be their *own*. Next it must be *intelligible*: their ethical expression of a moral ideal; *tolerant*; and, finally, *provisional*. When churchgoers had the power to express their honest thoughts the church would once more be a power in the land as an inspired leader and guide amid the perplexities of human life.

Between the service and the meeting which followed came the opportunity for a common meal and for much interchange of thought and experience—a valuable adjunct to enlightened "neighbouring."

The meeting, presided over by the Rev. F. Hankinson, of Kentish Town, was called to consider the topic of 'Our Religious Message and the Future.' It was spoken to by Principal Mellone, Mrs. Sydney Martineau and Mr. F. Maddison, and the discussion was taken up by Mr. Woollard, Mr. Marshman, Mr. Peterken, and others.

Mr. Hankinson said that the future begins not after the war but to-day and to-morrow and the succeeding days. They must beware of lowering ideals, of thinking revelation is closed, of attempting to limit the love of God. It was essential to maintain the rights of conscience and reason, and to bring the services of our churches into line with honest thought.

Dr. Mellone spoke of the rightful struggle the burden of which England was feeling, and the importance of carrying on to the end. Out of the tragedy might well emerge what would inspire and strengthen faith in God through man. More than ever the heart of the nation was sound and the people were one people, with one mind and one will. The capacity of working together must be preserved; and it was important to the life of the church that the truth which the war had emphasised should not be forgotten—that it matters greatly whether children live or die. What those present and their class might think was not necessarily the final word. Worker and capitalist must co-operate, and beyond them were the nation's need and the nation's aspiration.

Mrs. Martineau pointed out that the position occupied by our churches was one of absolute sincerity: they were not called upon to declare their belief in what they could *not* believe: they could be simplicity itself in the expression of their message. But did the people want a religious message? It was about the one thing that they did want whether they knew it or not. The people would be what their leaders made them. If they were taught to depend on materialism they could observe an inevitable deterioration of national character. The ideal of life must be based on something outside, ethical conduct must be based upon religious conviction. She did not believe that when the war was over there would be a struggle between men and women: woman would have immensely more power than ever before, but that would not be a bad thing in itself. Let them begin, before the rising generation, with the women of to-day: the sense of the need for God was almost stronger in woman than in man.

Mr. Maddison insisted that the message must be religious and not merely ethical, and show a conscious adjustment to the idea of life beyond this. Religion was like God in that it was timeless—of the past, in the present, for the future. Religion translates into action more easily as it is free from creeds. Reality was reached as they thought of men and women as souls and not bodies, souls with a common origin and a common destiny—there lay the basis of democracy. Jesus was purely human, as human as the worst, and as human as the best. Let them get a conception of the church as a community of people living the good life, a real society of Jesus. A great heritage had been left by those who laid the foundations of our group of churches. It was not so much new methods that were wanted as faithful adherence to old principles. "Faithful to our trust" must be the contribution of each.

Principal L. P. Jacks (editor of *The Hibbert Journal*) has accepted an invitation to preach at the Thursday morning service (12 to 1) in the City Temple on October 4.

NEWS OF THE CHURCHES.

Banbury.—On Tuesday of this week the formal induction of the Rev. Percival Chalk as minister of the church took place. Tea having first been served in the artistically decorated schoolroom, the opening ceremony was performed in the church grounds, at which Dr. A. D. Tyssen, the Senior Trustee, officiated, handing the key of the church with badge of office to the minister. A most impressive Induction Service in the church was conducted by the Rev. Dr. J. E. Carpenter, as late Principal of Manchester College, Oxford, while the charge to the congregation was given by the Rev. J. M. Lloyd Thomas, as President of the Midland Christian Union. Many other churches in the town were represented among those present. At the Public Meeting which followed a telegram was read from the Rev. H. Gow, who had intended being present and at the last moment was kept away. Other communications were read from local friends who were unable to attend but who desired to express their good wishes to the minister on this interesting occasion. Votes of thanks to the visitors and chairman (Dr. A. D. Tyssen) were proposed and seconded respectively by Messrs. Phillpott, Haycock, Tieffenbach, and Hunt. The entire proceedings augured most favouraby for the continued welfare and development of the church.

Billingshurst.—Anniversary Services were conducted in the Free Christian Church, Billingshurst, on Sunday last. The chapel had been attractively decorated with flowers by the ladies of the congregation, and the chapel was well filled both morning and evening, the numbers assembling in the evening being particularly large. The preacher for the day was the Rev. G. Randall Jones, B.Sc., B.D., the newly settled minister of Pendleton, who is well known to the

Billingshurst congregation and has been supplying the pulpit there recently. Preaching in the morning from 2 Cor. iii. 4, he told the stirring story of the Primitive Christian Church, the Church in which there was perfect liberty, whose sole creed was "Jesus is Lord." Then he went on to speak of the little community which gathered Sunday by Sunday in the old chapel, and the stalwart Puritans whose love of truth and liberty had called that community into being and made their descendants still a Free Church, the freest in Billingshurst. In the evening the Rev. Randall Jones spoke of the future, which he said was full of hope for the Churches of the Liberal Faith. The war had brought men face to face with the great realities of life. The old creeds were passing away and men and women everywhere were seeking a restatement of the fundamental facts of Christian experience. Here was the opportunity for the Churches of the Open Way. Let them be true to the spirit of their ancestors, let them go out as missionaries proclaiming their gospel to the unchurched masses, determined to win the world for Christ. Collections in aid of the chapel funds were taken morning and evening.

Bradford.—On Sunday evening, September 16, the Rev. Thomas Paxton, who has begun the sixth year of his ministry at Chapel Lane Chapel, preached to the largest congregation which has attended a service there for many years. Many soldiers, nurses, men in hospital blue and members of St. John Ambulance Brigade were present. Special music was rendered, and the sermon was particularly helpful and encouraging, the subject being 'Courage and Cheer.' At its conclusion Mr. Paxton said that years ago the tone of many religious folk was it was a good thing to die; to-day he would pitch their souls to the higher key—it was a good thing to live. It was a good thing to be alive, to lend a helping hand, to feel something of the spirit of world love. There might be other nations where the doctrine of hate was uppermost, but in this homeland of ours the leading and guiding motive was love. We were being drawn together as a people and a race, and knit together in such a way that the future, although clouded, was full of hope. We should have our problems and difficulties to contend with, but we should overcome them, never fear. There might be new perplexing situations to face, but we would get through them. If we kept our heads erect our hearts would beat brave and true. Individually, personally, we might have to go through the fires of suffering and affliction, but if we did our part the great Heavenly Father, who loved all, would never fail. Let them look back along their lives—that long yesterday—did they not see in it the guiding hand of God? To-day, with its anxiety and its agony, did they not feel something greater than these, divinely sweeter far, the inspiration that came from the presence and approval of God? That forever which awaited us, did it terrify them? How could it? It beckoned them on to still greater service, and at the end, the rest, the peace, the joy, the nearer fellowship of God.

Harvest Festivals.—We have received several reports of Harvest Thanksgiving Services, among them Bradford (Broadway Avenue), Framlingham, Halsted, Kendal, Newport (I. of W.), Ilford. In the accounts they give of beautiful decorations, large congregations and happy praise they bear witness to the renewed activity of Church life at the beginning of the winter season. We regret that it is impossible for us to refer to them more in detail.

London District Unitarian Society.—The Autumnal Meeting of the Society will be held at Essex Hall on Thursday, November 22, at 6. The Young People's Meeting has been fixed for Saturday, October 13, at Essex Hall at 4.

London: Hampstead.—We regret to learn that Mrs. Gow was knocked down by a motor lorry and received rather serious injuries on Haverstock Hill on Tuesday. She was removed to the hospital and is reported to be making good progress. The greatest sympathy will be felt with the Rev. H. Gow in his anxiety.

PENDLETON (MANCHESTER) UNITARIAN FREE CHURCH.

Induction of the

Rev. G. RANDALL JONES,
B.Sc., B.D.

SATURDAY, October 6, at 3.30 p.m.

Rev. Dr. MELLONE, M.A., Rev. H. MCLACHLAN, M.A., B.D., and REV. N. ANDERTON, B.A. will officiate.

TEA at 5.30—9*d.* each.

WELCOME MEETING at 6.15.

Friends from neighbouring Churches specially welcome.

BIRTHS.

LEE.—On Sept. 18, at a nursing home, Ealing, to Eleanor (*née* Welch) and Captain Stephen Grosvenor Lee, Rifle Brigade (Special Reserve), of Magdalen College, Oxford, a daughter (Lucy Winifred Eleanor).

SCOTT.—On the 21st inst., at Matson Ground, Windermere, the wife of Francis C. Scott, of a son.

MARRIAGES.

JONES — WILLIAMS. — On September 19, at Trinity, Park Street, Swansea, E. J. Geronwy Jones, M.D., B.S.(Lond.), only son of the Rev. R. J. Jones, Broniestyn, Aberdare, to Gretta, youngest daughter of the late Mr. David Williams and of Mrs. Williams, Cefngolen Park, Gowerton.

GREEN—GARLICK.—On September 22, at St. Philip's, Rugby, by the Rev. S. R. Hart, George Wilfrid Acland Green, son of the late Professor A. H. Green, F.R.S., of Oxford, and nephew of the late Rev. R. A. Armstrong, to Dorothy Fay, daughter of the late Mr. John Garlick, of Rugby.

DEATH.

CRAWSHAW.—On September 19, suddenly, Elizabeth, beloved wife of Fred Crawshaw, Mayfield, Heywood Street, Bury.

OUR CALENDAR.

SUNDAY, September 30.

LONDON.

Acton, Creffield Road, 11.15, Rev. H. C. HORSLEY, M.A.; 7.

Bermondsey, Fort Road, 6.30, Mr. A. J. HOWARD HULME.

Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. W. J. PIGGOTT.

Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. THOMAS PIPE.

Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL.

Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. BASIL MARTIN, M.A.

Forest Gate, Upton Lane, 11, Mr. R. W. SORENSEN; 6.30, Mr. J. P. ROSLING.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. BERTRAM LISTER, M.A.

Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.

Ilford, High Road, 11 and 6.30, Rev. W. H. DRUMMOND, B.A..

Islington, Unity Church, Upper Street, 11 and 7, Rev. ALEXANDER GORDON.

Kentish Town, Clarence Road, N.W., no Morning Service; 6.30, Rev. F. HANKINSON.

Kilburn, Quex Road, 11 and 6.30, Lt.-Col. C. SEYMOUR BULLOCK.

Leytonstone, Haydn House, 63 Fairlop Road, 6.30, Mr. E. R. FYSON.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.

Peckham, Avondale Road, 11 and 6.30, Rev. R. T. HERFORD, B.A.

South Norwood, League House, 141 Portland Road, 7, Mr. J. W. PETERKEN.

Stoke Newington Green, 11.15 and 7, Dr. LIONEL TAYLER.

Stratford Unitarian Church, 11, Mr. J. P. ROSLING; 6.30, Rev. H. C. HORSLEY, M.A.

University Hall, Gordon Square, W.C., 11.15, Rev. NEANDER ANDERTON, B.A.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. S. H. MELLONE, M.A., D.Sc.

West Hampstead, All Souls, Weech Road, Finchley Road, 11.15, Rev. EDGAR DAPLYN.

Wood Green, Unity Church, 11 and 6.30, Rev. G. COVERDALE SHARPE.

ABERYSTWYTH, New Street Meeting House, 11. Supply.

BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.

BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.

BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE CLARE.

BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIGHTON, Free Christian Church, New Road, 11 and 6.30, Rev. J. TYSSUL DAVIS.

BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. G. A. PAYNE. (Harvest Festival.)

CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.

DEAN ROW, 10.45, Rev. E. A. VOYSEY, M.A.

DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER, B.A.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.

EXETER, George's Chapel, South Street, 11 and 6.30.

GEE CROSS, Hyde Chapel, 11 and 6.30.

HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. E. LOCKETT.

HINDLEY, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. R. F. RATTRAY, M.A., Ph.D.

HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. JONES.

HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M FALCONER, B.Litt.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. Dr. HARGROVE.

LEICESTER, The Great Meeting, 11 and 6.30, Rev. K. H. BOND.

LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. F. K. FREESTON.

LIVERPOOL, Bootle Free Church, 11, Dr. JESSEL; 6.30, Rev. C. P. SCOTT.

LIVERPOOL, Hope Street Church.—Church closed during the erection of the Sir W. B. Bowring Memorial (new organ). Services will be resumed on Sunday, October 7.

LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Rev. J. COLLINS ODGERS, B.A.

MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.

MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. H. MCLACHLAN, M.A., B.D.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.

MANCHESTER, Sale, 11 and 6.30, Rev. W. S. MCLAUCHLAN, M.A.

NANTWICH, Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. PARK DAVIES, B.A., B.D.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. W. G. TARRANT, B.A.

NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.

OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.

PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.

PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.

SHEFFIELD UPPER CHAPEL, 11 and 6, Rev. C. J STREET, M.A., LL.B.

SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.

SOUTHAMPTON, Church of the Saviour, London Road, 11.15 and 6.30, Rev. VICTOR MOODY.

SOUTHEND, Darnley Road Church, 11.

SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, B.A.

TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. JOSEPH WORTHINGTON, B.A.

TUNBRIDGE WELLS, Free Christian Church, Dudley Road Institute (side entrance), 11.15 and 6.30, Mr. FRANK FINCHAM.

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. ERNEST PARRY.

WARWICK, High Street Chapel, 11.15 and 6.30, Rev. GARDNER PRESTON.

WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. C. ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

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Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.

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September

30. Rev. NEANDER ANDERTON, B.A., of Monton.

October

7. Rev. MARGARET B. CROOK, B.A.. of Oxford.
14. Rev. DAVID BASIL MARTIN, M.A., of Finchley.

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3 P.M.—Annual Business Meeting. Mr. E. R. FYSON, President of the Assembly, in the Chair.

At the close of the Business Meeting, a Paper will be read by the Rev. LAWRENCE CLARE of Birmingham on "Prayer, and its Relation to Modern Life." Mrs. TRAVERS HERFORD and the Rev. BASIL MARTIN will speak after the Opening Address—to be followed by an Open Conference.

5.30 P.M.—Tea in the Schoolroom, by the kind invitation of the Finchley Congregation.

7 P.M.—Religious Service. Preacher: the Rev. J. H. WEATHERALL. Supporter: the Rev. JOSEPH WOOD.

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5 p.m. REFRESHMENTS. 6 p.m. MEETING.

Chairman: Rev. D. BASIL MARTIN, M.A.
Speakers: Mrs. H. M. SWANWICK, Rev. H. DUNNICO, ARNOLD LUPTON, ESQ., and others.

Those who are able to attend are asked to kindly send their names to the Secretary, not later than Oct. 2, in order that arrangements may be made for tea.

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NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

OUR London readers have been living in an atmosphere of air-raids. Many of them probably agree with us in wishing that the newspapers would restrain their obvious desire to make capital out of the new sensation. Some of them with their lurid descriptions are simply playing into the hands of Germany. It will not be unnatural if Berlin concludes that this sort of thing is worth while, if it makes even the great victory in Mesopotamia sink into a subordinate place in the public eye. To an observer who has not been on the prowl for copy the remarkable thing has been the quiet good sense with which the great city has gone on with its work. We know that war has its risks, and there is very little complaint that we are not better protected. There is indeed a genial tolerance for men who are doing their best to solve a problem of unprecedented difficulty even when their imperfect success means danger for ourselves.

* * *

THERE is one significant moral which may be drawn from the situation. We do not refer to the eager insistence of one section of the press which demands that the Government must rush into a policy of reprisals; nor to the critical remarks of writers of the superior school, who could have won the war long ago if only their advice had been taken. We have in mind the touch of realism which personal contact with the savagery of war gives to our convictions. Most of us may have held all along that physical suffering and disaster cannot be weighed in the same balance as the invisible claims of righteousness. But as soon as our own lives are in jeopardy we know that we would not yield an inch to the evil thing in order to save our own skins. Probably many peaceable citizens have felt this amid the roar of the guns as they had never done before. The Germans by this campaign of savagery have only stiffened our resolution and given us fresh valour for the final stages of the conflict.

* * *

SIR WILLIAM ROBERTSON made a strong and confident speech last Saturday. The occasion was the opening of the Manor House Orthopædic Hospital at Hampstead, which is designed to provide accommodation for 1,000 disabled sailors and soldiers who require special and protracted treatment. Referring to the first battle of Ypres as one of the most important battles of the war—if not the most important—because it completed the work which had been done at the Marne in defeating the effort of the Germans to crush and overrun France, he said that then our men fought under every disadvantage of numbers and equipment. Now the tables were turned. During 1917 alone we had taken from the Germans more prisoners and four times as many guns as we had lost to them during the whole of the war. While the enemy was suffering heavy losses, and his material resources were diminishing, our losses were lower than they had been in 1915 and 1916, when our armies were less efficient and our aircraft less equipped than they were now. In conclusion he said that the people of this country might be fully confident of the ultimate victory. But—and it was a big but—it was subject to the condition that the resources of the nation were utilized in an earnest manner for the purpose of the successful prosecution of the war alone. It should be a matter of conscience with every man and woman to see that that condition was being fulfilled.

* * *

THE revised scale of pay for men in the Navy and Army has been issued this week. It has been received with general approval, though it will add to the budget a sum of more than £50,000,000 in the first year. Its chief provisions consist in an increase in the soldiers' pay of 1*d.* per day for each full year of service since the outbreak of the war and relief from the present system of a compulsory allotment to dependents. "It is impossible," the Prime Minister says in words which will be received with universal applause, "to exaggerate the debt of gratitude which those at home owe to the men who have endured the unspeakable sufferings and hardships of modern warfare, many of them for three years, in defence of their country's liberty and honour. The Government feel sure that the nation would wish that anything which could be done to show to the men at the front their appreciation of their heroism and self-sacrifice should be done. Their prowess, their patience, their superb and untiring valour have not only renewed the glory of our race and name throughout the world, but have surpassed any achievement which the long annals of the British Army record."

* * *

IT is out of the question to pay a soldier a proper wage, for his service is one which has no market value. And there is one aspect of his duty for which he would be the first to renounce any claim to be paid at all. When the whole country is mobilised for purposes of resistance to an implacable foe the men who enlist are not fighting only for their country but also for their own hearths and homes, their mothers and wives, their sisters and children. It is not a matter of making a bargain with the State to do its risky work for it, but of fulfilling a duty which no man can refuse without degrading his manhood and exposing those who have a right to claim his protection to the most horrible dangers. Our early absorption in the problem of Belgium, and the prominence given to its restoration as a first condition of peace, has made many people rather blind to the fact that from the first this has been for us a war of defence, in which men have only kept the security of their own homes because they have been ready to die for them. For the fulfilment of duties of this intimate and personal kind there can be no question of pay, but only reverence and affection and undying gratitude on the part of those whom they love and protect.

* * *

We are delighted to see that at the General Conference of Unitarian and Other Christian Churches of the United States and Canada, held at Montreal last week, a motion was carried, by 236 votes to 9, that the war must be carried to a successful issue to stamp out militarism throughout the world. There is here another token of the complete union of hearts between our brethren in America and ourselves, and of their firm grasp of the vital issues of the conflict. In the course of the discussion Mr. Taft, the President of the League to Enforce Peace After the War, made the following memorable declaration :—

This war is now being fought by the Allies as a league to enforce peace. Unless they compel it by victory, they do not enforce it. They do not make the military autocracies of the world into nations fit for a World League unless they convince them by the lesson of defeat. He who proposes peace now either does not see the stake for which the Allies are fighting, or wishes the German military autocracy still to control the destinies of all of us, as to peace or war. Those who favour a permanent world peace must oppose with might and main proposals for peace at this juncture in the war whether made in Socialistic councils, in pro-German conferences, or by Pope Benedict. The Allies are fighting for a principle, the maintenance of which affects our future civilisation. The Allies cannot concede peace until they conquer it. When they do so, it must be permanent. Otherwise they will fail.

* * *

The Chairman of the Congregational Union, the Rev. Bernard J. Snell, spoke with unflinching resolution about the duties of war and peace in his presidential address on Wednesday. He laid special stress upon the duty to live by the same principles which have inspired us in the war. "It will be a barren victory unless we bring to our national problems those ideals for which the noblest of our youth have given their lives."

I do not forecast a new heaven and a new earth [he said], but assuredly, whether or no the war alters the map of Europe, it will alter the map of man's mind. If all men must enlist to serve the country in war, does peace end the obligation? Shall not men who have been willing to die have the right to live a full and happy human life? If the State rightly shares war profits, what hinders in peace? I prognosticate short shrift for profit made without regard to national ends. For those whose main motive has been to grow rich while their brethren bleed, I have no word. Not for such carrion crows have Britons died! We must set our faces resolutely against the coarse commercialism which uses men as means to wealth, instead of ends in themselves, and against those employments wherein some have more power over others than any man ought to have over his fellows. The great purpose of a nation's life is the welfare, character, and progress of its people. We are brothers all, equally valuable, because all unspeakably valuable.

SOME THOUGHTS ON PRAYER.

The correspondence on Prayer, which has occupied a good deal of our space during the past few weeks, has touched upon a matter of vital importance for religion. No one will pretend that a series of letters can do more than suggest methods of approach to a subject at once so lofty and so difficult, but the writers have succeeded in suggesting that temperament, intellectual training and subtle elements of personal experience must necessarily have a profound influence upon our conclusions. If there is any department of our religious life where conventionality is fatal, it is here, in these deep intimacies of the soul. Where there is any trace of falsehood, insincerity or the mere formality of the pious phrase, there can be no open way into the presence of God. When, however, the scruples of sincerity or the hesitations of the critical understanding are pushed so far as to rob the habit of prayer of its spontaneous simplicity or to inhibit it altogether, religion itself stands in jeopardy. More than anything else prayer is its vital nerve. If there is no God to whom men can pray, but only inflexible Power or impersonal Benevolence, the whole fabric of Christian thought and devotion will pass away, and no policy of adaptation can save it for our use.

For this reason we must observe a clear distinction between two aspects of the question. It is one thing to plead from the point of view of Christian Theism that many of the traditional forms of prayer need to be modified in order to bring them into harmony with our thought of God. It is quite another thing to attempt to eliminate prayer altogether from the noble activities of the human spirit, on the ground that it can make no difference in the world of reality, except in so far as it stimulates some obscure reflex action which begins and ends with ourselves. Underlying this position, when it is something more than the crude expression of popular scepticism, there is a philosophy of life and its meaning which, whatever its claims may be upon our serious attention, is something quite different from the system of Christian thought and practice in which we have been trained. In an article of this kind we cannot attempt to examine its credentials; we wish simply to call attention to one line of attack upon some of the central positions of faith, which is often fatal to the quiet confidence of the religious mind.

In religion as in many other subjects in which they are keenly interested men are fond of conducting an argument by a process of logical inference. They lay down some large general principle, and then proceed to deny the existence of anything which appears to contradict it. They assume a doctrine of God highly coloured by the ideas of uniformity and majestic power, and from this they deduce the impossibility of any of the tender personal relationships which are involved in Christian teaching about prayer. This is the method of rationalism, and it exhibits rationalism both in the disconcerting strength of its attack upon religion and in its final futility. For the facts of experience, which it has dismissed with an ironical smile into the limbo of obscurity, are continually coming back, not as ghosts but as lusty young warriors to contest the right of any rigid theory to put life in chains.

The type of argument which is often held to be valid in religious discussions would make terrible havoc of our human relationships. No one has ever been able to lay down immutable laws for friendship, or to infer by any process of logic how a mother's love must act upon the heart of her child. In this world of living relations, where soul plays upon soul and men under the strong impulses of love are continually giving themselves in answer to the mute appeals of human need, we do not desire the uniformity which would be the death of affection. Every impulse of unselfish love is a creative act and adds to the spiritual wealth of the world. It is in this same society of human souls that Christianity finds the field of its activity. Its task is not to explain the universe but to fashion a living network of relationships, human and divine. For it God and the soul of man are both alive, and its chief interest is in the relationships of confidence, of alienation, or of reconciling love which exist between the two. Whenever the man of logic tries to prove that the Divine Being is quite impersonal in his action and that prayer is both selfish and useless, there comes back the triumphant answer: "In the day when I cried he answered me and strengthened me with strength in my soul." The cry of Pascal "The heart has its reasons," is not the attempt of a weary thinker to find an escape in mere feeling from the gnawing doubt of his own mind. Amid the profundities of speculation, the heights and depths which even his piercing intellect could not understand, he threw himself back upon the world of divine reality revealed in Christian experience. He knew that where the ultimate things of life are concerned affection has its rights; as we also know in these days of trouble, when the ground

rocks beneath our feet, that logic cannot annul the instinct of the soul to pray, or shake its confidence that God knows, and that God cares.

The only use which religion has for an abstract conception of the Deity, except that possibly its cold sublimity may exalt and purify the imagination, is this, that it may fill it with the rich content of experience. Before the idea of God as Power or Lawgiver or Judge, or as the indwelling Reason or Wisdom of the universe, can have any spiritual value for us in the stress of life it must be fused with this palpitating human reality. If this fusion is impossible, and our philosophic Deity seems to discourage the instincts and practices of devotion, as the survivals of our childishness, the wise man will begin to suspect the tyranny of logic and try to walk along the hallowed paths of experience with a firmer step. Our relationships with the divine may elude our forms of analysis and pass upward into regions beyond our understanding, but they are not at the mercy of a clever inference. It is more rational to suspect some flaw in the reasoning of the modern mind and the temporary fashions of its thought than to regard the devotional life of Christendom, which has blossomed in strength and beauty from the practice of prayer, as the product of a vast misconception. We are not speaking here of the various forms of doctrine and observance in which the desire to pray has sought for outlet or justification—often these bear upon them the marks of time and are liable to change—but of a relationship with God which has become an integral part of life itself. Once a man has rejoiced in its light and felt its quickening power, he cannot be argued out of belief in its existence. He knows that God speaks to his soul and that God answers his prayer.

With one other thought we must conclude. For ourselves, and we doubt not for many other men who are conscious of the need of effort and at the same time of their own moods of helplessness, the question "Why should a reasonable man pray?" has little interest at the present time. It sounds like the echo of a forgotten debate. For us the urgent question is this, "How shall we pray, so that our prayer may prevail?" To that we can find only one answer. Let us pray with the trust and simplicity which are the secret of power, and with the directness of purpose which makes it natural for us to bring all strong and noble desires into the presence of God. Let us pray for our own need of courage and steadfastness and charity, for all the blessings of divine guidance and protection upon those whom we love, the living and the dead, and for the triumphant victory of righteousness in this struggle of the nations to which duty has called us. Nothing that is mean or paltry in the eager passion of our hearts or the settled purposes of our lives can survive this searching test of lifting it up into the clear shining of the presence of God. There are some things which shrivel into silence as soon as we begin to pray, and in that revealing moment we know that we ought not even to wish that they may come to pass.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, *and all private information should be accompanied by the name and the address of the senders.*

THE WORK OF THE UNITARIAN HISTORICAL SOCIETY.

To the Editor of THE INQUIRER.

SIR,—I read with great interest the review in your issue of September 8 of the 'Transactions of the Unitarian Historical Society.' With you, I heartily congratulate the Editor on his fine piece of work, and the various contributors for their valuable addition to the common stock of our knowledge. Without these "antiquarian" essays no real history is possible; with them the historian is possessed of much necessary data. My immediate object is to emphasise, however, your suggestion for the concurrent consideration of historical questions of the broader interests. You refer to "the contribution of the Unitarian movement to liberal theology and social reform, and the reaction of intellectual and political change upon the quality of its religious life and the range of its activities," as amongst the subjects which might be discussed with great advantage. I am quite sure that our well-equipped editor will not lose sight of this important aim. As a matter of fact, the first paper to be read before the Society was on 'Origins.' Mr. Burgess asked me to lead off. I suggested that the honour should be his, on all grounds: but his personal modesty and editorial functions forbade. Thus, in effect, my enlistment resulted in the lack of balance to which you refer. Moreover, the number of "antiquarians," to use your term, in itself very limited, is greater than the available supply of "historians" who are brave (or rash) enough to tackle, for example, such a thorny problem as 'The Presbyterian Myth' (so termed by the strenuous adversaries of the Presbyterian origin theory) or 'The Presbyterian Name and the Presbyterian Fact.' I fear I am not a historian, though I should much like to be able to justify some distant claim to the title. For years I have longed to welcome the appearance of a history which should effectually make good the prospectus suggested in your review. One thing I do know. The man who achieves such a task will deserve well, not only of his own religious body, but of the religious world in general. And no occasion can be more opportune than the present. The whole world is in the throes of a new birth: it would be simply disastrous if the religious throes resulted in a verdict of still-born. The primary requisite is the open and frank acknowledgment of Freedom. Freedom of religious thought is the necessary *sine qua non*. By this phrase is not indicated a mere reactionary attitude such as that vigorously maintained by an "atheistical" French Commissaire Militaire, with whom I had many animated conversations in the waits between trains, but the freedom and the wisdom to assimilate the ideas of the past, when valid, and to make truth ("find" truth others may prefer to say) for ourselves of the present. Once the churches admit this principle and practise it, religious sectarianism in its attitude of rigid aloofness will be no more. Men will adopt instead the better theory and practice of mutual aid. Then and then only will theology, in its most extended sense, become the Queen of the Sciences. All dogmatic absolutisms must vanish and no belated infallibility will dare to raise its incongruous head. I do not really think that the acknowledgment of this principle of Freedom will prove insuperable: for the curious experience out here is that it seems impossible to find officer or man who actually believes in the dogmas supposed to be held by his particular Church. Moreover, no French Commissaire Militaire that I have met and talked with, however staunch to his reputed Catholicism, refrains from denying his adherence to many of the ecclesiastical dogmas. One, a lawyer, discreetly retired from interchange of opinion on fundamental beliefs, and confined himself, in lawyer fashion, to the demonstration of the "necessity" for Unitarians or the National Conference to have a constitution. *Eh bien!* his Church had a constitution, and—"authority." I have met many of his kind in the homeland. With regard to our own Army I have discovered no real dogmatic believers. The general attitude is that implied in the moving letters printed in THE INQUIRER, under the well-known name of Tarrant. In my own old Labour N.C.O.'s Mess (a pretty rough one) matters bearing on religion were often discussed: but unfailingly, a look would be turned my way, with the remark "We are not talking of *your* religion, Corporal." Further, not a single officer or man has denied the advisability and propriety of the principles I have put forward. Freedom, Comprehension (in spirit if not in form), and Progress are the necessary passwords for all human marches towards the Divine. Here I revert to the Unitarian Historical Society. Haltingly, it may be: not always consciously, perhaps: not always avowedly, the congregations forming our National Conference have arrived. To-day they are the fortunate and happy possessors of avowed principles which are pregnant with human destinies, and they appreciate the obligation laid upon them to be worthy exponents of these momentous fundamentals. The value and import of such a development cannot be too highly appraised, especially, as I have already indicated, in these stormy times of world-transition. You can hardly wonder in the light of such a conviction, Sir, that your words have moved me: even if the upshot be only these rambling remarks. My conviction is stronger than ever that the printing press is our best instrument.

If I thought that the future of war would permit the possibility of any coherent thinking, I would ask you to allow me in a future issue to enlarge on some of the subjects which might serve for edification under the auspices of the U. H. S. But such a contingency seems remote, even though a good friend, a second lieutenant, gaily asked me, by letter, how my *magnum opus* was getting on. When I met him, by stroke of happy fortune, I asked him what were his powers of thought out here, extraneous to military matters. His candid reply was that he had no such powers! Nor have I: and so will confine myself to a few indications.

1. I would have a paper showing the development of the principles of Freedom, Comprehension and Progress. This would be most timely, and appeal to people

who are practically to-day in the position of the forefathers of the olden time.

(*a*) Of course, the holders of the Presbyterian Myth theory would deny the historical value of such an appeal. They declare it is unhistorical. Then let the members of the U. H. S. thrash the matter out. Here, of course, congregational records will not aid us. There are none, or but few, for those years of repression and persecution. But the personal conclusions I have reached from a searching examination of pamphlets differ totally and diametrically from the non-Presbyterian theorists. In the first place there is no Presbyterian Myth, although some zealous scions of a worthy lineage have made some superfluous claims for their spiritual and actual ancestors. These claims in turn, and by way of reaction, have irritated a certain high authority who, above all, things adoring accuracy, has planked himself on the Independent side. There have been many encounters between those who uphold the influence of the Presbyterian theory and those who hold no theory at all, or cling to a distinctively Unitarian origin, for which, on any theory of continuity, there is no possible foundation. Unitarian teaching aided in the movement without doubt, but the personnel of such Unitarians counted for nothing in the matter of quantity. There were not enough of them, let us say, to propagate a single community of worshippers. Many object to the name Presbyterian, because the holders of the name were not, say, Scots Presbyterians. Some will admit their existence, if you please to call them National Churchmen. Truly, they pleaded for comprehension; but the Sheldons ousted them. But they were called Presbyterian; they called themselves Presbyterian; the name "Presbyterian" was a serviceable weapon of reproach in the mouths of Established scoffers, such as the wily L'Estrange. Many writers forget that, though in the disestablishment of the Anglican Church the presbyters desired to set up another despotism (yet nevertheless were strangely tolerant of those of the "Independent way"), a great many new things were learnt during the Commonwealth time. Ministers lived in peace, and conferred together. At the Restoration, the Presbyterian desired to be included in the National Church. To the Independent the vital issue was the self-sufficiency of his little congregation.

(*b*) Here emerge two more problems for the U. H. S. Which Nonconformist theory, the Presbyterian or the Independent, made for Comprehension and which for the evolution of theology? (I may say that personally I am on the matter of form a Separatist.) I am of opinion that the Presbyterian made for both. The comparative liberty of the Commonwealth had widened men's outlook. This larger mind naturally affected the pleaders for Comprehension more than it influenced (except by way of toleration) the members of the Independent congregations. The man who wished to be comprehended must himself be ready to comprehend others. The result of another thirty years' experience brings us to Matthew Henry's pithy remark, that they of the Chester congregation were for a bond of Love, and not for stringent and binding theological covenants. The actual passage will be found in 'Matthew Henry, his Chapel.' I am giving a paraphrase, possessing only a "war" memory.

(*c*) On the theological side I started my delving into Nonconformist history with the idea implanted, I doubt not by my "high authority," that the Independents were the radical party in theology: but I have been compelled to say that I have found no ground for the opinion. Naturally, until congregations were tolerated, and some sense of security obtained, the natural corollaries of principles would not be disclosed. And the noteworthy fact emerges that after the Revolution the Presbyterian, or National Churchman, or Comprehensionist proved to be the vehicle of theological evolution: aided by individual Independent writers of mark and vigour. The fruits of this evolution are discernible in the numerous secessions of the seventeenth century, when the Independent displayed an orthodox conservatism. Later on, overt Unitarianism appeared, and Progress became the order of the day; whilst "Congregationalism" issued a statement of theological belief which, by the way, is now relegated, I understand, to the back page of the Year-book. I may add, and it is interesting to note, that there were two competing schools of thought in Holland (where so many English Nonconformist ministers received their university education). Two manifestoes were published with the avowed object of aiding the divergent controversialists in England. The date, I believe, was a few years before the Revolution. One was of the liberal order, the other of a reactionary type. It will be well to understand that I have been speaking of general tendencies. The Baptist history and its development will provide a splendid field for the knowledge of Mr. Burgess, who has been an untiring student of Baptist origins and evolution. The Friends' history is better known.

2. Before coming out here I had determined to send round a request to the older congregations for indications of the stress laid upon the civic side of human life by their former members. In many by-ways and odd places I have discovered pertinent corroborations of well-known facts. It would be well if students of local history were to give us connected and detailed narratives. For Liverpool, covering the life of the Liverpool Domestic Mission, Sir Edward Russell, with his practised hand, has laid stress on the value and scope of the Unitarian influence upon civic and social life. Birmingham, Leeds, Bristol afford, likewise, ample field. Much information can also be gleaned from the older Unitarian periodicals.

3. On the side of efforts for the attainment of religious liberty the record of the worshippers in the older congregations stands supreme. All Nonconformists have done much: but the man of the liberal way in theology possessed a broader sympathy for all creeds, whether of the dogmatic or nebulous order. His brave work for the Roman Catholic was illustrated by the saying of O'Connell given in our columns the other day, to the editor of *The Whig*: "You have done more for us than any other set of people:" and that was said of Ireland. The time-honoured toast of "Civil and religious liberty—all the world over" was not devoid of vital significance. The men of old time, I doubt not, emptied their glasses; but the spirit of high ideals was ever renewed.

You will remark that I have had in view (1) the larger history of the development and significance of a liberal religious movement, as well as (2) the particular lines along which the U. H. S. can furnish choice material. A Presbyterian minister working for the Y.M.C.A. called in to my station the other day and read over my manuscript, so far as then written. To my surprise he assented even to the lack of dogmatism out here, saying there was material for many hours' talk on the subject-matter. Drysdale, the Presbyterian historian (official) was mentioned, and my friend narrated conversations he had had with Drysdale on the matter of trusts. I ventured to remark that Drysdale much disliked having to narrate the unwelcome departures from the conventional paths: and that though he did not wish to deny the parentage of the heretical Presbyterians, nevertheless the acknowledgment of the fact gave him pain. The Y.M.C.A. worker made no direct reply to the suggestion, but added that the United Free and the Presbyterian Church of England took the Bible as their standard, but reserved the right to interpret or criticise the Westminster Confession. Theoretically, this is the position of many of our Presbyterians of more than two hundred years ago. The mention of Mr. Drysdale serves to remind us of an outstanding fact. Histories of Nonconformity have been nearly all written from a reputed orthodox position. Heresies have been treated as mere side issues leading into vacancy or sterility. With a strong U. H. S. under an able editor, we may all be assured that the time is approaching when the history of liberal religious thought and action will come into its own. It constitutes a worthy theme: wherein is indicated the right and only course possible for all Churches that desire to live and make glad the hearts of willing men.—

Yours, &c., H. D. Roberts,
Lieut. R.T.O.

C/o Traffic; A.P.O.A.D., 2 B.E.F., September 25, 1917.

WHY SHOULD A REASONABLE PERSON PRAY?

To the Editor of The Inquirer.

Sir,—If this correspondence had been headed "Why should a reasonable child cry?" it might have been more practical. Until prayer is a cry from the heart not to be suppressed, it is not real prayer, and all the reasoning about it on any other supposition, even by those "who are in the van of progressive religion," seems rather like "vanity, and a striving after wind." We are told that "it is derogatory to any worthy thought of God to imagine that the supply of our wants depends upon our asking or not asking for them"—for the *supply* of them evidently being meant. But why if asking is the condition of reception, as seeking is the condition of finding? This breaks no law, but rather fulfils one. It would be idle to ask God for what, if we are to have it at all, can *only* be obtained from ourselves, but then the difficulty is to correctly define what can *only* be thus obtained. For one "whose conception of prayer has been radically changed" the suggested substitutes for that discredited exercise seem strangely old-fashioned. It is rather a long time since music was used by the Church as an aid to devotion, and "seasons set apart for meditation" are not exactly a new thing in this changeful world. I am afraid we shall have to fall back upon prayer after all. Reasoning about it does not seem to dispose of it, even if, greatly daring, we call it by another name. Doubtless many prayers are foolish, but then have not we high authority for calling men "mostly fools," and even fools must pray.—Yours, &c.,

Clement E. Pike.

Bridgwater.

BOOKS AND REVIEWS.

HOME LIFE FOR GIRLS.

The Upbringing of Daughters. By Catherine Durning Whetham. London: Longmans, Green & Co. 5*s.* net.

This book covers a wide range of interest, but it is written from an intensely personal point of view, and it is this which gives it its value. There can be no science of the home where affection rules. The management of its complex human relationships is an exquisite art, and like all living art there is in it a large element of personality. Accordingly Mrs. Whetham's essays on the relation of a mother to her daughters interest us chiefly for their element of autobiography and the glimpses she gives us into the happy life of her own home

The wise mothers among her readers will not try to copy her methods, but they may learn much from her experience. The home she has in mind is evidently one with a fine standard of taste and ample means, but little that she suggests on the side of personal influence and human companionship will be found unsuitable by people who have to be very careful about money, provided they have the priceless wealth of a sensitive and well-trained mind. On one point only there is likely to be some marked difference of mental attitude. Parents who cannot endow their daughters will naturally be less diffident on the subject of professional training for women. There is an old-fashioned flavour in the opinion that in view of the differences between the nature and destiny of boys and girls, "it may be right to send boys to school for the best part of their young lives and to bring up girls chiefly within the home." But we are entirely in accord with the plea that amid the dazzling new opportunities which are opening out before them we must teach our girls to honour motherhood as their highest privilege and to guard the sanctities of home.

On the subject of money, about which there is a great deal of foolish secretiveness among middle-class people, Mrs. Whetham has some sensible things to say. She would get rid of the idea that it is vulgar to be quite open about the amount and sources of income or to discuss money matters quite frankly in the family circle. "It would be a great advantage in family life," she adds, "if the same openness which is desirable in money matters were to extend more often to the making of wills. It befits us all to remember that the one person a will cannot ultimately concern is the person who makes it, since he will be safely out of the way before it comes into action. A good deal of petty tyranny, of spite, of moral cowardice, of unfair treatment, of simulated interest and affection would be rendered of no avail if a will had to lie open for inspection during at least six months before it could be registered to take effect." She thinks that perfect openness of this kind would make people more willing in their old age "to hand over some of their accumulations to the generation below them, who are carrying the heavier burdens and coming across the greater opportunities and more pressing needs. Too often nowadays, with the increased longevity of modern life, the possession of money is divorced from the power of undertaking and executing and from the judgment of mature manhood."

The chapter on religion strikes us as the least satisfactory in the book. It skirts round the difficulties instead of grappling with them in a definite way. We regret that Mrs. Whetham has not taken her readers into her confidence about the methods which she has adopted with her own children. She would have helped them, and it is just where disagreements are most accentuated that an individual point of view, based upon personal experience, is needed; but there is nothing helpful in a sentence like the following, which brings us to the threshold of the fascinating problems of New Testament study and then lapses into silence: "The New Testament is a far more contentious volume [than the Old Testament] where convictions are deeply involved, and the results of criticism and research are far less generally acceptable. It is therefore not possible to discuss here with profit the various methods of bringing its contents before our young people."

We have no space to call attention to the many suggestive things which are to be found in Mrs. Whetham's pleasant and discursive writing about holidays and human intercourse and country life. The chapter on 'Books to Read' will appeal to all bookish people, though of course every one will be inclined to grumble that some of his own favourites have been omitted. But her taste in books is delightfully catholic, and the present reviewer has the happiness to share her attachment to such oddly assorted companions as Huxley's 'Physiography,' 'Dame Wiggins of Lee,' and Mrs. Barbauld's 'Hymns in Prose for Children.'

'The Sacrifice of Thankfulness' (Edinburgh: T. & T. Clark, 4*s.* 6*d.* net) is a volume of sermons by the late Professor Gwatkin of Cambridge, marked by the simplicity both in thought and diction which is the natural adornment of a great mind. It is enriched by a charming portrait of the author and a short memoir by Mr. T. R. Glover. The latter is rather disjointed and formless and leaves us with the regret that the materials have not been worked up into a finished literary portrait. It is as an historian of broad views and independent judgment that Professor Gwatkin will be remembered. His mind did not run in ecclesiastical grooves and he represented no party. The Oxford Movement has made more noise in the world than the tolerant scholarship of Cambridge, but through the influence of men like Gwatkin the Cambridge spirit has entered deeply into the lives of some of the ablest thinkers in the Church and Nonconformity. Its value consists in this, that it is an atmosphere rather than a body of doctrine. Sentences like the following were among his characteristic utterances: "We are not all bigots, or necessarily even churchmen": "Sound criticism is as truly a divine revelation as Scripture itself." The simple Christian piety which breathes through these sermons is all the more impressive, when we remember that they represent the mature convictions of a mind so deeply imbued with the virtues of balance and restraint.

Messrs. George Philip & Son have issued a handy 'Pocket-Atlas Guide to London' (price 1*s.* 6*d.* net). It contains a great deal of information in a convenient form and twenty-five sectional maps with a complete index. In size it is just the thing for quick reference at home or at the office, or it can be slipped into the pocket by the sightseer, who will find that it is the companion he needs amid the wilderness of London's streets.

PUBLICATIONS RECEIVED.

Messrs. A. R. Mowbray & Co.—Unity and Schism: Rev. T. A. Lacey, 5*s.* net.

Student Christian Movement.—Citizenship: M. Cécile Matheson, 1*s.* 9*d.* net.

Trustees of Dr. Williams' Library.—A short account of the Charity and Library established under the will of the late Rev. Daniel Williams, D.D.

T. Fisher Unwin.—Neutrality versus Justice: A. J. Jacobs, 2*s.* net.

Messrs. Watts & Co.—The Jesus Problem: J. M. Robertson, 5*s.* net. Christ's Secret Doctrine: A. S. Mories, 1*s.* 6*d.* net.

Miscellaneous.

The Quest, Cornhill Magazine, The Hibbert Journal.

For the past three years the Joint War Committee of the Order of St. John and the British Red Cross Society has made an annual appeal to the Churches on the day set apart by the representatives of all the Churches as a day of special Intercession. The Joint War Committee intend to make a similar appeal on the next Intercession Day, on whatever date it is fixed. In previous years it has been arranged on the last Sunday in the old year or the first Sunday in the New Year. Clergymen and ministers of all denominations are earnestly requested, if at all possible, to reserve next Intercession Day for contributions to the Funds of the Joint War Committee, and thus to give their congregations an opportunity of contributing directly to the comfort of our wounded soldiers on the various battle-fronts.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is registered by the London County Council, under the provisions of Section I. of the War Charities Act, 1916.

The objects of the Fund are: (1) *To aid the Belgian hospitals and convalescent depots in France, and the Belgian military doctors at the Front in Belgium.* (2) *To maintain a Civil Hospice at Calais.* (3) *To aid the Belgian School Colonies in France.*

142nd List of Subscriptions.

	£	*s.*	*d.*
Already acknowledged	18,144	10	4
West Grove Women's League, Cardiff, per Mrs. Fox (27th)	0	18	0
Mr. and Miss Hirst (22nd) ..	2	2	0
Mr. John Dendy (14th) ..	5	0	0
Mr. George Banks (32nd)	1	0	0
Young People's Guild, Melbourne (2nd)	1	0	0
Miss Wren, Melbourne (3rd) ..	1	0	0
Mr. and Miss Barnes (10th) ..	1	0	0
Mrs. Roscoe (18th)	10	0	0
Mr. Kenrick (9th)	20	0	0
Z. A. (21st)	10	0	0
Miss S. S. Dowson (11th) ..	5	0	0
Miss Short (18th)	5	0	0
Northgate End Chapel Mutual Improvement Society, Halifax per Mr. W. D. Wadsworth ..	1	0	0
T. E. T.	0	5	0
The Rev. and Mrs. T. Bowen Evans (23rd monthly) ..	1	0	0
	£18,208	15	4

Parcels have been received from:—Mrs. Notcutt; Mrs. Grundy; Mrs. Higginson; Mrs. H. H. Edwards; Mrs. Wallis and Miss Meugens; Miss Green and friends; B. P.; Mrs. George Webb; West Grove Women's League, Cardiff (per Mrs. Fox); Miss Case; Mrs. Williamson; Miss Mottram; Mrs. E. L. Cox; Miss East; Mrs. J. H. Green and family; Miss E. H. Leigh.

WEEKLY NOTES.

I receive letters daily from the front telling me of the great use which the instruments we send are to the doctors. Among others I should like to quote the following:—

I. Yesterday I received the neat little case which you have been good enough to send me. It is a little treasure, so practically arranged, and the instruments of such good quality. I received it and your letter with the liveliest pleasure, and I feel quite powerless to thank you sufficiently. Three years of war have not exhausted England's generosity to those who are suffering for the restoration of justice and right. Your Fund was founded to save and aid such, and it is on their behalf that I try to express my profound gratitude.

II. I hasten to thank you sincerely for the splendid pocket instrument case which you have just sent me. It will be of the greatest service to me and I shall use it every day in discharging my duties. Nothing gives greater encouragement to those who are risking their lives every day than to see that there are people whose generosity has no limits, who are working with all their might to help those who are sacrificing themselves for their country. Assuredly those who have the greatest merit are not necessarily the soldiers who fight, but also those who help them to fight. We all know what the Belgian Hospital Fund has done and is doing daily for our medical service, and its name alone arouses a feeling of admiration and thankfulness to its generous promoters. I hope that

no Belgian will ever forget what you have done for each of us.

I am already receiving urgent appeals for warm underclothing, cardigans, mufflers, mittens, and comforts generally, especially for the mutilated men, who are being trained for trades. These men cannot take violent exercise and suffer greatly from the cold. Rose Allen.

SPECIAL WANTS.

Pyjamas, shirts, socks, and all sorts of men's underclothing.
Mufflers, cardigans, slippers.
Clothing for women and children.
Games. jigsaw puzzles, old tennis balls.

The name and address of sender and list of contents should be enclosed in each parcel.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

A GIFT TO THE NATIONAL TRUST.

We learn with much pleasure that Kinver Edge, in the heart of the Midlands, has been presented to the National Trust by the members of the late Mr. Grosvenor Lee's family for the use of the public. The gift was handed over to the Trust on Saturday, September 29, by Mr. Oliver Lee. We are indebted to a correspondent of *The Manchester Guardian* for the following account of the proceedings :—

In perfect September weather on Saturday a large company assembled on the red sandstone outcrop of Kinver Edge, with its fair view of the Clent and Clee Hills, Malvern, the Wrekin, and the Cotswolds, to hand over to the National Trust its first important possession in the heart of the Midlands.

The gift comprises 200 acres of heather, gorse, bracken, and moorland that rise to the height of 500 ft. above sea level, and is made interesting by its remains of a Roman camp and a number of cave dwellings, probably inhabited by men of prehistoric times, and still inhabited to-day by "troglodyte" cottagers. The gift is a memorial to a public-spirited citizen of Birmingham, Thomas Grosvenor Lee, who in his lifetime took deep interest in all footpath and open-space questions, and was mainly instrumental in obtaining Rednal Hill, among the "Lickeys," as a public park for the city. The donors of this beautiful memorial to their father and mother are Mr. Oliver and Capt. Lee, Mrs. Wight, and Miss Lee. They were moved to make this tribute of their affection to their parents because from earliest days Kinver Edge had been their happiest holiday ground. There was not a single yard of this Kinver Edge that was not dear to the heart of Mr. Grosvenor Lee. He was never tired of rambling over it, and his passionate love of nature is very fitly thus memorialised.

A large company assembled to do honour to the occasion, amongst them Lord Dartmouth, Lord Cobham, and the Mayor of Stourbridge. Canon Rawnsley took the chair, and introduced Mr. Oliver Lee, who gave a short account of Kinver Edge, and the reason of their gift to the National Trust.

Canon Rawnsley, after paying his tribute to the character of the lover of nature who was here so worthily commemorated and to the public spirit that had dictated the gift, explained the aims and objects of the National Trust, and called upon all who in the near future would be thinking of the brave men of their city or county who had fallen for right against might to emulate the example here set, and to determine to remember that in no better way could patriotic lives be so well honoured as by dedicating to the enjoyment of the public such places of rest and health and inspiration for the workers of the future Britain that had been kept secure from the foe. He also urged the need of the people to take care of their heritage of natural beauty, and not to allow it to be disfigured by the thoughtless leaving of litter about.

Lord Dartmouth moved a resolution of welcome to the National Trust. The Mayor of Stourbridge and the Head Master of the Kinver Council School seconded it, and it was passed unanimously.

A vote of thanks was accorded to Canon Rawnsley for presiding, and the meeting dispersed to wander over the ground and enjoy their new acquisition.

A WAR GIFT FROM AMERICA.

The sum of £300 has just been sent to Hingham, in Norfolk, by the citizens of New Hingham, Massachusetts, for the relief of those who have suffered in the war. The money has come largely from Unitarian sources, and the moving spirit in regard to this and previous gifts is the Rev. Louis C. Cornish, who was the Unitarian minister at Hingham, Mass., until a few years ago, and is now secretary of the American Unitarian Association. The generous action of the citizens of New Hingham is recorded in the following paragraphs from the *Eastern Daily Press* of September 22 :—

Another tangible expression of the bond of sympathy which exists between Hingham, Norfolk, and Hingham, Massachusetts, U.S.A., is shortly to be presented in the form of a gift of £300, which the citizens of New Hingham across the seas have subscribed for the relief of those who have suffered in the war and their dependents. This pleasing duty has been entrusted to the Rev. Lawrence Redfern, of the Octagon Chapel, Norwich, who, when a student at Harvard University in 1913, visited New Hingham, and met a number of the residents.

The relationship which exists between the two townships has previously been stated in these columns, but it may not be out of place to again mention the salient features. In the second quarter of the seventeenth century about half the population of Hingham, Norfolk, crossed the Atlantic, and established New Hingham, an important chapter in its history commemorated by the erection of a memorial tower. Three gifts have been sent from the old Hingham Church to the daughter settlement—part of a stone font, an antique oak chair, and an ancient piece of carving. A few years ago Hingham also sent to its American namesake its ancient mounting block from the village green, which was formally presented by the then British Ambassador to the United States, Viscount Bryce. Somewhat later the American township presented a block of field granite to the Norfolk Hingham to replace the mounting stone on the village green. This was erected on a pedestal, and a memorial plate placed over it. Still more recently a bust of Abraham Lincoln has been sent to Hingham parish church by the descendants of Lincoln now living in America.

These gifts are an indication of a real community of interests between the mother and daughter towns. Last autumn the townsfolk of the American "village" felt that the time had come when more vital evidence should be given of the kinship and friendship between the two widely sundered centres. The daughter settlement felt that she ought to help her parent town in her distress, and an appeal was sent to every resident in the American town. This resulted in a collection of £300 for the alleviation of suffering, and for the help of those who are crippled by the war. This fund is to be administered by the Hingham Parish Council. Towards the end of October a town's meeting is to be held, at which the Rev. Lawrence Redfern will hand over the gift on behalf of the American donors. Needless to say, the residents of Hingham are delighted with the thoughtful sympathy and generosity of their American friends.

UNION FOR SOCIAL SERVICE.

The following letter has been sent by the Rev. H. H. Johnson, Secretary of the Union for Social Service of the Members of Unitarian, Free Christian and Kindred Churches, to the secretaries of the District Associations :—

Our Committee are eager that the District Associations should call together meetings for the consideration of our recently issued course on Social Questions, a copy of which I send you by separate packet. We have already arranged for such meetings in connection with the Liverpool and Northumberland Associations. We greatly hope that you will feel able to call together such a meeting for the consideration of the course and for the promotion of its study among your group of churches. The Interdenominational Conference of Social Service Unions is organising during the winter in our large centres conferences upon the 'Scheme of Christian Reconstruction' which appeared in our April quarterly. I enclose a copy, together with the Course. This Scheme also might well be considered and studied in all our churches. Copies of it can now be obtained in pamphlet form, with a preface by the Bishop of Oxford, of Miss Lucy Gardner, 92 St. George's Square, London, S.W.1. We should be prepared to send a speaker if you are able to arrange for a meeting.

The Autumnal Meetings of the British and Foreign Unitarian Association will be held in the East Lancashire district, with Padiham as a centre, from Saturday, October 27, to Monday, October 29. The deputation from the Association will consist of the President and several members of the Committee. Full details of the programme will be issued immediately.

NEWS OF THE CHURCHES.

Belfast.—At a gathering of members of the Mountpottinger Unitarian congregation in the schoolroom on Wednesday evening, September 26, a presentation was made to Mr. Edgar R. Jackson, Treasurer of the church, on the occasion of his marriage with Miss E. M. Buckley of Leeds, a member of Mill Hill Chapel. Miss Davidson, who made the presentation, extended a cordial welcome to Mrs. Edgar Jackson upon her entry into the Mountpottinger congregation, and the Rev. Matthew Watkins, the Rev. J. Kelly of Dunmurry, Mr. Thomas, Dr. Munn, and Mr. D. Young, jun., also spoke. A desk chair was presented later to Mr. Jackson on behalf of the Sunday scholars.

Birkenhead.—The first of a series of Religious Conferences arranged by the Liverpool District Missionary Association will be held at Bessborough Road Church, Birkenhead, on Saturday, October 20. A devotional service at 4 o'clock will be conducted by the Rev. J. C. Hirst (President of the Association), followed by tea, and at 6 o'clock Mr. William Hewitt, B.Sc., will preside over a Conference on 'Immortality,' when the speakers will be the Chairman, the Rev. Henry Gow, and the Rev. A. E. Parry.

Cambridge.—The Unitarian services which are held during term time in the Assembly Hall, Downing Street, will be resumed on the first Sunday of Michaelmas Term, October 14. For the first four Sundays of Term the preacher will be the Rev. W. H. Drummond, and on later Sundays the Rev. J. M. Connell of Lewes, the Rev. A. H. Biggs, M.A., L.L.M., of Ilford, the Rev. W. Copeland Bowie (Secretary of the British and Foreign Unitarian Association), the Rev. Basil Martin, M.A., of Finchley, and

the Rev. C. Sharpe of Wood Green. With the consent of the Provincial Assembly of London and the South-Eastern Counties Mr. Drummond has accepted an invitation to take personal oversight of the services for the present, and will himself take four of the services every term. It is requested that the names and addresses of students connected with any of our churches who are coming into residence may be sent to him at 23 Cannon Place, Hampstead, London, N.W.3., or to the Hon. Secretary, Mr. W. L. Reale, 6 De Freville Avenue, Cambridge.

Harvest Festivals. — Further reports of Harvest Thanksgiving Services have been received from Chester (Matthew Henry's Chapel), Colne, Mottram, Dewsbury, Northiam, and Tenterden.

Huddersfield.—The Fitzwilliam Street Social Union has prepared an attractive programme for the autumn and winter season. The Union has played a great part in stimulating interest in intellectual and progressive movements in Huddersfield, and it has now 200 members on its roll. Some of the lectures will be given in the Town Hall (as, for instance, that by Lord Leverhulme on 'Industrial Problems of To-day and After,' November 28; Sir T. P. Whittaker, M.P., on 'Some Problems of Empire Federation,' February 20; and 'Some Changes in Higher Education,' by the Marquess of Crewe, March 6). Others will be given in the Temperance Hall, and the remainder in the Fitzwilliam Street Schoolroom. Among the lecturers who have not been mentioned already are Sir J. Compton Rickett, M.P., Lady Barlow, the Earl of Sandwich, Lord Headley, and Sir Robert Pearce, M.P. The Union has neither sectarian nor party bias, and its chief object is to promote frank and friendly discussion of vital subjects in regard to which it is of the greatest importance that people should exchange their opinions in an atmosphere of mutual understanding and goodwill.

Leeds: Hunslet.—After a ministry of four years the Rev. Frank Coleman has resigned on accepting the vacant pulpit at Burnley. His resignation, which will take effect at the end of the year, has been accepted with much regret.

Liverpool.—The syllabus of the Social Problem Circle in connection with Hope Street Church for the autumn session includes lectures by Mr. G. Lowes Dickinson, Mr. George G. Armstrong, Judge Henry Neil (Chicago), and Mr. Joseph Bibby, Editor of *Bibby's Annual*. Among those who have promised to lecture during the next session (January-March) are Miss Maude Royden, Mr. J. A. Hobson, and Mr. G. D. H. Cole.

Manchester District Sunday School Association.—The scheme of lectures for Sunday school teachers offered by the Unitarian Home Missionary College to Sunday schools, through the medium of the Manchester District Sunday School Association, is now complete, forty-one lecture fixtures having been made, and the lectures have already begun. The lecturer is the Warden of the College, the Rev. H. McLachlan, M.A., B.D., and the subjects and courses offered are: (1) 'The Use of the Bible in the Sunday Schools' (4 lectures); (2) 'Chapters from the History of Unitarianism in England' (4 lectures); (3) 'History as a Subject of Sunday School Teaching' (2 lectures); (4) 'The Formation of Teachers' Reference Libraries' (1 lecture). These lectures were offered to groups of schools and to Sunday School Unions in the Manchester District, the Liverpool district, the districts of Bury, Bolton, North-East Lancashire, North Cheshire, and Sheffield. In the Manchester district the schools are divided and grouped in connection with three convenient centres, viz.: Upper Brook Street, Pendleton, and Oldham Road, and the subjects chosen are Nos. 1 and 3 on the Bible, and History; the Bury district centres are Bank Street, Bury, Heywood, and Stand, No. 2 subject—'History of Unitarianism'; the North Cheshire centres are Stalybridge and Gee Cross (Hyde), No. 1 subject—'The Use of the Bible'; the Sheffield district centres, Upper Chapel and Mexboro' and Rotherham, No. 1 subject—'The Use of the Bible'; Liverpool district, Hope Street centre, subjects Nos. 1 and 3—on 'The Use of the Bible' and of 'History'; North and East Lancashire, Accrington, 'The Use of the Bible.' The lectures have been offered to about ninety-four schools, and most of these are sending teachers to the lecture centres arranged for them. The dates fixed range from September 22 to December 19. This experiment of close co-operation of the College with the Manchester District Sunday School Association for the assistance of our school teachers has begun well and is full of good promise for the future.

Mansfield.—The Rev. C. M. Wright has resigned his position at the Old Meeting House, having accepted a unanimous invitation to the Ancient Chapel of Toxteth, Liverpool. He hopes to commence his new duties in January.

BIRTHS.

Baines.—On September 15, at Weetwood Croft, Leeds (the residence of her father), the wife of Lieut. J. S. Baines, Royal Engineers, of a son —Peter Stanhope.

Ballantyne.—At 10 Devonshire Road, West Bridgford, Nottingham, on September 26, to Muriel and John Ballantyne, one girl and two boys. Mother and children all doing well.

Willmer.—September 28, at 44 Shrewsbury Road, Oxton, Birkenhead, the wife of Capt. H. T. Willmer, of a daughter.

MARRIAGE.

Crook—Clark.—Sept. 1, at New London, New Hampshire, U.S.A., by the Rev. Willard Sperry, M.A.(Oxon), the Rev. Wilfrid Harris Crook, M.A.(Oxon), elder son of the late Rev. Leopold George Harris Crook of Wolverhampton and Mrs. Ellen Crook of Oxford, to Lucy Mildred Clark, B.A., only daughter of Mr. James E. Clark and the late Mrs. Clark of New London, New Hampshire, and Newton, Mass.

DEATHS.

Sayer.—On Monday, October 1st, at Carisbrooke, Isle of Wight, Elizabeth Price, aged 81.

Thornely.—On Sept. 27, at Belvedere House, Esher, John Thornely, J.P., son of the late J. D. Thornely of Liverpool, aged 88.

OUR CALENDAR.

SUNDAY, October 7.

LONDON.

Acton, Creffield Road, 11.15 and 7, Rev. H. C. Horsley, M.A.

Bermondsey, Fort Road, 6.30, Mr. S. P. Penwarden.

Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. W. J. Piggott.

Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. Dr. S. H. Mellone, M.A.

Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. W. Chynoweth Pope.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. Weatherall.

Finchley, Granville Road, Ballards Lane, 11 and 5.30, Rev. Basil Martin, M.A.

Forest Gate, Upton Lane, 11 and 6.30, Mr. J. Begg.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. Bertram Lister, M.A.

Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. H. Gow, B.A.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. Charlesworth.

Ilford, High Road, 11 and 6.30, Rev. A. H. Biggs, M.A., LL.M.

Islington, Unity Church, Upper Street, 11 and 7, Rev. W. H. Drummond, B.A.

Kentish Town, Clarence Road, N.W., 11, Rev. J. A. Pearson; 6.30, Rev. F. Hankinson. (Harvest Festival.)

Kilburn, Quex Road, 11, Rev. F. Hankinson; 6.30, Rev. J. Arthur Pearson.

Leytonstone, Haydn House, 63 Fairlop Road, 6.30, Mr. H. G. Chancellor.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. Gordon Cooper, M.A.

Peckham, Avondale Road, 11 and 6.30, Rev. R. T. Herford, B.A.

South Norwood, League House, 141 Portland Road, 7, Mr. Frank G. Fincham.

Stoke Newington Green, 11.15 and 6.30, Dr. Lionel Tayler.

Stratford Unitarian Church, 11, District Scoutmaster J. H. Crisp; 6.30, Mr. J. P. Rosling.

University Hall, Gordon Square, W.C., 11.15, Rev. Margaret B. Crook, B.A.

Wandsworth Unitarian Christian Church, East Hill, 11 and 6, Rev. W. G. Tarrant, B.A.

West Hampstead, All Soul's, Weech Road, Finchley Road, 11.15, Rev. Edgar Daplyn.

Wood Green, Unity Church, 11 and 6.30, Rev. G. Coverdale Sharpe.

Aberystwyth, New Street Meeting House, 11. Supply.

Bath, Trim Street Chapel, 11 and 6.30, Rev. A. C. Fox, B.A.

Birmingham, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. Lloyd Thomas.

Birmingham, Church of the Messiah, Broad Street, 11 and 6.30, Rev. Lawrence Clare.

Blackburn, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. Hall.

Bournemouth, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. Davis, B.A.

Brighton, Free Christian Church, New Road, 11 and 6.30, Lt.-Col. C. Seymour Bullock.

Bristol, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. Tudor Jones.

Buxton, Hartington Road Church, 11 and 6.30, Rev. G. Street.

Chatham, Unitarian Church, Hamond Hill, 11 and 6.30.

Chester, Matthew Henry's Chapel, 11 and 6.30, Rev. D. J. Evans.

Clifton, Oakfield Road Church, 11 and 6.30, Dr. G. F. Beckh.

Dean Row, 10.45, Rev. E. A. Voysey, M.A.

Dover, Adrian Street, near Market Square, 11 and 3.15, Rev. C. A. Ginever, B.A.

Dublin, Stephen's Green West, 12 and 7, Rev. E. Savell Hicks, M.A.

Dudley, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. Glyn Evans.

Exeter, George's Chapel, South Street, 11 and 6.30.

Gee Cross, Hyde Chapel, 11 and 6.30.

Hastings, South Terrace, Queen's Road, 11 and 6.30, Rev. E. Lockett.

Hindley, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. R. F. Rattray, M.A., Ph.D.

Horsham, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. Jones.

Hull, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M Falconer, B.Litt.

Leeds, Mill Hill, 10.45 and 6.30, Rev. Cobden Smith.

Leicester, The Great Meeting, 11 and 6.30, Rev. Felix Holt, B.A.

Lewes, Westgate Chapel, 11 and 6.30, Rev. J. M. Connell.

Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Dr. E. Thackray.

Liverpool, Bootle Free Church, 11, Mr. R. F. Lister; 6.30, Mr. J. M. Heaney.

Liverpool, Hope Street Church, 11 and 6.30, Rev. Dr. Mellor.

Liverpool, Ullet Road, Sefton Park, 11 and 6.30, Rev. Dr. Jacks.

Maidstone, Unitarian Church, Earl Street, 11 and 6.30, Rev. Alexander Farquharson.

Manchester, Cross Street Chapel, 10.45 and 6.30, Rev. W. G. Cadman.

Manchester, Platt Chapel, 11 and 6.30, Rev. W. Whitaker, B.A.

Manchester, Sale, 11 and 6.30, Rev. W. S. McLauchlan, M.A.

Nantwich, Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. Park Davies, B.A., B.D.

Newcastle-on-Tyne, near Free Library, 10.45 and 6.30, Rev. Alfred Hall, M.A., B.D.

Newport, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. Ruddle.

Oxford, Manchester College, 11.30, Rev. F. K. Freeston.

Portsmouth, High Street Chapel, 11 and 6.45, Rev. G. W. Thompson.

Portsmouth, St. Thomas Street, 6.45, Rev. T. Bond.

Sheffield Upper Chapel, 11 and 6, Rev. C. J. Street, M.A., LL.B. (Harvest Services.)

Sidmouth, Old Meeting, High Street, 11 and 6.30, Rev. T. Bowen Evans, M.A.

Southampton, Church of the Saviour, London Road, 11.15 and 6.30, Rev. Victor Moody.

Southend, Darnley Road Church, 11.

Southport, Portland Street Church, 11 and 6.30, Rev. W. Jellie, B.A.

Torquay, Unity Church, Montpellier Road, 11 and 6.30, Rev. Joseph Worthington, B.A.

Tunbridge Wells, Free Christian Church, Dudley Road Institute (side entrance), 11.15, Rev. S. Burrows.

Wallasey, Memorial Church, Manor Road, 11 and 6.30, Rev. A. Ernest Parry.

Warwick, High Street Chapel, 11.15 and 6.30, Rev. Gardner Preston.

West Kirby, Meeting Room, Grange Road, 11 and 6.30, Rev. C. Roper, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. Ramsden Balmforth.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. Wilfred Harris, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. Wyndham Heathcote, B.A.

Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. Sinclaire, M.A.

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3 p.m.—Annual Business Meeting. Mr. E. R. Fyson, President of the Assembly, in the Chair.

At the close of the Business Meeting, a Paper will be read by the Rev. Lawrence Clare of Birmingham on "Prayer, and its Relation to Modern Life." Mrs. Travers Herford and the Rev. Basil Martin will speak after the Opening Address—to be followed by an Open Conference.

5.30 p.m.—Tea in the Schoolroom, by the kind invitation of the Finchley Congregation.

7 p.m.—Religious Service. Preacher: the Rev. J. H. Weatherall. Supporter: the Rev. Joseph Wood.

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NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

THERE has been a good deal of windy talk about reprisals for air-raids, and it is stated that the Prime Minister has made a somewhat violent statement on the subject. There is, we fear, a small but noisy section of the public which is really anxious to adopt a policy of an eye for an eye and a tooth for a tooth, not for military reasons, but because it will gratify the instinct of vengeance. We are not surprised that angry passions have been roused, and we have no intention of adopting any tone of superior virtue in circumstances of the most savage provocation. We have expressed our admiration of the courage and self-control of our people many times in these Notes, and we are in no mood to lecture them for faults of temper and judgment to which everybody is liable who knows what it is to smart with a sense of intolerable outrage. But having said this, we feel it right to state quite simply and plainly that we believe that any indulgence of the desire of vengeance for its own sake or any policy of frightfulness for the civilian population of Germany, just to pay them back, would be wrong in itself and destructive of our own self-respect.

* * *

OF course these remarks do not apply to the policy of raids into Germany for the achievement of a definitely military object. The destruction of communications and means of supply is the most deadly blow which we can inflict upon the armed forces of the enemy. Well organised raids may result in the maximum of injury with the minimum of bloodshed, and we welcome every indication that we are in a position to prosecute them with vigour without weakening our air service elsewhere.

* * *

WE have read General Smuts's speech on this subject with a good deal of misgiving. He referred to the very bitter temper which is growing up in the country, and pleaded that the Government can no longer resist the popular demand that we should apply to the enemy the bombing policy which he has applied to us. It is clear from the apologetic tone in which this announcement was made that it offends some deep-seated moral instinct. The following remarks give us a little reassurance, for they indicate that what he has in view is not a policy of indiscriminate terrorism, but the pursuit of important military objectives. "I look upon these developments of the art of war," he said, "as utterly bad and immoral, and, while I do not fear them, if as in the present case they are forced upon us, yet I should infinitely prefer that both sides could desist from such cruel practices. We shall do our best to avoid the German abominations, and in an air offensive against the military and industrial centres of the enemy we shall use every endeavour to spare as far as is humanly possible the innocent and the defenceless, who have always in the past enjoyed the protection of international law. But it is inevitable that in any extended aerial offensive into the enemy territory into which we have now been forced they shall to some extent also suffer, and I can only express my deepest regret at these developments which have been forced on us."

* * *

THE noble gift of Chequers Court to the nation, in order that it may serve as a country home for the Prime Minister, will cause the name of Sir Arthur Lee to be long and gratefully remembered. It is not only the intrinsic beauty of its situation and the quietude of a country-side still unspoilt by the inroads of modern wealth, which make it a suitable place of rest. The whole neighbourhood is one of inspiring political memories. Democrats may find some satisfaction in the thought that succeeding Prime Ministers will have Hampden and Cromwell, Milton and Burke, among the names with the first claim upon their local veneration. Even a reactionary Minister will hardly be able to resist the influence of these giants and protagonists of freedom.

* * *

A DETERMINED effort is being made in the United States to concentrate all the energies of the nation upon the task of the war. With the full approval of President Wilson a League for National Unity has been formed, representing religious, political and industrial organisations. In an address to the leaders of the movement on Monday the President discouraged all talk about peace at the present time. The war, he said, could only end when Germany is beaten and Germany's rule of autocracy and might is superseded by the ideals of democracy. He urged them to avoid being misled into byways of thought and the resultant scattering of the force of public opinion, and described the talk of an early peace before Germany is defeated as an evidence of "misdirected thought."

* * *

THE movement for the reform of the Divorce Laws is one in which religious people ought to take a serious and intelligent interest. Many of us refuse to consider the subject because it is unpleasant and in an indirect way it seems to cast a slur upon our ideal of what married life ought to be. There is also an element of strong ecclesiastical opposition, which has certainly been successful in arousing some emotional prejudice even among people who upon other matters would object to any controlling influence on the part of Canon Law over the law of the State. A

serious agitation has been started in the country by the Divorce Law Reform Union, its immediate object being to mitigate the evil and misery which have arisen from separation orders by making permanent separation into a valid plea for divorce. A strong case has been made out for it on the ground of social expediency, and it is only fair to ask the religious objector to remember that permission to marry again is a very different thing from advising people to do so. The Catholic Church is at liberty to impose any discipline it likes upon its own members in these matters. When legal penalties are removed the opportunity for voluntary obedience begins. The difficulty for the ecclesiastical mind, when it is forced to abandon its reliance upon law and a long social tradition, is to find any verdict of the living conscience to which it can appeal.

* * *

The report of the Cinema Commission, which was appointed by the National Council of Public Morals, has just been issued. Its conclusions are practical and business-like, and do not suggest the existence of any serious moral abuses. In that respect they are distinctly reassuring. Various recommendations are made in the interest of children to prevent eye-strain, over-crowding and insufficient light. The Commissioners express themselves as strongly in favour of a State censorship, for the following reasons:—"For its own protection as well as for the ensuring of its continued suitability to the nation, the cinema should have the support and the official countenance of the State. We want to place it in a position of real dignity. We want it to be something more than a trade; in fact, we want it to be one of the assets of our national entertainment and recreation. We are anxious that the cinema should be beyond all suspicion in the mind of the average member of the public."

* * *

At a meeting of the Eastbrook Brotherhood, Bradford, last Sunday Sir Arthur Conan Doyle stated that the effect of the war upon his own mind, combined with the study of psychical phenomena, had been to destroy his materialism and to make religion a very real thing to him. Psychical phenomena, he contended, provided us with knowledge which must deeply modify our religious views and make religion a very real thing, no longer a matter of faith but of actual experience. This knowledge made it obvious that Christianity must change or perish. It has delayed the change overlong, until the Churches were half-empty, women its chief supporters, and both the learned classes and the poorest were largely alienated from it. If there was no Fall of Man—and all the evidence was that from the beginning Man had been on the ascent—what became of a large part of Christian philosophy? As for the death of Christ, it was no uncommon thing for a man to lay down his life for others. Our boys were doing it every day in France. Every religion had its martyr, and the death of Christ, beautiful as it was in the Gospel narrative, seemed to assume undue importance. Far too much stress, in his opinion, had been laid on the death of Christ and too little on his life.

THE FRUIT OF PEACE.

A challenge to clear thinking when we are in danger of losing our way among vague generalities is one of the gifts which we expect to receive at the hands of Dr. Jacks. The gift may be good without being exactly pleasant, for there are moods when we like to take our ease in Zion, or in other words to avoid testing our ideals by bringing them into sharp contact with facts. That is the weakness of a great deal of religious idealism and of our devotion to social utopias. Almost we persuade ourselves that if we could abolish war the kingdom of heaven would be at hand. This conclusion may be agreeable to our feelings; but one thing is certain, for most of us it does not rest upon carefully sifted thought.

It is this emotional charm, with its strange hypnotic effect upon thought, which has given such vogue to the phrase that this is a war to end war. It is comparatively easy to attribute most of our woes to militarism and to accept the programme of a League of Nations as their certain remedy, until we try to frame an intelligible picture in our minds of the disappearance of greed and lust and hardness of heart from the life of modern London, just because men have beaten their swords into ploughshares and the Kaiser is no more. It is to this complacent mood that Dr. Jacks addresses himself in the striking article on 'The War-Made Empires and the Martial Races of the Western World' in the current number of *The Hibbert Journal*. He is of course no apologist for war, and the last thing he wishes to do is to dash our eager hopes of peace; but seeing as he does with his acute powers of social analysis the immense difference which universal peace would make to human life, both corporate and individual, he wishes to provoke us to searching thought upon the subject, lest we should be guilty of drifting into changes, which involve a radical transformation of Western civilisation, with minds wholly unprepared. "On every ground, political, economic, psychological and moral," he writes, "the abolition of war stands for one of the greatest changes in human life that could be undertaken, or even imagined. Broadly speaking, nothing would be left as it was. If we abolish war we pull out the linch-pin of empire, we alter the basis of all national groupings, we give a new goal to industrial endeavour, we deny a field of exercise to one of the most active among the acquired characteristics of mankind. Changes of this magnitude may be necessary in a world which has lost its way. But it cannot be wise to incur them blindly."

It is not our purpose to do more than call attention to the grave importance of this point of view at the present time. The article in the compactness of its structure defies analysis, and we have no intention of trying to reduce the contents of 18 pages into a few lines for the sake of the indolent reader. We may venture, however, upon a few collateral reflections of our own. Sympathising as we do with the combined boldness and caution of Dr. Jacks's position, we think he has shown a sound instinct for the realities of the situation in issuing this sharp challenge at a time when talk and speculation about peace are in the air. Naturally there is a good deal of weariness of the war in our hearts, and many of us shrink almost instinctively from facing the truth that the next six months may cost us more than any which have gone before in their drain upon all our vital resources. We are tempted to cast about for some way of escape, or to snatch at the gift of peace without paying this bitter price. But we know that this is only possible in an unreal world where sentiment gilds the surface of ugly facts, or on the basis of a deliberate compromise with things which we hate and despise. We might value such a peace from the strictly personal point of view because it would give us a sense of relief from intolerable strain, and satisfy the vague idealism which has infected our minds; but it has in it no hope for the world.

If we are going to introduce the love of peace into the structure of human society, and give men a deep horror of war which will last long after the vivid personal memories of the present hour have passed away, we must be careful that it is the right kind of peace. There must be in it no taint of meanness or disloyalty or compromise with wrong. It must spring, not out of our weariness and disgust, not even primarily out of our intense hatred of war, but from our faith in things which are nobler, more heroic and more exacting in their demands upon our disciplined obedience than the highest virtues of the soldier. Such a peace is not a means of escape from hardship into pleasant paths of ease and security. There is about it both the sternness and the joy of a new vision of God's purpose for the world, a purpose in which we have our own difficult part to play.

The peace at which we snatch because we are tired and disillusioned can never do more than purchase a short breathing-space in the tumult of war. Hasty, ill-conceived work of this kind is not the real task of the peace-maker at all, and it can have little influence in modifying

either individual desires or the policy of States. Just in proportion as we realise the possibilities of peace as a new principle of moral harmony and co-operative endeavour in the life of nations, the more definite our refusal must be to accept any counterfeit in its place or to spoil its influence by our impatience. The changes which may follow upon the abolition of war in the whole organisation of human society must be for us chiefly matters of speculation and prophecy. We may give some initial impetus to currents of thought and endeavour, which in some far-off day will alter the face of the world; but the task itself in its growth and completion must be left to the slow weaving of the centuries. In spite of all our positive statements no one can tell whether this is a war to end war or not. Our part is simply so to think and act that it may be so, first of all by pressing forward to a crowning victory, and then by throwing all the energies which are released from the instant tasks of war into mental fight and the social responsibilities of peace. Here is work which all wise men will acknowledge is harder and more baffling than anything which the human race has attempted hitherto.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, *and all private information should be accompanied by the name and the address of the senders.*

THOUGHTS ON PRAYER.

To the Editor of THE INQUIRER.

SIR,—I have been following with much interest the discussion on "Prayer" in the last few weeks' INQUIRERS, and this week I should like to thank Mr. Pike for his excellent little commonsense "summing up" of the case, and you yourself for your interesting article. All along it has seemed to me that some of your correspondents have strangely missed the point. As Mr. Pike says, "a prayer which does not rise from the heart spontaneously *is* no prayer." Surely half a mother's joy would vanish if her little one never asked her for anything (realising that she would provide "all things needful.") Even foolish requests—and ones that are impossible to grant—are dear to the father and mother. Can we not think that our Heavenly Father *likes* to have His "children" bring their wants to Him? And not many grown up people, I should imagine, pray for the *material* gift, or change in the order of things, which some of your correspondents quote as the chief burden of prayer, but for the spirit in which to meet, endure, resist—or make the best use of — these material things. I think there is no need for me to labour the point that such spiritual answers to prayers are constantly—may I not say, where the prayer has been real invariably—granted. In fact, as you so clearly and truly put it, things wrong to ask in prayer soon "shrivel into silence as we pray," or to use Hartley Coleridge's beautiful words at the close of his Sonnet on Prayer:—

Whate'er is good to wish, ask that of Heaven,
Tho' it be what thou canst not hope to see:
Pray to be perfect, tho' material leaven
Forbid the spirit so on earth to be:
But if for any wish thou dar'st not pray,
Then pray to God to cast that wish away.

Yours, &c., M. WOLFF.
Hale, October 6, 1917.

PICTURES FOR FEEBLE-MINDED CHILDREN.

To the Editor of THE INQUIRER.

SIR,—You kindly allowed me, some time ago, to appeal to your readers for toys for our children, of whom there are at present 262. Owing to the prior claims of the Belgian children, the response, though welcome, was small. I shall be grateful if you will permit me to make known another want. The children occupy between 30 and 40 rooms. These are fairly well supplied with pictures, but there is not a single religious picture among them. We would like very much to have a few large framed religious pictures, preferably coloured, and such as would appeal to children. Possibly some of your readers may have pictures of the kind which they have relegated to the spare room or to an attic, but which they would be willing to send to us. Unframed pictures suitable for the Sunday school would also be acceptable.—Yours, &c.,

W. B. DRUMMOND,
Medical Superintendent.

Baldovan Institution for Feeble-minded Children. By Dundee.
October 9, 1917.

P.S.—Montessori apparatus no longer required would be most gratefully received.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is registered by the London County Council, under the provisions of Section I. of the War Charities Act, 1916.

The objects of the Fund are: (1) *To aid the Belgian hospitals and convalescent depots in France, and the Belgian military doctors at the Front in Belgium.* (2) *To maintain a Civil Hospice at Calais.* (3) *To aid the Belgian School Colonies in France.*

143RD LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	18,208	15	4
Mr. and Mrs. J. H. Green (15th)	1	0	0
Miss G. M. Green (6th) ..	0	5	0
X. (33rd)	1	0	0
Mrs. Julian Winser (33rd) ..	1	0	0
Miss M. Fretwell (12th) ..	1	0	0
Miss K. A. Finer (7th)	0	5	0
M. and G. P. (5th)	1	0	0
Mr. and Mrs. Lawrence Hall (monthly)	2	0	0
Miss Swaine (30th)	2	0	0
Miss Anne Garrett (11th mthly)	0	10	0
Miss T. M. Morton (2nd) ..	0	10	0
Mrs. T. H. Russell (12th) ..	5	0	0
Miss F. C. Grundy (3rd) ..	0	10	0
The Misses Paget (5th) ..	6	6	0
Mr. L. N. Williams (14th) ..	1	1	0
L. O. M. (19th)	1	0	0
Miss Booth Scott (12th) ..	1	0	0
Miss H. G. Nussey (12th) ..	0	15	0
In Memoriam L.-Corp. A. E. Rymer (Hull)	5	5	0
Miss Colton and the Misses Gillespie (27th)	0	7	6
	£18,240	9	10

Parcels have been received from:—Mrs. James Downs; Mrs. Vizard; Miss Arthur; Mrs. H. Green; Mrs. Wm. Tangye; Mill Hill Sewing League, Leeds, per Mrs. P. Jackson; Ullet Road Sewing Circle, Liverpool, per Mrs. Odgers; Miss E. A. Evelegh; Miss Minns and friends; Newland Sewing Party, per Mrs. Roscoe; Mrs. Tom Cook; Mrs. Helsby; Old Meeting Church, Birmingham, per Mrs. Lloyd Thomas; Mrs. Wheatcroft; Mrs. Bowen Evans; Mrs. H. Lang Jones.

WEEKLY NOTES.

EXTRACT from a letter from an English nurse at a hospital for amputation cases: "The weather has turned bitterly cold and stormy, and the poor men who come to the surgery each morning are frozen, with often only a cotton shirt. They seem to have no warm things in the store room, and when they are maimed and paralysed they feel the cold fearfully in their wounds. I do so hope I shall be able to get up my Christmas tree, as they have *never* had a fête, and that you will be able to spare me something from the Belgian Hospital Fund for it. Forgive my troubling you again, but I do want the things now it has turned cold. Some packs of cards would be very acceptable, if I might have some. The evenings are *so* long."

Three bales of warm shirts, socks, stump covers and various small comforts, are already on the way, and I hope the nurse will receive them soon now. I am sending off a few packs of cards and various small things by post at once. But I want a great many mufflers, mittens, cardigans, or anything of that sort, so that I can send them before the real winter weather sets in. In the present state of our Funds, we cannot help with the Christmas tree, but if any one cares to send me little gifts for it, I will gladly forward them. There are 2,000 men there! ROSE ALLEN.

SPECIAL WANTS.

Pyjamas, shirts, socks, and all sorts of men's underclothing.
Mufflers, cardigans, slippers.
Clothing for women and children.
Games, jigsaw puzzles, old tennis balls.

The name and address of sender and list of contents should be enclosed in each parcel.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

DR. JACKS AT THE CITY TEMPLE.

DR. JACKS was not favoured by the weather when he preached at the City Temple on Thursday week. It was a very wet morning, and shortly before the service began there were only a few worshippers scattered through the huge building, which looked somewhat cheerless and sombre, the bright hues of the Union Jack and the Stars and Stripes against a background of purple cloth at the back of the pulpit being all the more conspicuous by reason of the general lack of colour. When the hour of noon struck, however, and the service began, the number had been considerably augmented, and it was really remarkable to see how many people—principally men, and almost all of these, of course, past middle age—had mustered, in spite of the pouring rain. The service on Thursday morning is quite simple, with only one lesson and two hymns, a solo being also rendered by a member of the choir.

The prayer, "for our country and for all who are in sorrow and anxiety by reason of the war," was a fitting prelude to the address, which, although it could not have been described as a "war-sermon," dealt with the conditions created by the war which are calling forth so

many expressions of hope and idealism at the present time. Taking the words "Charity never faileth" for a text, Dr. Jacks showed how utterly inadequate all our schemes of reconstruction and our plans for social reform, for political activities on newer and broader lines, and for the revival of religion would be, if the spirit which underlay Paul's wonderful utterance did not permeate our hearts and give power to our efforts. The war had caused us all to think more intensely and earnestly than ever before about everything in heaven and in earth, and it had also brought more fellowship and sympathy into our lives. They could trace a new spirit of toleration among the thinkers, a new disposition to help rather than hinder one another in the quest for the light which all so sorely needed. There was also an immense output of good ideas for the improvement of the world in all quarters. Plans, programmes, schemes, were pouring into the press from the platform and the pulpit, and these indicated that everything was, in future, to be better arranged. The question, however, that occurred to the mind was this: What would come of all this eager thinking? How many of these good ideas would take root and bear fruit in due season? If the world could reform itself to half the extent that had been outlined, that would be a great step towards the Kingdom of God. But would this happen? What would the world have to show hereafter as the practical proof of this immense intellectual activity which the war had stimulated? His own answer to this question was that nothing comparable to what ought to come of it all would result from it *unless the "charity that never faileth" was at the back of it.* Good ideas did not work themselves out automatically or by virtue of some magic power which truth possessed. It was too often thought that they did, but this was a disastrous delusion. If good ideas worked themselves out automatically the present war would never have taken place. The truth which might have prevented it had been in the world for 2,000 years at the very least, and had been familiar all over Europe for many centuries. If time availed, he could tell them of a hundred great ideas which had come to little or nothing, not because they were not true, for they were, but because they lacked the power which would give them effect. Everything came back at last to the question of power, and this was what Paul was driving at in the chapter they had read. He told them that good ideas, even if they were proclaimed with the tongue of men and of angels, even if they were assisted by the gift of prophecy, and attested by dramatic acts of self-immolation like giving one's body to be burned, were as sounding brass and tinkling cymbals unless rooted in the source of power. There was nothing in the whole Bible which came home more closely to modern men and women than this, for we had pinned our faith to good ideas too much while neglecting the means of putting them into effect.

Now, the source of power was Charity, Dr. Jacks continued, and that word he would himself translate as the spirit of good-fellowship. It meant loyalty not only to your country but to your neighbour. It meant taking a generous view of your neighbour's merit instead of a mean and censorious view; trusting your neighbour to play fair instead of thinking every man you meet is a rogue; standing to your neighbour in such an attitude that each can take pleasure in the existence of the other. When that kind of charity was active and became the temper of a whole community, there was the power that made good ideas effective, that enabled men to pull through by enabling them to pull together. Bad fellowship was another name for social mistrust, and they would never get any machinery for imposing peace, or reforming mankind, or improving relations between different sections of the community unless mutual loyalty, confidence, and respect existed among the individuals and classes concerned. Democracy itself was an affair of charity at bottom—an "affair of the heart," and its aim was just to establish the spirit of good fellowship between man and man, and make that spirit effective everywhere. Much could be done by the spoken and written word, but that alone would not suffice. Something more than propaganda was required in order to bring charity into the world. In the sphere of our control there were forces at work which were steadily pressing on towards the closer fellowship of the human race, and even in the midst of this awful struggle they might see these forces fulfilling themselves. The outstanding fact of the war was that in every belligerent country and in every neutral country the human heart was in hot rebellion against the whole business. In spite of all the sacrifices that were being made there never was a time in the history of the world when war was so bitterly hated as at the present moment, never a time when men were so ardently longing for the hour to strike when good fellowship might again become the law of life. The war did not reflect human nature; human nature abhorred it, just as the prodigal abhorred the situation into which his conduct had brought him. This loathing was the biggest truth about human nature which the war had revealed, and it was the thing which was going to determine the future more than anything else. It was in this way that God came into human life—with power, and that power they could all feel at work at the present time. There never was more loyalty and mutual trust and charity than there was in the world to-day, if men would open their hearts to let it come in. And nothing but this spirit of fellowship would save us. The motto with which the war was started in Germany, "world dominion or downfall," must be changed into "good will or downfall." Civilisation was at the parting of the ways. It must either choose good-will, or perish.

THE PROVINCIAL ASSEMBLY OF LONDON AND THE SOUTH EASTERN COUNTIES.

ANNUAL MEETING AT FINCHLEY.

The twenty-ninth annual meeting of the Assembly was held on Tuesday, October 9, at the Unitarian Church, Granville Road, Finchley. At 3 o'clock the Business Meeting took place, the President, Mr. E. R. Fyson, in the chair. The minutes and the roll call were taken as read, and the Secretary, the Rev. Gordon Cooper, presented the Annual Report, which it had been decided not to print owing to the necessity for strict economy.

Annual Report.

The committee records once more a year of quiet and patient work. Several pulpits have been filled, with every prospect that the settlement in each case will have fruitful results. The congregations of Guildford and Godalming have been united under the ministry of the Rev. Priestley Prime, and it is hoped that this experiment, which is being watched with great interest, will help to maintain the good work done by the late Rev. H. Clarke, formerly minister of Mead Row Chapel, Godalming, and also draw together a new congregation at Guildford. At Newbury another experiment has been tried. The pulpit having become vacant on the resignation of the Rev. R. Newell, who has removed to Pudsey, the suggestion was made that a student-ministry should be formed in connection with Manchester College, Oxford. The idea commended itself warmly both to the congregation and to Dr. Jacks, and the pulpit was supplied from January to June by students. Mr. V. A. Demant, the late Senior Student, who completed his College course at Midsummer, has now been appointed minister.

A more convenient room has been found at Tunbridge Wells for the meetings of the congregation there, and through the kindness of the Rev. S. Burrows, who has assumed responsibility for the services, this has been suitably furnished and decorated. The Rev. A. H. Dolphin is now minister of the Lewisham congregation in succession to the Rev. W. C. C. Pope, who has removed to Croydon after completing twenty years at Lewisham; the Rev. F. Cottier has been appointed to the pulpit at Chatham, rendered vacant by the resignation of Dr. Hitchcock, and the Rev. H. Maguire begins his ministry at Billingshurst this month. To all the ministers who have recently settled in the province the committee offers a hearty welcome.

Reference is made with great regret to the death of the following members of the Assembly, who in their several ways have rendered it such valuable help: the Rev. Thomas Elliot, for many years one of the best known of our lay preachers, and for a short period minister at Southend; the Rev. Hubert Clarke, who, as minister of the Godalming congregation, did such excellent work and was so greatly beloved; Mr. Walter Baily, who acted as Treasurer to the Assembly in its early days, and held the office for many years; and Mr. E. Wilkes Smith, another lay preacher, who took an active interest in the life and work of the churches. The Minister of the Assembly has recently been invited by the British and Foreign Unitarian Association to assume the oversight of the services at Cambridge for the coming year, and, the Committee having agreed to this request, Mr. Drummond will preach there on four Sundays in each term during the coming year, and arrange for the supply of the pulpit on the other Sundays. Owing to the absence of several lay preachers on war service the Minister has had unusual difficulty in making suitable arrangements for the supply of the pulpits for which the committee is responsible. More work has fallen on the older members of the Lay Preachers Union. The committee desires to thank them most heartily for their loyal and faithful services under the trying conditions which have prevailed throughout the past year. The Report closes with an appeal for further support in order that the activities of the Assembly may be maintained. The balance due to the Treasurer has risen from £1 18*s.* 6*d.* to £21 6*s.* during the year. This is due partly to the great increase in travelling expenses over the wide area covered by the Assembly.

The financial statement was presented by the Treasurer, Mr. E. Worthington, who appealed for renewed support.

The President, in moving the adoption of the Reports, extended a cordial welcome to the representatives of kindred associations who were present, and touched upon some of the items in the Committee's Report which gave some idea of what the Assembly had been able to accomplish during the past year. There was always, he said, a constant stream of work and influence going out from the Assembly through their Minister, and it was their constant effort to live up to their ideal of being a bond of union between the weak and the strong churches, rendering help to the smaller churches scattered throughout the province which carry on their work under great difficulties. He sympathised very much with them in their endeavour to keep the flag of liberal Christianity flying in these anxious times,

and had great admiration for the faithful few who gathered together every Sunday for worship. If the work of the Assembly was worth doing, as it was, it was worth doing well, with all the energy and ability and resources they could command. They did not always quite deserve success, and when he visited churches sometimes where there was some lack of business methods, or some slackness in attending to little things, which were indications of the kind of life in the church, then he felt that those places wanted rousing up. What was needed was what orthodox friends would call a "rebaptism of the Holy Spirit," which might be interpreted as a more vital realisation of the great ideals for which they stood. There were tens of thousands of people in this country who had given up going to church altogether because they had lost the old faith of their childhood and had nothing to put in its place. It was part of their work to bring these people back into religious life and fellowship. They were better equipped for this than other churches, they had a magnificent literature which was not half as well known as it might be to the man in the street, and he considered it was their bounden duty to spread their living, rational faith among the people to-day. An urgent need was felt for closer co-operation among the Churches of Christ, and they ought to play their part in making known the underlying bond of union which would bring them together. The barriers were not so high as they were. In the presence of human sorrow and suffering the different denominations were discovering that they were all seeking the same thing and serving the same Master.

Dr. Hargrove seconded the motion. Judging by their numbers and the money they raised, he said, they were practically nowhere, in comparison with some of the greater religious organisations; but they represented one of the grandest causes in the world. At the present time religion was passing through the fire and being tested as it had never been tested before, and they were being tested with the rest. He maintained that they were standing the test. From all he could hear and read it seemed clear that what was really appealing most to the soldiers was what we commonly called Unitarianism. They knew nothing about the name, but they grasped the simple faith in God the Father.

The Rev. W. H. Drummond, Minister of the Assembly, following the practice adopted last year, presented no formal report, but gave a short address in which he laid special stress upon the growth of friendly relations between himself and members of the scattered churches in the province which he regarded as one of the most fruitful results of his work. In some parts of the province much anxiety had been caused by the fact that they had been more exposed than many other places to the attentions of the enemy, and this had naturally increased their difficulties. There had also been special difficulty owing to the fact that their brightest and most earnest young Lay Preachers were away in the Army, or engaged on some special war work, and they had been obliged to call upon the older men oftener than was always quite convenient to them. They owed a great deal to the latter for the way in which they had responded, undertaking long journeys under conditions which, as those who travelled much on Sundays knew, were often very tiring. Owing to their faithful help, so far as he knew there had not been a single service in the province since the war began for which a preacher had not been found. Of the religious work resulting from the gathering together Sunday by Sunday of the small congregations dotted all over the province, many of them with noble traditions though they might be few in number, it was impossible to speak. To help the work which they did was to help the national life at the present time in the best possible way.

The officers were re-appointed and the committee elected, and the following were elected to serve on the Advisory Committee—the Revs. J. Wood, J. Harwood and F. K. Freeston, and Mr. Montgomery, K.C. Mr. Worthington expressed the cordial appreciation of the committee for the great courtesy, tact, sympathy and kindliness with which Dr. Blake Odgers, who has retired from the committee, had carried out his duties for the long period during which he had held office.

Conference on Prayer.

The Rev. Lawrence Clare, who opened the Conference, said the subject was one of great importance because prayer was the central act of religion, the very life of the soul. It had been described as the breathing of the soul, and it was indeed that without which the soul could not live any more than the body could exist without fresh air. In another sense it might be regarded as the giving to God of the opportunity to deal with the soul, for God did not force his spiritual gifts upon us; they were dependent upon our receptivity. Prayer partly determined the direction of the flow of spiritual power and grace, and, as the supreme act of religion, skill should be exercised in it. The methods of prayer which obtained so largely, especially in Nonconformist churches, were very defective, and they did not take the subject seriously enough. Nor were they all certain of its method of working; but if there was one thing certain in the universe it was that prayer offered for the right things, and in the right way, never failed of its result. The question for them was, not "Why should a reasonable man pray?" which, as had been said in The Inquirer, "sounded like the echo of a forgotten debate," but "How shall we pray, so that our prayer may prevail?" The speaker went on to say that prayer varied according to a man's conception of God. For some, God was something outside themselves; others conceived of Him as the Dweller in the Innermost, and felt that by searching in their own soul they discovered that something or someone that was inseparable from God. They would find that their prayers would gain immensely in living force if they took the latter view, rather than groping amongst the stars for a cosmic power unrelated to themselves. God was manifest within us, and yet distinct from us, and it was necessary to listen to His voice in stillness and silence in addition to speaking to Him of our needs. Probably the greatest loss which they as a community had sustained was the neglect of the practice of meditation, for of all the forms of prayer this was infinitely the most powerful, because it gave the prayer some kind of content and made preparation for it. History proved that meditation had incredible power in moulding the lives of men so that they became to God "what a man's own hand is to a man." Things temporal were not, the speaker thought, wholly outside the sphere of prayer, but in temporal matters we really did not know what it was that we asked. There seemed to be a kind of grossness about the best prayers for material things, and even in regard to petitioning for immunity from evil or adversity the better way was to pray that we might have enough strength of soul to meet our trials, and be given the strange and wonderful power to turn them to glory. The deeper prayer of Christ was, not that the cup might pass from him, but rather "Thy will, not mine, be done."

The highest form of Christian prayer, Mr. Clare said in conclusion, was the desire for God Himself. No created things, however beautiful or grand, could satisfy the soul that sought to get behind everything to God. "Thou hast made us for ourselves and we cannot rest until we have found our rest in Thee." It was this that controlled and directed prayer, giving it the right orientation. Possessing it, we should naturally pray with fervour and confidence, turning from the things that are external, from all unstable conduct, and giving precedence to the spiritual things of God which had become the soul's desire.

Mrs. Travers Herford, in a moving address which brought the thoughts of those present back to the sorrowful needs of our time, pleaded that less reticence should be observed in speaking of such vital matters to young people, who are often allowed to go out into the world of temptation without one word to tell them what the power of prayer had meant to their forefathers. If prayer had been a common practice in the home, the familiar words would often come back in the midst of the day's toil and stress, and be of incalculable benefit. People had not always time to read much, and little capacity to put their deepest needs into words; but the prayer in the heart could be uttered in phrases that rose frequently to memory at any moment, and it might be that those far away were thinking of the same words, and that their prayers and ours would meet and mingle as they ascended to God.

The Rev. Basil Martin pointed out that, after all, prayer was petition, and that Jesus had taught us to seek and find—to ask in order that our request might be granted, and even, as one parable showed, to be importunate in our praying. The point was that there were things which it was impossible for us to have in the nature of things until we desired them, and that, as Holman Hunt tried to show in his picture, 'The Light of the World,' even Christ himself cannot enter the door of the heart until it is *opened from the inside.*

The Rev. J. M. Connell followed with a short address in which the idea of man's co-operation with God to make more fruitful the harvest of the spirit, as it made more productive the fields of grain, was beautifully brought out.

Mr. Ronald Jones pleaded that prayer was an irresistible instinct which people followed without being able to give logical reasons for it. All our wishes are desires in the heart, and if we felt that we could properly desire them, then we could and ought to put them into our prayers.

At the close of the Conference tea was served in the schoolroom, by the kind invitation of the Finchley congregation, who were cordially thanked for their hospitality.

A religious service was held at 7 o'clock, conducted by the Rev. J. H. Weatherall, who preached on 'The Regeneration of Religion.'

SOUTH-EAST WALES UNITARIAN SOCIETY.

The quarterly meeting of the above Society was held in the Glanrhondda Unitarian Chapel, Pentre, on Monday, October 1, at 2.30 p.m. In the unavoidable absence of the President the chair was taken by Mr. Gomer Ll. Thomas, J.P. The Executive Committee's report, presented to the meeting, contained a record of useful work done during the year. An item worthy of record in the re-opening of the chapel at Cwmbach for religious services. The chapel has been closed for some years, but in the spring of this year a small committee appointed by the Society met a few friends belonging to the Cwmbach Chapel, and after careful deliberation it was resolved to re-open the chapel for fortnightly Sunday evening services. Most of the ministers of the other churches affiliated with the Society

offered their services in turn, and as a result services have been held for nearly six months, and the attendances have been very gratifying. Further arrangements are being made to continue the services through the coming winter. The Executive Committee, with the valued co-operation of the British and Foreign Unitarian Association, have also been enabled to secure the services of Miss E. R. Lee, B.A., to take pastoral charge of the church at Pentre for the coming winter. Miss Lee began her ministry early in September, and the outlook is very promising.

A Religious Service was held in the chapel at 4.30 P.M. The Rev. W. Priestley Phillips (Bridgend) conducted the devotional part of the service, and the sermon was preached by the Rev. W. Tudor Jones (Bristol), his subject being 'Theory and Practice in Life and Religion.' After tea a public meeting was held to give a welcome to Miss Lee on taking oversight of the church at Pentre. Mr. Gomer Ll. Thomas again presided, and the proceedings began with the singing of a hymn. Mr. George Payne gave the welcome on behalf of the church. He gave a brief historical survey of the history of the church, and in closing assured Miss Lee of the hearty co-operation of its members. The Rev. E. R. Dennis, speaking on behalf of the ministers, extended a hearty welcome to the new minister, and said he felt sure that they would gladly welcome into their fellowship a lady minister, who would bring into her ministry better than men could the finer sensibilities of religion and life. Miss Lee was evidently moved as she acknowledged the warm welcome given to her.

Mr. W. Sutherland (Newport) spoke on 'A Layman's Duty to his Church,' and dealt, in a very effective way, with the value and need of co-operation in religious as in other work. Dr. Tudor Jones also addressed the meeting, which was closed by singing a hymn and the pronouncing of the benediction. Representatives were present from most of the affiliated churches and the whole series of meetings were most encouraging and stimulating.

MINISTERS' PENSION AND INSURANCE FUND.

A MEETING of the Board of Managers was held in London on Tuesday, the 9th inst. The Rev. Dr. Carpenter (chairman) presided. Two new Beneficiaries were elected. One Policy has to be re-assigned after payment of another premium, to a minister who has joined another denomination, and in another case the Policy for which special help had been given was reported as having matured. A war bonus of 10 per cent on the proportion payable by the Fund towards the Policies of Beneficiaries will be paid as previously. In view of the lamented death of Mr. Howard Chatfeild Clarke, who has acted as Treasurer from the foundation of the Fund, the following resolution was passed by a silent standing vote:—"The Board of Managers gratefully commemorate the unwearied service rendered by Mr. Howard Chatfeild Clarke, the late Treasurer of the Ministers' Pension and Insurance Fund ever since its foundation. His good judgment, his eminent business ability, his punctual discharge of all claims, his kindness and courtesy to his colleagues, and his sympathy with those for whose aid the Fund was established, made him an ideal administrator of those benefits; and the loss of his genial presence and wise guidance will long be deeply felt." To his sorrowing family the Managers have tendered, through their Chairman, an assurance of profound sympathy with them in their grievous bereavement. His brother, Sir Edgar Chatfeild Clarke, kindly offered to act as Treasurer *pro tem.*, and the Managers with gratitude appointed him to that office pending more definite arrangements. The Board received with pleasure the intimation from one of our congregations that it intended to pay for its minister his proportion of premium for Pension Insurance, and it is hoped that this will be an inducement to other congregations to follow this good example.

NEWS OF THE CHURCHES.

Bolton.—The first of a series of fortnightly Conferences on the 'Practice of Religion' will be held in the Men's Room, at Bank Street School, on Wednesday, October 17, when Mr. J. B. Gass, J.P., will take the chair, and the Rev. J. C. Flower will explain in detail the object of the Conferences, and deal generally with 'Brotherhood as a Social and Religious Principle.' On October 31 Mr. I. Singer of Bradford will speak on 'The Theocracy of Jesus'; on Thursday, November 15, Mr. John Battle of Bolton on 'Brotherhood and Industry'; Wednesday, November 28, Mr. Alfred Pilling, J.P., on 'Brotherhood and Politics'; Wednesday, December 12, Mrs. Blincoe of Bolton on 'Women and Brotherhood.' The Conferences are specially designed for the members of the church, with a view to deepening the sense of comradeship in a great and difficult task, but those outside the immediate circle of the congregation who care to attend will be welcome.

Hale.—The Rev. Joseph Wain of Scarborough has accepted a cordial and unanimous invitation from the congregation of Hale Chapel, Altrincham, to become their minister, and will commence his duties there at the New Year.

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Harvest Festivals.—Reports of Harvest Thanksgiving Services have been received this week from Bridgend, Cosely, Nantwich, and Nottage.

Hull.—On Sunday, September 30, the sermon at the morning service in Park Street Unitarian Church was preached by Mr. Fred Maddison, who took as his subject 'Religion and the War.' Speaking as a layman, without any pretensions to theological knowledge, he said that, first of all, this dreadful war raised no new problem. Magnitude did not affect it. One innocent infant suffering pain came into the same category as the killing of thousands. In each case God permitted it. The existence of evil in a world ruled by the Diety had baffled thinkers in all ages. The next point was that this war and all wars were man-made, exactly as all our sins were due to ourselves. No sane man blamed God if a man got drunk. We had the terrible gift of choice of good and evil—that made the responsibility of life. Too often had the churches added to the difficulties of earnest, thinking men by attributing the war to God's methods of punishing people for their sins.

Leeds: Holbeck.—The Holbeck Unitarian Chapel, Leeds, has lost a devoted member and supporter by the death of Mr. James Tempest at a nursing home on Thursday, September 27. Forty-five years ago he joined the Sunday School, and under the ministry of the Rev. Robert Wilkinson early associated himself with various activities, and revealed those characteristics which marked his loyalty and zeal, and won the respect of all who knew him. He took an active part in the united effort which resulted in the building of the present church and Sunday school premises, and saw the Domestic Mission become an independent and flourishing congregation. As scholar, teacher, and active supporter he shared with others the responsible duties, filled important offices as member of the Church Committee, and for several years until his decease was the respected Chairman. In commercial circles he was known as a leading member of the firm of Bentley & Tempest, cloth manufacturers, Armley Mills, and was generally esteemed for his integrity and character. His religious associations, however, always occupied a foremost place with him, and while generously supporting Holbeck Chapel and the local and district associations and unions, he was also Treasurer of the New Wortley Adult Sunday School. On Sunday evening, September 30, a Memorial Service was held at Holbeck Chapel, when the Rev. A. Cobden Smith spoke of the record of faithful service that would long enable them to cherish the example of Mr. James Tempest. The funeral took place on Monday, October 1, at Hill Top Cemetery, Armley, in the presence of a large gathering, and was conducted by the Revs. A. Cobden Smith and W. R. Shanks. The deepest sympathy has been widely shown to the widow and daughters in the great loss they have sustained.

Leytonstone.—Sunday last, October 7, was a red letter day for the Leytonstone congregation. As the outcome of the services which have been held under the auspices of the London District Society for five years a new independent church has been formed, called the Leytonstone Free Church. The first service was held on Sunday, the preacher being Mr. H. G. Chancellor, M.P. There was a good attendance in spite of prevailing adverse conditions, and Mr. Chancellor took for his text "God in His Temple" (2 Chron. vi. 18). The first rule of the new church states "that no member shall be asked to subscribe to any formal creed. While the majority accept and endeavour to follow the spirit of the founder of Christianity, membership shall be open to all who have a desire to live a practical religious life and to work in an unsectarian spirit of harmony and sympathy with all who seek the moral and spiritual betterment of the world." The Rev. J. Arthur Pearson has been asked to accept the Hon. Presidency of the new church, and the following executive officers have been elected: Chairman of Committee, Mr. J. W. Peterken; Treasurer, Dr. Sand; Hon. Secretaries, Miss M. B. Burtt and Mr. A. Stephen Noel; Steward, Mr. Walter Scott; Accompanist, Mrs. Peterken; Sunday School Secretary, Miss Dorice Peterken. It is proposed to continue to hold services at 6.30 P.M., except on the first Sunday in the month when a morning service at 11 will be held instead. The Sunday school, which was begun in April last, is making most satisfactory progress. Its weekly service is held on Sunday mornings from 11 to 12.

London: Kilburn.—We regret to announce the death of Mr. E. G. Locke, aged 83, an old and much respected member of the Quex Road Church, and one of its founders, as the result of an accident in which he was struck by a taxi-cab on Saturday, September 29. He was one of the old guard, and took part in many a struggle for right and truth and freedom. Much sympathy is felt for the members of the family.

London: Stamford Street Chapel.—The Rev. H. W. Stephenson, B.A., of Loughborough, has accepted a cordial invitation to Stamford Street Chapel and Blackfriars Mission.

MARRIAGE.

WELBY—FIELD.—On September 26, at Essex Church, Notting Hill Gate, W., by the Rev. Dr. Hargrove, late of Leeds, Herbert C. Welby, R.E., youngest son of the late Rev. C. H. Wellbeloved of Southport, Lancs., to Olive Mary Angel Field, eldest daughter of the late John Kingsford Field, Lambeth, London, and Mrs. Edwin R. Walker, Southport.

DEATHS.

DIXON.—On September 30, at 5 Queen's Terrace, Withernsea, East Yorks, Arnold Elphinstone Dixon, of Whitley Bay, Northumberland, husband of Alice M. Dixon, and elder son of the late Rev. J. M. Dixon, and of Mrs. Dixon of 46 Marlborough Avenue, Hull, and formerly of Dewsbury.

HOMER.—On October 2, at her home, Pedmore, Stourbridge, Jessie, wife of John Homer, and second daughter of the late George Atkins of Leicester.

PASSMORE.—On the 4th inst., suddenly, at Salisbury, Mabel Annie Passmore (recently of Deva Cottage, Alum Chine Road, Bournemouth), daughter of the late Frederick Eddy Passmore.

OUR CALENDAR.

SUNDAY, October 14.

LONDON.

Acton, Creffield Road, 11.15 and 7, Rev. H. C. HORSLEY, M.A.

Bermondsey, Fort Road, 6.30, Mr. S. P. PENWARDEN.

Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. GEORGE LANSDOWN.

Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. R. H. U. BLOOR, B.A.

Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.

Finchley, Granville Road, Ballards Lane, 11, Rev. F. H. JONES, B.A.; 5.30, Rev. BASIL MARTIN, M.A.

Forest Gate, Upton Lane, 11, Mr. J. HARRY SMITH; 6.30, Mr. J. BEGG.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. BERTRAM LISTER, M.A.

Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.

Ilford, High Road, 11 and 6.30, Rev. A. H. BIGGS, M.A., LL.M.

Islington, Unity Church, Upper Street, 11 and 7, Rev. J. VINT LAUGHLAND. (Harvest and Anniversary Services.)

Kentish Town, Clarence Road, N.W., 11 and 6.30, Rev. F. HANKINSON.

Kilburn, Quex Road, 11 and 6.30, Rev. J. ARTHUR PEARSON.

Leytonstone, Haydn House, 63 Fairlop Road, 6.30, Rev. Dr. HARGROVE.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A. (Harvest Festival.)

Peckham, Avondale Road, 11 and 6.30, Rev. R. T. HERFORD, B.A.

South Norwood, League House, 141 Portland Road, 7, Mr. A. J. HOWARD HULME.

Stoke Newington Green, 11.15 and 6.30, Dr. LIONEL TAYLER.

Stratford Unitarian Church, 11 and 6.30, Mr. J. P. ROSLING.

University Hall, Gordon Square, W.C., 11.15, Rev. D. BASIL MARTIN, M.A.

Wandsworth Unitarian Christian Church, East Hill, 11 and 6, Rev. W. G. TARRANT, B.A.

West Hampstead, All Soul's, Weech Road, Finchley Road, 11.15, Rev. EDGAR DAPLYN.

Wood Green, Unity Church, 11 and 6.30, Rev. G. COVERDALE SHARPE.

ABERYSTWYTH, New Street Meeting House, 11. Supply.

BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.

BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.

BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. J. CYRIL FLOWER, M.A.

BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIGHTON, Free Christian Church, New Road, 11 and 6.30, Rev. J. HARWOOD, B.A.

BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

CAMBRIDGE, Assembly Hall, Downing Street, 11.30, Rev. W. H. DRUMMOND, B.A.

CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. J. EVANS.

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DOVER, Adrian Street, near Market Square, 11 and 3.15, Rev. C. A. GINEVER, B.A.

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HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. E. LOCKETT.

HINDLEY, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. R. F. RATTRAY, M.A., Ph.D.

HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. JONES.

HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M FALCONER, B.Litt.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES PEACH.

LEICESTER, The Great Meeting, 11 and 6.30, Rev. H. W. STEPHENSON, B.A.

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LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. MELLOR.

LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Lieut.-Col. C. S. BULLOCK.

MAIDSTONE, Unitarian Church, Earl Street, 11 and 6 30, Rev. ALEXANDER FARQUHARSON.

MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. H. E. PERRY.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.

MANCHESTER, Sale, 11 and 6.30, Rev. W. S. MCLAUCHLAN, M.A.

NANTWICH, Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. PARK DAVIES, B.A., B.D.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A., B.D.

NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.

OXFORD, Manchester College, 11.30, Rev. Dr. JACKS.

PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.

PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.

SHEFFIELD UPPER CHAPEL, 11, Rev. C. J. STREET, M.A., LL.B.; 6, Rev. T. ANDERSON.

SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.

SOUTHAMPTON, Church of the Saviour, London Road, 11.15 and 6.30, Rev. VICTOR MOODY.

SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, B.A.

TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. JOSEPH WORTHINGTON, B.A.

TUNBRIDGE WELLS, Free Christian Church, Dudley Road Institute (side entrance), 11.15, Rev. S. BURROWS.

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. ERNEST PARRY.

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AUTUMNAL MEETINGS AT PADIHAM.

OCTOBER 27, 28, 29.

In connection with the Autumnal Meetings of the British and Foreign Unitarian Association at Padiham, the Sunday School Association will hold a Conference of Teachers on SATURDAY, OCTOBER 27, at 3.30, when Miss Mary Francis will read a Paper. Tea at 5.30. Women's Meeting at 6.30, when Addresses will be given by Miss Brooke Herford and Mrs. Sydney Martineau. A Social Gathering will follow at 7.30.

On SUNDAY, OCTOBER 28, Special Services will be held at the following Churches in East Lancashire: Accrington, Blackburn, Burnley, Burnley Lane, Colne, Nelson, Newchurch, Padiham, and Rawtenstall. Dr. Carpenter and the representatives of the British and Foreign Unitarian Association, the Sunday School Association, and the Women's League, will be the preachers.

On MONDAY, OCTOBER 29, at 10 A.M., there will be a Conference on Missionary Aims and Work, opened by Rev. W. Copeland Bowie; at 11.30 Rev. Fred Hall and Rev. H. McLachlan will introduce the subject, "How should Religious Men and Women deal with the War Spirit." Luncheon at 1 o'clock. Conference at 3, when the Rev. W. McMullan will read a Paper on "How to Bridge the Gulf between Sunday School and Church." At 4 P.M. Mr. J. R. Cameron will read a Paper on "How can the Spirit of Freedom be brought to bear upon present World Problems of Life and Religion," followed by Discussion. Tea at 5.30.

PUBLIC MEETING at 7 P.M., Rev. Thomas Munn in the Chair. Speakers: Rev. J. Cyril Flower, M.A., on "Religion and the Individual"; Mrs. Sydney Martineau on "Religion and the Family"; Rev. Herbert McLachlan, M.A., B.D., on "Religion and the Church"; Rev. Dr. Carpenter on "Religion and the Nation."

The local arrangements for the Meetings are being made by the East Lancashire Unitarian Association, and a very cordial welcome is extended to all who can attend. Those requiring hospitality should communicate without delay with the Hon. Secretary, Rev. W. McMullan, 18 Grange Road, Rawtonstall.

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NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

THE supporters of our Belgian Hospital Fund have never failed us yet, when we have asked for their help. We are confident that it is only necessary to call attention to what Mrs. Allen says in her Notes to-day for all cause of anxiety to be removed. The Belgian Army is holding its part of the line. It is exposed to continual bombardment, and the claims of the sick and wounded never cease. We have become accustomed to the situation, but the bitterness of exile does not grow any less for these men, and they are in continual need of the hospital equipment and the personal comforts which we can supply.

* * *

MRS. ALLEN mentions the need of money for the maintenance of the Maternity Home in Calais. This is a branch of our work which touches a chord of tender sympathy in many hearts, and we are pledged to support it as long as it is required and money is entrusted to us for the purpose. Many war charities, which were started with great enthusiasm, have had a short career and already are almost forgotten; but, through the generosity of our friends and Mrs. Allen's unflagging personal interest in the work, the Belgian Hospital Fund has gone steadily on its way, meeting fresh needs as they arise, and never forgetting that terrible suffering exists and requires our help, even when it has ceased to be novel and exciting. So we want it to be to the end. Nothing else could be worthy of ourselves or of the cause which it has been our privilege to serve.

* * *

THE extraordinary position which has arisen between ourselves and Holland, owing to her refusal to prohibit the conveyance through her territory of German sand and gravel which is being used for military purposes in Belgium, is a fresh illustration of the truth that the way of the neutral is hard. In a contest like the present neutrality may be defended by appeals to prudence or fear, but it can never be a noble attitude; for it is a refusal on grounds of policy to take sides, not in a political dispute, but in questions of principle which go down to the roots of civilisation. For Holland herself the victory of Germany would mean a permanent weakening of her independence, while the victory of the Allies would give her security. This must be quite plain to a large number of her citizens who are not blinded by motives of temporary commercial convenience. If the way of neutrals is hard, let them at least remember how much harder is the way of those who are fighting the battles of freedom for them.

* * *

SIR ARTHUR YAPP has undertaken a great publicity campaign on behalf of economy in the use of food. It is absolutely necessary that everybody in the country should realise that there is a real shortage of food in the country. This is not due primarily to the submarine campaign or the difficulties of transport. Millions of men have been withdrawn from agriculture and other profitable forms of industry, and the consequence is that there is too little food in the world for us all to eat and be full. Accordingly as good citizens of the world we must put ourselves on short rations, realising that none of us can consume more than our share without inflicting real privation upon somebody else. With care and proper organisation we need not be anxious about the minimum needful for health and strength, but anything beyond that is a crime against the public welfare and a base betrayal of our cause.

* * *

THE difficulty for most people is to know what their own share of the common stock really is, and it is here that Sir Arthur Yapp's publicity campaign, based upon a scientifically graded scheme of rationing, promises to be of use. He intends to establish a league or committee of national safety, the objects of which he described to a representative of *The Times* a few days ago. "It seems to me [he said] that we want to bring home to the people that our national safety and the Allied cause generally depend upon the extent to which we economise in food consumption, and very shortly I am going to call for 10,000 members to found a league. If the response to the call is what I expect, it will be followed by a second call for 100,000 members, and eventually I hope the league will be a million strong. The only way in which the campaign can be made effective, in my judgment, is by making it a national thing and getting everybody in the country who has any sense of responsibility actually to become workers in the campaign. When we get our first members of the league we shall ask them to do everything they possibly can to educate others. They will pledge themselves to live within the scale of rations laid down and to avoid waste, and by example and effort they will, I hope, enlist others to do the same thing."

* * *

WE have laid stress so often upon the need of cultivating a friendship with France based upon real knowledge of her social life and intellectual aims, that we hail with great cordiality the foundation, under distinguished auspices, of an Anglo-French Society. At the inaugural meeting on Monday Lord Burnham said that it sometimes struck him that in our daily discussion of the war problem and the peace problem we dwelt too much on the bitterness of our hatred of the brutal foe, and too little on the depth and sincerity of our national affection towards our tried and trusted Allies, and, above all, of France. We could say but little of the future of Eastern Europe, but we could say that Western Europe depended for its vitality and its happiness upon the undying friendship of the two nations who had lighted and safeguarded the path of civil liberty. Both had stood for the rights of men and the rule of justice. As Mirabeau said, to unite the

glory of France to the glory of England is the best thing that could happen. In the past their friendship had been too formal and too intermittent. There had been in France for centuries short periods of ecstatic Anglomania, followed by long periods of Anglophobia. But we did not want Anglomania: we wanted "Anglo-Frenchism," the unity and concord of kindred spirits and common sympathies. All this is excellent, and the best comment on it is the remark of Mr. Gosse that the amazing thing was that the society had not been started before. "I venture to suggest," Mr. Gosse added, "that the society, now so happily formed, might take as its central aim a cultivation of the chivalry of the intelligence."

* * *

The proposed War Memorial of organised Labour is nobly conceived. At a joint meeting of the Parliamentary Committee of the Trade Union Congress and the National Executive of the Labour Party, held on Tuesday, the following resolution was carried:—

> In order to commemorate the heroic deeds and unselfish devotion of those members of the British trade unions and other Labour organisations who fell in action or were incapacitated by wounds or impaired in health as the result of service in the forces or munitions work in the great struggle for freedom and peace, we strongly recommend the trade union and Labour movement to mark its appreciation of these services and sacrifices by instituting a permanent memorial by securing a suitable site in London and the erection of a memorial of freedom and peace, to be known as the National Labour Institute, which shall be the headquarters of the Trade Union Congress and the National Labour Party, and shall have accommodation for all the requirements of these two bodies, with office accommodation, to be let to trade unions and other Labour organisations, a conference hall, committee rooms, reference library, and hotel accommodation for trade union and other Labour delegates to London on Labour business.
>
> Further, that a part of the memorial be the foundation of scholarships and other educational assistance, and where necessary boarding school or University charges, for the children of members of trade union and Labour organisations who have fallen or been maimed in connection with the war.

* * *

Dr. Clifford remains an optimist and a fighter at 81. We have his own assurance that the Russian Revolution and the entry of America into the war have given a greater brightness to his birthday outlook. "I believe," he said to a *Daily News* visitor on Tuesday, "that both will help to lead the world to the right peace. But that is not yet. It is a remarkable fact that even my pacifist correspondents hold that there is nothing now left for us but to go forward with the war. Two years—even one year—ago their attitude was very different, but they seem to feel to-day that a durable peace can only be won by the triumph of the Allied arms."

REPRISALS.

The question of reprisals has once again become a matter which has to be faced by the conscience of the country. There have been several pronouncements upon the subject recently by persons in authority, but they have been expressed in language of such studied vagueness, that no one is quite certain what they really mean. That we intend to do our best to penetrate into the interior of Germany with our aircraft is certain. Whether these expeditions are to be directed with deliberate purpose against the defenceless civilian population or to be confined to important military objectives, is a question about which we lack precise information. It is possible to interpret the speeches of General Smuts and Lord Derby, and the answer of Mr. Bonar Law in the House of Commons on Tuesday, as intended to throw a sop to popular clamour without committing the Government to a policy of terrorism of doubtful military value. But it is unsatisfactory that on a matter of this kind, which causes deep disquiet to the Christian conscience, we should be left in the dark. The Prime Minister would rally all the best elements in the country to his support if he made a ringing appeal to our instincts of chivalry, and announced in unequivocal language that our cause has no use for the venom of malevolence and angry spite.

We do not pretend that the question as it stands is free from grave difficulties. The kind of war which Germany has planned is one of peoples as much as of armies. We are all forced to be combatants. Neutrality is dead, and no man can preserve the most elementary virtues of good citizenship without being drawn into the rank of the fighters. This applies to the whole population except those who are still too young to think and to serve, to women as well as to men. If this has given a new horror to war, there is a sense in which it has touched it with sublimity. For it is no longer a vulgar contest of kings for personal honour or scraps of territory; it is a struggle for the civilisation of the world, a titanic conflict between principles of good and evil, in which there may be ignoble compromises but never any lasting reconciliation. In a situation of this kind many of the traditional customs of war must necessarily disappear. Women, who have joined up as the comrades and helpers of men, have taken their lives in their hands, and children innocent of all danger laugh and play close to the munition factories which the enemy is anxious to destroy. Is there any room left for our common distinction between soldiers and civilians? Have we any right to be angry when the Germans bomb our open towns and involve our women and children in a common ruin?

All this must be admitted, and yet nothing that has happened can justify us in using deliberate cruelty in order to weaken resistance. The fact that savage methods are used against ourselves does not justify us in trying to remove the question of our own adoption of them from the control of moral judgment. The instant any man begins to clamour for retaliation or enters deliberately upon a contest in brutality he makes his own character less capable of serving noble ends. His professions of unwillingness, and the sincere belief that he is only doing it in order to bring the enemy to reason, will not counteract the influence of the subtle poison which he has taken into his heart. And all the time he may be defeating his own aims by provoking the enemy to new forms of recklessness. The statement that the only way to protect our women and children is to spread pain and death among the helpless civilians of Germany has been repeated so often that many people think it must be true, and they justify reprisals on that ground. We believe, on the contrary, that such a policy would only arouse a wild clamour in Germany to make the bombing expeditions against us more incessant and vindictive. None of us proposes to copy Germany in her use of incendiarism and poison. We did not try to cure the horrors of the Wittenberg camp by exposing the German prisoners in our hands to slow torture or the infection of some loathsome disease. When we are dealing with soldiers we know that methods of this kind do not pay. There cruelty only breeds cruelty. Why then should we imagine that a policy of bombing in order to spread devastation and death among helpless people is likely to ease the situation and bring Germany to her senses?

It is only fair to distinguish arguments which are based upon a belief in the utility of reprisals, deeply mistaken and morally dangerous as we believe them to be, from appeals to the raw appetite of vengeance. Our great city populations have borne the burden of the war with a patience and a quiet heroism which are beyond praise, but excitement and overstrain expose them to sudden gusts of emotion. Recent events in London have certainly aroused a good deal of stormy feeling, and a section of the Press has been quick to seize upon it for the sake of clamour and sensation.

It does not mean that the average Londoner is losing his tolerance and his easy good-nature. We are not changed in our relations to one another, but where the enemy is concerned the feeling is distinctly harder, and in some quarters the passion of vengeance is creeping in, though it is hardly recognised for the ugly and desolating thing it is. It is a moral situation, which requires consummate sympathy and skill if it is to be handled rightly. A campaign of scolding by virtuous people would be worse than useless. If the Christian conscience is to speak with a persuasive voice it must avoid all ardent rhetoric, and show that, while it maintains an unshaken loyalty to the principles of right feeling and right action, it can enter into the suffering and anxiety of tortured hearts and share their blazing anger against intolerable wrong. There is need of warning. There is certainly need of guidance. Above all there is need of a constant insistence upon the spiritual issues of right and wrong, of justice and freedom, which can fortify our hearts in the day of battle and guard them from the fears that weaken and the passions that enslave. If we look upon a policy of reprisals with strong misgiving and feel it right to speak a plain word of disapproval, let us be careful that no suspicion can rest upon us of indifference or double-mindedness in the task to which we have set our hands. To good men the passion of revenge must always be hateful, but now we have this additional reason for hating it, that it would weaken our moral power for victory.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, *and all private information should be accompanied by the name and the address of the senders.*

REPRISALS FOR AIR-RAIDS.

To the Editor of THE INQUIRER.

SIR,—I wish to associate myself with the number of your readers who are grateful to you for the way in which you have risen to the demands of a great occasion. I hear on many hands of the warm appreciation in which your editorials dealing with the war are held, and I am glad to use this opportunity of joining in these tributes to the fine moral and spiritual tone of your inspiring words. Patriotism so painted becomes a religion, branching out into an enthusiasm of humanity embracing the cause of righteousness in this wide world. I have, accordingly, welcomed the condemnation of the threatened policy of reprisals in your last week's issue. To reply to the German air-raids on civilians, conducted without any military purpose, in like kind is to meet barbarism by barbarism, and crime by crime, copying the very murders in cold blood of helpless and defenceless women and children that we have found no language strong enough to condemn. The Lord deliver us from such shame! No longer could we look the world in the face and hold up our heads as the champions of right against might. Our lips would be dumb in reprobation of deeds that we had made our own. No! Never mind how great the provocation, or how legitimate our righteous anger, do not let us adopt the methods of barbarism that call it so justly forth. Let us remember, in the midst of our suffering from such cruel wrong, to do nothing in this life and death struggle against the powers of darkness to besmirch the white flower of the righteousness in whose cause we fight.—Yours, &c.,

H. ENFIELD DOWSON.

Gee Cross, October 16, 1917.

To the Editor of THE INQUIRER.

SIR,—The question of reprisals is a very momentous one. It involves answering two questions: Is it necessary from the military point of view, and is it right? Looking at it from the point of view of supposed military value we laymen want to be assured that it would be useful in defeating Germany and in saving our own women and children. Does any one suppose that by killing some women and children in German towns we shall prevent the continuance of air-raid outrages on London? I think it may be confidently asserted that killing German women and children will not save our women and children. Will it bring the war to an end any sooner? We are all resolved that the German outrages in London shall not lessen our courage and determination. No doubt they frighten some, but assuredly they will not bring us to our knees and make us sue for peace at any price. They do not appreciably lessen our military efficiency, and they make many of us more determined than ever to defeat a foe who uses such execrable methods of wanton destruction. The effect of killing German women and children would have the same results. It would exasperate and embitter feeling; it would tend to prolong the war. There is no evidence whatever that it would frighten the Germans into submission.

The only argument I can see on behalf of killing German women and children is that it would comfort the panic-striken populace in London. We should find a savage delight and satisfaction in thinking that the Germans were suffering as much as we. There is a certain depression which comes over people when they are hit and cannot hit back again. There is a certain exhilaration in revenge. But we are here passing from military to moral considerations. There cannot be much military value in rejoicing over the slaughter of German women and children, and on the other hand it is a profoundly immoral and unmanly sentiment. The more fierce and indignant we feel, and rightly feel, about these German methods of barbarism and the absurdity of their claim that they are only trying to destroy military stores, the more we ought to shrink from adopting these methods. They are a lasting disgrace to any nation. They deserve the condemnation of every civilised people. Our sense of their extreme iniquity is a strange reason for doing the same.

If these methods were of vital military value, as in the case of gas, if they were likely to affect the issue of the war, then I admit that we should have a very difficult problem to solve—we should be torn asunder by the duty of defeating Germany and by a hatred of the method which we must use in doing it. But there is no such problem. There is not a particle of evidence that it will make any real difference to the issue of the war or that it will make any difference to the bombing attacks on London whether we kill German women and children or not. Of course we must go on attacking from the air behind the German lines; we must bomb railway stations and munition dumps; we must attack such places as Essen if we can. This is the kind of thing we have been doing and may well do with greater force. But the present proposal goes far beyond this. It is a definite step in a new direction. We are said to be intending to attack open towns and to do exactly what the Germans are doing here. We shall not aim at women and children but we shall certainly hit them. We shall be as brutal as the Germans and as hypocritical in our excuses. We may be thankful that there is no real military reason for the commission of so great a crime.—Yours, &c.

HENRY GOW.

Hampstead.
October 17, 1917.

To the Editor of THE INQUIRER.

SIR,—In your remarks on reprisals for air-raids on civilian populations, you entirely omit the consideration which moves most of us to advocate a trial of the policy. The consideration is simply the protection of our own women and children. The good fortune which has so far guided the German bombs so that they have fallen on the places where they could do the minimum of damage, may at any time desert us; and, if we do nothing, a fearful toll of our defenceless ones may soon be taken. We are given to suppose that the object of the Germans in doing this diabolical thing is threefold, viz., to cheer their own people (and, against our will, we have to believe that their own people *have* been cheered by the news); to depress our people's spirits; and to necessitate our diverting men and munitions and machines from the battle front to the defence of home towns and villages. Reprisals if made on open towns (and only if made on open towns, for the others, we may assume, are already defended) would cause the Germans to divert from the fighting lines machines and men and munitions of which now they stand in greater need than we; or, if the High Command decided not so to divert these, then the depression and discontent in Germany would aggravate to the point of danger the unrest of the people, which even now, we must believe, is causing serious anxiety to the rulers. Placed by our action in this dilemma—unable to defend all their towns and villages satisfactorily, and afraid to do nothing, or, what would be under the circumstances worse, nothing *adequate*, the war lords would decide that air-raids did not pay them. To no other consideration do they give attention. They would give attention to this, and, if our Government were to announce that for every raid on a civilian population a similar population in Germany should be attacked, then, I believe, we should only need to make the threat good once. The raids would cease. If it be argued that this would *not* be the result and that a policy of reprisals would not, eventually, save lives, I would answer that such an argument at least lifts the question out of the group of those which conscience can decide. And when the pros and cons are ranged by the intellect without fear and without favour, the case for reprisals is now overwhelming. Let not those who live in comparative safety too readily give a decision which may condemn to death crowds of the East End poor.—Yours, &c.,

A. GOLLAND.

London, N.W.
October 16, 1917.

WAR TO END WAR.

To the Editor of The Inquirer.

Sir,—I am one who has read carefully Dr. Jacks's "stern truths." But if after the war we are to work hard and save enormous wealth to be spent on another great conflict, to produce and invent new machines of destruction during times of peace for mutual destruction, then one cannot see how any forms of civilisation can be preserved. Probably a strong new labour group may arise, composed largely of men and women. One cannot accept the idea that these people will tamely consent to toil long and hard for the landowner and capitalist, to lay up the proceeds for another inevitable mutual destruction. Better far to pull "the linch-pin" out altogether. But on this the Doctor expresses "no opinion whatever." Perhaps Viscount Grey can help us. "Unless mankind learns from this war to avoid war, the struggle will have been in vain. If the world cannot organise against war, if war must go on, then the nations can protect themselves henceforth only by using whatever destructive agencies they can invent, till the resources and inventions of science end by destroying the Humanity they were meant to serve." The Countess of Warwick seems to think so considering the tone of her article in *The Hibbert Journal*. As for G. F. Bridge, he plainly adopts the "dreadful medicine" theory of Treitschke, the Prussian. Such arguments simply adopt the usual biological position, which the Allies have always seemed to condemn in the case of Germany. Surely the late Prof. Huxley in his essay 'Evolution and Ethics' came to another conclusion. As for reconciling these views with any form of Christianity, that has been done in the past with perfect ease, and no doubt will be done in the future. One may ask if Dr. Jacks has any opinion at all on the statement of Mr. Asquith: "Public right means first and foremost, the clearing the ground by the definite repudiation of militarism as the governing factor in the relation of States, and of the future of the European world." But we are not to think of the future, biological necessity will be the same as in the past, and humanity is the sport of some iron fate and necessity. "All men are Ghosts."——

Yours, &c., E. Hill.

Leamington.
October 15, 1917.

[We think that our correspondent has missed the purpose of Dr. Jacks's article. It is a challenge to us to think out the far-reaching implications of universal peace and its probable effect upon the structure of human society, instead of simply taking it for granted that when war is abolished all will be well.—Ed. of Inq.]

BOOKS AND REVIEWS.

THE LETTERS OF A FRENCH SOLDIER.

Letters of a Soldier. With an Introduction by A. Clutton-Brock and a Preface by André Chevrillon. London: Constable & Co. 4*s.* 6*d.* net.

Amid the crowd of war books, crammed with fighting and adventure, this small volume, which contains the intimate confessions of a finely tempered spirit, must not be overlooked. It occupies a place apart, both on account of its intrinsic beauty and distinction, and also because it gives us what many people in this country so sorely lack, a revelation of the French mind on the spiritual side. It is composed of a series of letters by a young French soldier to his mother, written day by day from September, 1914, to April 6, 1915. Then there is silence, for since that day the author has been missing. The relationship portrayed is one of clinging and passionate affection. Between this son and his mother there are no secrets. He tries to put what is most intimate in his experience into words for her. Before the war he had dedicated his life to art, and all through the rough business of fighting he is an artist to the finger tips, sensitive to the changing moods of nature, haunted by the presence of beauty in surroundings which to most men are only sordid and ugly. "Never," he confesses, "has the majesty of the night brought me so much consolation as during this accumulation of trials. Venus, sparkling, is a friend to me."

But the deepest interest of these letters is to be found in the picture they give of the growth of a soul, as it rises through the discipline of stern obedience to a noble unselfishness and a clearer faith in spiritual things. Many men will echo his confession of patriotism, who could not find the words to express it: "I used to love France with sincere love, which was more than a little dilettante; I loved her as an artist, proud to live in the most beautiful of lands; in fact, I loved her rather as a picture might love its frame. It needed this horror to make me know how filial and profound are the ties which bind me to my country." Of his acceptance of duty and his religious faith a few short sayings may serve as illustrations. "Know that it would be shameful to think for one instant of holding back when the race demands the sacrifice. My only part is to carry an undefiled conscience as far as my feet may lead."—"To him who can read life, present events have broken all habits of thought, but they allow him more glimpses than ever before of eternal beauty and order."—"Let us eat and drink to all that is eternal, for to-morrow we die to all that is of earth. We acquire an increase of love in that moment when we renounce our mean and anxious hopes."—"We have need of courage, or rather, we have need of something difficult to obtain, which is neither patience nor overconfidence, but a certain belief in the order of things, the power to be able to say of every trial that it is well."—"At a time like this nothing can speak of individual hope, only of great general certainties."—"We are in the hands of God. Never, never, have we so needed the wisdom of confidence. Death prevails, but it does not reign." The last words he wrote, on the day when he disappeared on the field of battle, were these, "Whatever comes to pass, life has had its beauty." We have said nothing of the introductions which Mr. Clutton-Brock and M. André Chevrillon have written, because, apart from a few personal facts about the author, they are needless. In presence of a human document so simple, moving and passionate, the heart of the reader may be trusted to supply its own commentary.

DR. WILLIAMS'S TRUST.

A Short Account of the Charity and Library established under the Will of the late Rev. Daniel Williams, D.D. Written and published under the direction of the Trustees.

We may congratulate ourselves that the nucleus of this admirable volume appeared in our columns on the occasion of the bicentenary of the death of Dr. Williams last year. The articles have been revised and expanded, and a considerable amount of new material has been added, including a preface by Dr. P. H. Wicksteed, a list of the printed catalogues, lists of the trustees and officers, and a number of illustrations. Probably very few people who borrow books from the Library have any idea of the varied activities of the Trust in aiding scholars, providing for the necessities of poor ministers and their widows, and supporting religious and educational work in Wales. A certain sum is allocated every year to pay the stipend of a Protestant missionary to Irish Roman Catholics, who must preach to them in the Irish tongue. This quaint provision in the founder's will recalls the fact that he was at one time domestic chaplain to the Countess of Meath and subsequently one of the ministers of Wood Street congregation, Dublin, from 1667 to 1687; but the time has certainly come when permission might be sought to use the money for some object more in accord with the present needs of Ireland. In other respects the policy pursued by the trustees has been one of liberty and enlightenment, and in no direction has this been more conspicuous than in the development of the Library during the last fifty years. It is now one of the most important institutions of the kind in the country. We are not aware of any other library which provides the scholar with the book he needs for use in his own study free of all cost except the modest charge for carriage. At the present time 22,000 volumes are borrowed annually. The chapters dealing with the growth and contents of the Library are admirable; the one on the Catalogue with its wide range of technical knowledge is particularly good. The benefactions of books have been numerous and important, but there is no record of any pecuniary bequests. Some additions to the endowment, which might be devoted to the increase and better equipment of the Library, would enable the Trustees to adopt a policy of expansion. Among other things a larger and more convenient reading-room, where the fine series of portraits could be hung in a good light, is much needed. There will never be any desire to rival the John Rylands Library as a paradise of the bibliophile, but with more adequate means at its disposal the Library in Gordon Square might aspire to render services of equal magnitude and worth to the cause of sound learning. The endowment of a library is one of the best uses to which superfluous wealth can be devoted. It only remains to congratulate the present librarian, the Rev. R. T. Herford, and the assistant-librarian, Mr. Stephen K. Jones, upon the high level of interest of this bicentenary volume.

We have received a second and enlarged edition of 'A Book of Jewish Thoughts for Jewish Sailors and Soldiers' selected and arranged by the Chief Rabbi. It is an excellent selection from ancient and modern authors, which will appeal to the religious and patriotic feelings of many who do not belong to the Jewish community. Here are two of its fine sayings: "In a free state it is not the Christian that rules the Jew, neither is it the Jew that rules the Christian; it is Justice that rules." "Loyalty to the flag for which the sun once stood still can only deepen our devotion to the flag on which the sun never sets." (London, Eyre & Spottiswoode, Ltd.)

PUBLICATIONS RECEIVED.

Messrs. George Allen & Unwin, Ltd.—The Camp School: Margaret Macmillan, C.B.E. 3*s.* 6*d.* net. The New Catholicism, and other Sermons: Rev. W. E. Orchard, D.D. 3*s.* 6*d.* net. An Autobiography: Robert F. Horton, M.A., D.D. 7*s.* 6*d.* net.

Messrs. Constable & Co., Ltd.—The Ways of War: Prof. T. M. Ketle. 7*s.* 6*d.* net.

Messrs. Longmans, Green & Co.—Freedom after Ejection: Ed. by Alexander Gordon, M.A. 15*s.* net. Sound and Symbol: J. J. Findley, M.A., Ph.D. 1*s.* net. Means and Methods in the Religious Education of the Young: John Davidson, M.A., D.Phil. 3*s.* net.

Messrs. Macmillan & Co., Ltd.—A History of the French Novel. Vol. I.: George Saintsbury. 18*s.* net. Sermons Preached in Westminster Abbey: R. H. Charles, D.Litt., D.D. 5*s.* net. Priest of the Ideal: Stephen Graham. 7*s.* 6*d.* net.

Messrs. G. P. Putnam's Sons.—A Text Book of War Nursing: Violet Thurstan.

Sunday School Association.—A Child's Belief about God: J. Collins Odgers, B.A. 3*d.* The Sunday School Monthly. Vol. IV., 1916-1917. 1*s.* net.

Miscellaneous.

Royal Holloway College Calendar, 1917-1918.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is registered by the London County Council, under the provisions of Section I. of the War Charities Act, 1916.

The objects of the Fund are: (1) *To aid the Belgian hospitals and convalescent depots in France, and the Belgian military doctors at the Front in Belgium.* (2) *To maintain a Civil Hospice at Calais.* (3) *To aid the Belgian School Colonies in France.*

144th List of Subscriptions.

	£	*s.*	*d.*
Already acknowledged	18,240	9	10
K. L. (10th)	5	0	0
Highgate Unitarian Church (21st)	12	13	0
Mr. F. Maddison (31st)	0	10	0
Nurse Copeman (13th)	0	10	0
Mr. and Mrs. Athelstane Tayler (4th)	2	2	0
Lady Lewis	2	2	0
A. J. A., Deal (30th)	0	5	0
	£18,263	11	10

Parcels have been received from: Mrs. James Wray; Mrs. Isaac Thompson; Miss Arthur; Mrs. S. Wilson; Miss Swaine; Mrs. P. Boyle; Miss Atkinson; Miss E. M. Greg; Mrs. Pattinson; Miss G. E. Ready; Nottingham High School for Girls; Mrs. Spencer; Mrs. Wm. Healey; Mrs. Notcutt; Mrs. Cooke-Taylor; Mrs. Perrot; Miss A. Garrett.

WEEKLY NOTES.

I want again to urge the need of warm clothing for the mutilated and amputated men of the Belgian army, of whom I wrote last week. There is no class of men who deserve more from us and who are less able to help themselves. They are under instruction for a new trade, but it is a lengthy business, and they have no friends or families in a position to send them the warm extras that their sad state requires.

I receive numerous letters from doctors at the front, all very much cheered by the splendid advances of our army in Flanders, and hoping it will soon relieve the pressure on their front and enable the Belgian army, too, to press forward. Meanwhile the daily and nightly bombardments continue, and one doctor writes that the Red Cross satchell we sent him over a year ago, and which has been of such great use to him, has been torn to shreds by a shell falling on his dressing station in the trenches. Fortunately the doctor and his patients escaped unhurt.

A still more serious effect of a recent enemy bombardment has been the fatal havoc wrought at one of the large Belgian hospitals which has been our special care. Bombs fell and killed one doctor and ten patients, besides injuring others. All the private effects of the staff were destroyed, and many doctors and nurses found themselves bereft of all their worldly goods.

These incidents are sufficient to show that our help is still needed. I have been obliged to refuse several requests this autumn from lack of funds. I have prepared an illustrated leaflet giving an account of our Fund, and I should be deeply grateful if friends would apply for copies and send them out to their friends who do not know about this work. The need of funds is *very urgent*. At the present moment we shall be unable even to pay the cost of the upkeep of the Maternity Home unless our resources are increased, and I cannot bear to think that we should fail our brave Allies in this winter which we all hope will be their last in exile. Rose Allen.

SPECIAL WANTS.

Pyjamas, shirts, socks, and all sorts of men's underclothing.
Mufflers, cardigans, slippers.
Clothing for women and children.
Games, jigsaw puzzles, old tennis balls.

The name and address of sender and list of contents should be enclosed in each parcel.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

TOYS FOR BELGIAN CHILDREN.

As announced in The Inquirer of September 29, we are again making an appeal for toys for the Belgian children in the "Colonies Scolaires" in France. I have received a few gifts so far, and am hoping to receive many more, so that I may be able to send toys to several of the Colonies. I should like to send them off as soon as possible, so that the children may get them by Christmas time. Parcels, or gifts of money, should be sent to Mrs. W. H. Drummond, 23, Cannon Place, Hampstead, N.W.3.

Alice Drummond.

THE EASTERN UNION OF UNITARIAN AND OTHER FREE CHRISTIAN CHURCHES.

ANNUAL ASSEMBLY.

The Annual Assembly of the Eastern Union was held at the Octagon Chapel, Norwich, on Thursday, October 11. Luncheon was served in the Martineau Hall at 1 o'clock and was followed by the Annual Business Meeting at 2.30 p.m., at which Councillor A. M. Stevens, of Norwich, occupied the chair. At the opening of the meeting, the Chairman made sympathetic reference to the loss which the Union had recently sustained by the death of its President, Mr. J. D. Wright, which took place at the end of September. Mr. Wright had always taken the greatest interest in the work of the Union, and had been one of the most regular attendants at its meetings. He had rendered great service as a lay-preacher, and during the past two years had made himself entirely responsible for the maintenance of the Sunday services at Great Yarmouth and Filby. The Union, as a whole, and especially the church at Yarmouth, had to record this loss with very deep regret. A resolution of sympathy was carried in silence, all the members standing.

A hearty welcome was offered to the Rev. W. C. Bowie, who attended as the representative of the British and Foreign Unitarian Association. Letters of greeting and good wishes were sent by the Rev. James Harwood on behalf of the National Conference, and by Miss Tagart on behalf of the Postal Mission.

The annual report was presented by the Rev. Lawrence Redfern, of Norwich, and the financial statement by Mr. R. Hamblin, of Ipswich. The report showed that of the ten churches in the Union, five had settled ministers or regular ministerial supplies, four were maintained by voluntary lay help, and one was still closed. The thanks of the committee were due to the laymen who had rendered invaluable help during the past year. Reference was also made in the report to two ministerial changes, one of which had already taken place and another was pending. After a long and faithful ministry of fourteen years, the Rev. A. E. Rump had retired from the church at Hapton owing to failing health. Mr. Rump's farewell service had been conducted the previous Sunday by the Rev. Lawrence Redfern. The good wishes of all friends of the Union went with him in his retirement. The second ministerial change affected the Octagon Chapel, Norwich. The Rev. Lawrence Redfern had received and accepted an invitation to the ministry of the Ullet Road Church, Liverpool, in succession to the Rev. J. Collins Odgers, and would be leaving Norwich in the early spring. This would also necessitate the appointment of a new secretary to the Union in due course. The report concluded with an appeal for a most loyal support of the Union in the difficult task of promoting fellowship amongst churches which were widely scattered. If it was not their privilege, as it was the joy and privilege of some other Unions, to go forward on pioneer enterprises and the breaking up of new ground, they must not forget that it was useful and necessary work, especially in these times, to strengthen and consolidate the ground already won.

Miss S. S. Dowson, the local secretary to the Postal Mission, forwarded an interesting report of the year's work. Among the correspondents there had been a number of soldiers on active service. The election of officers for the ensuing year then took place, and it was unanimously resolved to invite Mr. R. Hamblin, of Ipswich, to become President. Mr. Hamblin has been one of the staunchest supporters of the Union for many years.

At the close of the business proceedings a most interesting and inspiring address was given by the Rev. W. C. Bowie. Mr. Bowie outlined the work of the British and Foreign Unitarian Association as shown in the eighty-eight items on the Agenda paper of the previous day's meeting at Essex Hall. The effect of this part of Mr. Bowie's speech was to make all who were present feel that, in spite of the isolation of individual churches, they were really linked up with a much larger movement than was often imagined. Referring to the effect of the war on religion, Mr. Bowie maintained that the present struggle had not wrecked Christian ideals, which had never really been tried. The Church was an essential part of life, and what was more, our particular type of church was necessary. All of us must feel that we were doing our particular piece of work for the redemption of the world which no one else was doing, and this feeling should inspire a strong feeling of loyalty.

A hearty vote of thanks was accorded Mr. Bowie for his presence and his address. Thanks were also expressed to the members of the Octagon Chapel for their hospitality, and to Councillor A. M. Stevens for presiding.

Tea was served in the Hall at 5 p.m., after which there was a religious service conducted by the Rev. Lawrence Redfern, the preacher being the Rev. J. W. Saunders, of Ipswich. Mr. Saunders took his text from the book of the prophet Isaiah: "In all their afflictions He was afflicted." It was almost impossible, said the preacher, to understand quite how much those words meant to us in these times, that God is immeasurably near to us in everything that can possibly happen to us in our human life. The love of God meant not merely that God was sorry in a detached way for the sufferings of His children, but was so bound to them that their sorrow and suffering were His very own.

SUSTENTATION FUND.

A meeting of the Managers of the Sustentation Fund was held at Essex Hall, London, on Tuesday, October 9, and there were present: The Rev. C. J. Street, President, in the chair, the Revs. Dr. J. E. Carpenter, W. Copeland Bowie, F. K. Freeston, J. Harwood, W. G. Tarrant, and Messrs. W. Byng Kenrick, Oliver Lee, G. J. Notcutt, P. M. Oliver, P. Preston, Ion Pritchard, Mr. R. P. Jones, Hon. Treasurer, and the Rev. W. H. Drummond, acting Hon. Secretary.

A letter was received from Mr. J. T. Perry, of Nottingham, resigning his place on the Board owing to his professional engagements. The resignation was accepted with great regret, and it was resolved unanimously to invite Miss Clephan, of Leicester, to fill the vacant place on the Board.

Grants were voted towards the ministry at Birmingham, Newhall Hill; Burnley; London, Stamford Street Chapel and Blackfriars Mission; Manchester, Pendleton; and Mexborough.

The question of a special Christmas grant to the beneficiaries of the Fund was considered, and a report was presented by the Chairman of a conference which had been held the previous day between a Committee of the Managers and representatives of the British and Foreign Unitarian Association. It was resolved that a grant of £5 be made to all beneficiaries, including ministers in Ireland, and that an additional grant of £5 be made to all beneficiaries whose earned income does not exceed £200 per annum. The officers were empowered to co-operate with the British and Foreign Unitarian Association and to expend a sum not exceeding £250 in order to provide a Christmas grant for ministers who are not in receipt of a grant from the Sustentation Fund or from the British and Foreign Unitarian Association, and whose earned income does not exceed £200.

A motion was passed instructing the Trustees to invest £1,400 in New National War Bonds (ten years period), and such additional funds as may become available before the end of the year.

TREATMENT OF CONSCIENTIOUS OBJECTORS.

The Executive Committee of the British and Foreign Unitarian Association, at its meeting held Wednesday, October 10, 1917, on the motion of the President, the Rev. Dr. J. Estlin Carpenter, seconded by Mr. R. Mortimer Montgomery, K.C., Chairman of the Civil Rights Committee, adopted the following Resolution:—

"Desiring as we do to help by every means in our power towards uniting all English speaking people in a determination to carry the war to a completely successful conclusion, and to put an end to the conception that amongst nations Might is Right, we find ourselves compelled to utter a stern protest against the continued disregard of the Statutory provisions passed by Parliament with the intention of protecting those who conscientiously object to take any part in the organisation of military force.

"Tortures and cruelties illegally permitted, as well as grievous and indeed appalling punishments inflicted within the letter of the law, are besmirching the good name of democracy and the cause of humanity, and are calculated to disturb the minds of many who believe wholeheartedly in the justice, nay, the sanctity, of the cause of the Allies. There are cases of men who have been cruelly done to death; and (apart from cases of men the genuineness of whose professions may be open to doubt) terrible punishments are still being borne by about one thousand of young fellow citizens whose sole crime is that they fanatically believe that to submit themselves to military authority in any form is to commit a grievous sin against right conduct.

"Profoundly as we disagree with their point of view, though some fourteen of them, we are told, belong to our own household of religious faith, we stand for Civil and Religious Liberty, and are all firm believers in the right and duty of private judgment in matters of conscience, and our sense of agreement with the aims of our Government and our fellow citizens is deeply disturbed by this lack of humanity towards men who, however unwise, are nevertheless moral enthusiasts.

"The infliction of repeated sentences of imprisonment for what is in truth a single offence is entirely opposed to the spirit and probably even to the letter of English law, yet in a number of cases the sentence of two years' imprisonment with hard labour has been passed for a second time, and the Army Council has now ordered that no part of these sentences shall be remitted.

"We cannot believe that the infliction of these cruel sentences is other than evil, or that it can be excused or condoned because the object desired by those who inflict them is a good one. The treatment accorded to these 'conscientious objectors' appears to us to stand in the same moral category as the brutalities of the military despotism which it is the purpose of the Allies to overthrow, and we call upon His Majesty's Government to take immediate and effective steps to put an end to the present state of affairs, and in this matter to restore the good name and the harmony of our people."

THE THEOLOGY OF MR. WELLS.

At a conference arranged by the Christian Evidence Society held at Kingsway Hall on Thursday, October 11, at 3 p.m., at which the Archdeacon of Middlesex presided, the Very Rev. Hastings Rushdall, Dean of Carlisle, opened the discussion on Mr. Wells's book, 'God, the Invisible King.' He said that the book was a remarkable sign of the times as indicating the increased interest in ultimate problems. It was a mistake to treat it as of no importance on the ground that it might not appeal to the professional philosopher or theologian. It would have thousands of readers who would not sit down to a more carefully thought out work on the subject. He acknowledged its genuinely religious tone and its high literary quality. He sympathised also with its opposition to popular ideas about the omnipotence of God, but he found three main difficulties in Mr. Wells's theology.

1. According to him, God was the Creator or common "ground" of the universe. Mr. Wells distinguished between the "Veiled Being," of whom we knew nothing, and the God of religious experience who had a beginning in time, although, apparently, he would have no end. Yet this God also was one who could hear and answer prayer, who was in conflict with evil, who could "strive" and "attempt." Presumably, he sometimes succeeded. This must mean that to some extent he could modify the course of events if only through his influence on human wills. But, since this God had nothing to do with nature and its laws, any influence which he exercised upon the world reduced itself to a series of strictly miraculous interferences. Such dualism as that of Mr. Wells reduced the world to a chaos instead of a cosmos.

2. Mr. Wells recognised the analogy between his idea and the position of the earlier and less orthodox Christian theologian, who treated the Son or Logos as having a beginning in time, and made this a distinct mind from the Father—a "second" and inferior God. But they at least recognised a sublime resemblance of character between the Father and the Son; the Son was a revelation of the Father. It was unreasonable to suggest that though God ultimately proceeds from the "Veiled Being," His nature and character throw no light on the character of the "Veiled Being." When we knew that "the Veiled Being" had produced such a being as Mr. Wells's God we knew a great deal about Him. Such a position reminded the speaker of Mr. Bradley's famous remark that Herbert Spencer had told us more about the unknowable than the rashest theologian had ever ventured to tell us about God.

3. Mr. Wells gave us no reason for believing in such a deity. If the arguments used by philosophers were of any value at all, they pointed to a God who was the creative cause or "ground" of the world. Such arguments could be used by Mr. Wells. Mr. Wells appealed frankly to "intuition," yet most of those who believed themselves to have an intuition of God gave a very different account of Him from Mr. Wells. The speaker concluded by contending that the Arianism which Mr. Wells was inclined to patronise was a less philosophical position than the post-Nicean theology which he ridiculed. Athanasius at least began the recall of the Christian theology to a genuine monotheism from the duelism or polytheism into which it was lapsing. He also expressed surprise that a writer who found no difficulty in the hypothesis of a finite but deathless Spirit should treat the doctrine of human immortality as unworthy of serious consideration.

The Committee of the British and Foreign Unitarian Association, at their meeting on October 10, resolved, in view of the increased cost in railway fares and the restrictions on travelling, to postpone until some later date the meeting of the Council usually held in the third week in October. The Autumnal Meetings of the Association, as will be seen from the advertisement, will this year be held in East Lancashire, October 27-29. The minister and congregation at Padiham are preparing an exceedingly cordial welcome for the President of the Association and the other representatives.

NEWS OF THE CHURCHES.

Acton.—The fourteenth session of the Acton Literary Society was opened on Tuesday, October 9, when a paper on Thoreau was read by the Secretary, Mr. J. A. Wilkes. There was a good attendance, including six new members. The Society extends a cordial welcome to all friends who live in the district, and the Secretary, 63 Shalimar Gardens, Acton, W., will be happy to send a programme to any one interested.

Bournemouth. — The following resolution passed in reverent silence at the close of morning service last Sunday, records a grievous loss. Lieut.-Col. S. G. Smith was engaged in business as a house and estate agent in the town, and had been for twenty years one of the wardens of the West Hill Road congregation. He was 51 years of age, and it seems from the cables received that he passed away from heart failure during the night of October 7-8, at Basra. A memorial service is to be held in the church on Sunday evening: "The members of the congregation of the Bournemouth Unitarian Church, gathered for the first time for Sunday morning worship after the news reached them of the death of Lieut.-Col. Smith, on service with his regiment in Mesopotamia, unite in an expression of profound sorrow at the loss of one who was for many years an earnest member of the congregation, and served it faithfully in the office of warden. They remember thankfully, and with a tribute of honour, his generous nature, his integrity of character, and the high capacity and energy which he threw into the work both of his profession and of the military service to which he was so keenly devoted. He left his home at the call of duty three years ago, and his fellow-members in the church had been recently rejoicing with him in the promotion, richly deserved, which came to him in India. Now

they feel that, as truly as if he had fallen on the field of battle, he has given his life for his country. To his widow and daughter, and to his parents, they offer an expression of the truest sympathy in their great sorrow, but also in the deep conviction, which must be theirs, that such a sacrifice, faithfully made, cannot be in vain, and that his life has been given in a great and noble cause."

Cambridge.—The first service for Michaelmas Term was held in the Assembly Room, Downing Street, on October 14, conducted by the Rev. W. H. Drummond. It is requested that the names and addresses of students or others likely to be interested in the services may be sent to Mr. Drummond at 23 Cannon Place, Hampstead, N.W.3., or to the Hon. Secretary, Mr. W. L. Beale, 6 De Freville Avenue, Cambridge.

Harvest Festivals.—Harvest Thanksgiving Services have been held at Cairncastle, Nottingham and Dundee (Free Religious Movement).

Huddersfield.—Lord Headley delivered an address to the members of the Fitzwilliam Street Social Union on October 10, his subject being 'Transport Reform and its Relation to Capital and Labour.' The Rev. R. A. Dickson (President) presided. An interesting discussion followed, and a vote of thanks to Lord Headley was passed on the motion of the Chairman, seconded by Mr. O. Balmforth.

Manchester District Sunday School Association.—At a Conference of delegates of Sunday Schools and Associations held at Great Hucklow on September 19, 20, and 21, a resolution was carried approving the proposal to establish a Convalescent Home, to be called "The Florence Nightingale Home," at Great Hucklow, for men, "as a memorial to those of our religious community who have fallen in the war, as well as for the benefit of those who served in the forces, and for the permanent use of our schools and congregation." It is suggested that the proposed Home shall be for the exclusive use of the men (and youths over 14 years of age) of our group of Sunday schools and congregations, with preferential admission: (*a*) to men who have served in the Forces; (*b*) to certified convalescents; all guests to be capable of looking after their personal wants; and this, together with other proposals for the management of the Home, &c., was embodied in several further resolutions which were also carried. The Conference adjourned till November 23, and in the meantime it is earnestly desired that the resolutions may be brought before all the associations and unions at the earliest possible date, and that the result of their deliberations be forwarded immediately to the Rev. Charles Peach, 9 East Meade, Chorlton-cum-Hardy, Manchester. A sum of £10,000 will be required for the purchase of a site, erection and furnishing of the Home, &c., of which not less than £5,000 will be reserved as an endowment fund.

Plymouth.—On Wednesday, October 10, a tea and entertainment was given in the schoolroom to a party of wounded soldiers. The programme was arranged by Mrs. Chase, and some of the guests assisted by singing and reciting. It was a bright and happy gathering.

South Cheshire and District Association.—The Autumnal Meeting was held in the Old Presbyterian (Unitarian) Chapel, Nantwich, on Wednesday, October 10. All the churches in the Association were represented except Newcastle. At the Business Meeting, the President, Miss S. A. Simpson, being in the chair, Shrewsbury was agreed on for the Annual Meeting, and reference was made to the loss which the Whitchurch and Shrewsbury congregations had sustained by the deaths of Mr. Groom and Mr. Ridgway. Votes of sympathy were passed expressing sympathy with Mrs. Groom and Mrs. Ridgway in their bereavement. At the Conference which followed an interesting paper on 'Prayer and the World's Needs' was read by the Rev. A. J. Lee, A.T.S., the Congregational minister of Nantwich. The Rev. Dr. Griffiths, the Rev. A. E. O'Connor, Mr. J. Watson, and Mr. R. Mansell took part in the discussion. At the tea table votes of thanks were passed to the preacher for the day, to the Nantwich friends for their hospitality, and to the Rev. A. J. Lee for his paper. The Rev. A. E. O'Connor conducted the evening service and took for the subject of his address 'Religion.'

Women's League.—A devotional meeting of the League was held in University Hall, Gordon Square, on Friday, October 12. The Rev. Margaret B. Crook conducted a short service most impressively, and gave a fine address, bringing a fresh point of view to the uplifting of League ideals. Owing to the bad weather the attendance was small, but those who were able to make the effort to be present felt amply rewarded. The musical arrangements were in the hands of Mrs. Oram, and were admirably carried out.

Stalybridge.—Through the generosity of his congregation at Stalybridge the Rev. John Ellis is set free for a second time for service with the Y.M.C.A. in France. He left London on Tuesday, October 16, and expects to be sent to a position at once on the new Flanders front.

OUR CALENDAR.

SUNDAY, October 21.

LONDON.

Acton, Creffield Road, 11.15 and 6.30, Rev. David Davis.

Bermondsey, Fort Road, 6.30, Mr. S. P. Penwarden.

Blackfriars Mission and Stamford Street Chapel, 11 and 6.30.

Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. H. C. Horsley, M.A.

Croydon, Free Christian Church, Wellesley Road, 11 and 5, Rev. W. W. Chynoweth Pope.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. Weatherall, M.A.

Finchley, Granville Road, Ballards Lane, 11, and 5.30, Rev. Basil Martin, M.A.

Forest Gate, Upton Lane, 11, Mr. Frank G. Fincham; 6.30, Mr. J. P. Rosling.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. Bertram Lister, M.A.

Hampstead, Rosslyn Hill Chapel, 11.15, Rev. W. C. Bowie; 6.30, Rev. F. Hall.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. Charlesworth.

Ilford, High Road, 11 and 6.30, Rev. A. H. Biggs, M.A., LL.M.

Islington, Unity Church, Upper Street, 11 and 7, Rev. J. Vint Laughland.

Kentish Town, Clarence Road, N.W., 11, Rev. W. H. Rose; 6.30, Rev. Edgar Daplyn.

Kilburn, Quex Road, 11, Rev. J. Arthur Pearson; 6.30, Rev. Dr. F. W. G. Foat.

Leytonstone, Haydn House, 63 Fairlop Road, 6.30, Mr. Wm. Lee, B.A.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. Gordon Cooper, M.A.

Peckham, Avondale Road, 11 and 6.30, Rev. R. T. Herford, B.A.

South Norwood, League House, 141 Portland Road, 7, Rev. J. Arthur Pearson.

Stoke Newington Green, 11.15 and 6.30, Dr. Lionel Tayler.

Stratford Unitarian Church, 11, Mr. J. P. Rosling; 6.30, Mr. John L. Gerrard, B.A.

University Hall, Gordon Square, W.C., 11.15, Rev. Fredrick Hall.

Wandsworth Unitarian Christian Church, East Hill, 11 and 6, Rev. W. G. Tarrant, B.A.

West Hampstead, All Soul's, Weech Road, Finchley Road, 11.15, Rev. Edgar Daplyn.

Wood Green, Unity Church, 11 and 6.30, Rev. G. Coverdale Sharpe.

Aberystwyth, New Street Meeting House, 11. Supply.

Bath, Trim Street Chapel, 11 and 6.30, Rev. A. C. Fox, B.A.

Birmingham, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. Lloyd Thomas.

Birmingham, Church of the Messiah, Broad Street, 11 and 6.30, Rev. Lawrence Clare.

Blackburn, Meeting Room, Sudell Cross, 10.45 and 6.30, Mr. F. Mason.

Bournemouth, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. Davis, B.A.

Brighton, Free Christian Church, New Road, 11 and 6.30.

Bristol, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. Tudor Jones.

Buxton, Hartington Road Church, 11 and 6.30, Rev. G. Street.

Cambridge, Assembly Hall, Downing Street, 11.30, Rev. W. H. Drummond, B.A.

Chatham, Unitarian Church, Hamond Hill, 11 and 6.30.

Chester, Matthew Henry's Chapel, 11 and 6.30, Rev. D. J. Evans.

Clifton, Oakfield Road Church, 11 and 6.30, Dr. G. F. Beckh.

Dean Row, 10.45, Rev. E. A. Voysey, M.A.

Dover, Adrian Street, near Market Square, 11 and 3.15, Rev. C. A. Ginever, B.A.

Dublin, Stephen's Green West, 12 and 7, Rev. E. Savell Hicks, M.A.

Dudley, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. Glyn Evans.

Exeter, George's Chapel, South Street, 11 and 6.30.

Gee Cross, Hyde Chapel, 11 and 6.30.

Hastings, South Terrace, Queen's Road, 11 and 6.30, Rev. E. Lockett.

Hindley, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. R. F. Rattray, M.A., Ph.D.

Horsham, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. Jones.

Hull, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M Falconer, B.Litt.

Leeds, Mill Hill, 10.45 and 6.30, Rev. Dr. Hargrove.

Leicester, The Great Meeting, 11 and 6.30, Rev. H. H. C. Jones.

Lewes, Westgate Chapel, 11 and 6.30, Rev. J. M. Connell.

Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Lieut.-Col. C. S. Bullock.

Liverpool, Bootle Free Church, 11, Mr. W. H. Jacobsen; 6.30, Rev. W. Jellie, B.A.

Liverpool, Hope Street Church, 11 and 6.30, Rev. Dr. Mellor.

Liverpool, Ullet Road, Sefton Park, 11 and 6.30, Rev. Joseph Wood.

Maidstone, Unitarian Church, Earl Street, 11 and 6.30, Rev. Alexander Farquharson.

Manchester, Cross Street Chapel, 10.45, Rev. Herbert Barnes; 6.30, Rev. H. McLachlan, M.A., B.D.

Manchester, Platt Chapel, 11 and 6.30, Rev. W. Whitaker, B.A.

Manchester, Sale, 11 and 6.30, Rev. W. S. McLauchlan, M.A.

Nantwich, Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. Park Davies, B.A., B.D.

Newcastle-on-Tyne, near Free Library, 10.45 and 6.30, Rev. Alfred Hall, M.A., B.D.

Newport, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. Ruddle.

Oxford, Manchester College, 11.30, Rev. Dr. Carpenter.

Portsmouth, High Street Chapel, 11 and 6.45, Rev. G. W. Thompson.

Portsmouth, St. Thomas Street, 6.45, Rev. T. Bond.

Sheffield Upper Chapel, 11 and 6, Rev. C. J. Street, M.A., LL.B.

Sidmouth, Old Meeting, High Street, 11 and 6.30, Rev. T. Bowen Evans, M.A.

Southampton, Church of the Saviour, London Road, 11.15 and 6.30, Rev. Victor Moody.

Southport, Portland Street Church, 11 and 6.30, Rev. W. Jellie, B.A.

Torquay, Unity Church, Montpellier Road, 11 and 6.30, Rev. Joseph Worthington, B.A.

Tunbridge Wells, Free Christian Church, Dudley Road Institute (side entrance), 11.15, Rev. S. Burrows.

Wallasey, Memorial Church, Manor Road, 11 and 6.30, Rev. A. Ernest Parry.

Warwick, High Street Chapel, 11.15 and 6.30, Rev. Gardner Preston.

West Kirby, Meeting Room, Grange Road, 11 and 6.30, Rev. C. Roper, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. Ramsden Balmforth.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. Wilfred Harris, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. Wyndham Heathcote, B.A.

Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. Sinclaire, M.A.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, corner of Fernwood Road and Fisgard Street, 11.

WINNIPEG, CANADA.

All Souls Church, 7, Rev. Horace Westwood D.D. Sunday School, 3.

Notice of any alteration in the Calendar for next week should be sent to *The Publisher*, 13 BREAM'S BUILDINGS, E.C.4, not later than Thursday Morning.

The name of the Minister of the Church is inserted unless instructions are received to the contrary.

*** *All letters and manuscripts for the Editor should be sent to 23 Cannon Place, Hampstead, N.W.3. They must reach the Editor not later than Wednesday evening for publication the same week.*

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28. Rev. Henry Harrold Johnson, B.A., of Evesham.

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4. Rev. Dendy Agate, B.A.
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BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

AUTUMNAL MEETINGS AT PADIHAM.

OCTOBER 27, 28, 29.

In connection with the Autumnal Meetings of the British and Foreign Unitarian Association at Padiham, the Sunday School Association will hold a Conference of Teachers on SATURDAY, OCTOBER 27, at 3.30, when Miss Mary Francis will read a Paper. Tea at 5.30. Women's Meeting at 6.30, when Addresses will be given by Miss Brooke Herford and Mrs. Sydney Martineau. A Social Gathering will follow at 7.30.

On SUNDAY, OCTOBER 28, Special Services will be held at the following Churches in East Lancashire: Accrington, Blackburn, Burnley, Burnley Lane, Colne, Nelson, Newchurch, Padiham, and Rawtenstall. Dr. Carpenter and the representatives of the British and Foreign Unitarian Association, the Sunday School Association, and the Women's League, will be the preachers.

On MONDAY, OCTOBER 29, at 10 A.M., there will be a Conference on Missionary Aims and Work, opened by Rev. W. Copeland Bowie; at 11.30 Rev. Fred Hall and Rev. H. McLachlan will introduce the subject, "How should Religious Men and Women deal with the War Spirit." Luncheon at 1 o'clock. Conference at 3, when the Rev. W. McMullan will read a Paper on "How to Bridge the Gulf between Sunday School and Church." At 4 P.M. Mr. J. R. Cameron will read a Paper on "How can the Spirit of Freedom be brought to bear upon present World Problems of Life and Religion," followed by Discussion. Tea at 5.30.

PUBLIC MEETING at 7 P.M., Rev. Thomas Munn in the Chair. Speakers: Rev. J. Cyril Flower, M.A., on "Religion and the Individual"; Mrs. Sydney Martineau on "Religion and the Family"; Rev. Herbert McLachlan, M.A., B.D., on "Religion and the Church"; Rev. Dr. Carpenter on "Religion and the Nation."

The local arrangements for the Meetings are being made by the East Lancashire Unitarian Association, and a very cordial welcome is extended to all who can attend. Those requiring hospitality should communicate without delay with the Hon. Secretary, Rev. W. McMullan, 18 Grange Road, Rawtenstall.

SUNDAY SCHOOL ASSOCIATION.

Autumnal Meetings

IN

North-East Lancashire

OCTOBER 27, 28 & 29.

Saturday, Oct. 27, at Padiham.

3.30 p.m. Devotional Service, conducted by the Rev. J. A. Pearson (London).

3.45 p.m. Conference. Chairman: Alderman Wadsworth (Todmorden).

"The Boy at the Street Corner," by the Rev. Jesse Pipkin (Colne).

"What I did with my Boys," by Miss Mary Francis (London).

To be followed by discussion.

Sunday, Oct. 28.

The Sunday Schools of the District will be visited by representatives of the Association.

Monday, Oct. 29, at Padiham.

3.0 p.m. Conference. "How to bridge the gulf between the Sunday School and the Church," by the Rev. W. McMullan (Rawtenstall).

Discussion opened by the Rev. J. A. Pearson and the Rev. J. Morley Mills (Manchester).

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On SATURDAY, OCTOBER 27, at 6.30 p.m.

Mrs. Hargreaves (Local President) in the Chair.

Speakers: Mrs. S. Martineau and Miss H. Brooke Herford.

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NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

ON Monday the Prime Minister spoke at a meeting in the Albert Hall to inaugurate the new War Savings Campaign. Apart from his strong appeal for economy in personal expenditure as the primary duty of the patriot and his warnings against the temptations of artificial prosperity, the most striking passage of the speech dealt with the prospects of peace. He did not attempt to predict when the end of the war would come. No man in his senses, he declared, would prolong it one hour if there were an opportunity for a real and lasting peace. He had been scouring the horizon anxiously, and he saw no terms in sight which would lead to an enduring peace. The only terms which would be possible now would be terms which would end in an armed truce. "I will say," he added, making his meaning more precise, "an arming truce, ending in a more frightful struggle."

* * *

"THIS war," Mr. Lloyd George continued, "is terrible beyond all wars; but, terrible as it is in itself, it is still more terrible in the possibilities which it has revealed of new horrors on land, sea, and in the air. I ask those who are pressing—should there be any—for a premature peace, to reflect for a moment what might happen if we made an unsatisfactory settlement. All the best scientific brains in all lands, stimulated by national rivalries, national hatred, national hopes, devoting their energies for ten, twenty, thirty years to magnify the destructive power of those horrible agents whose power had only just been disclosed to the belligerents within the last few months. You must settle this once and for all."

* * *

The Westminster Gazette has called attention to some remarks by Capt. Persius on the subject of disarmament which have appeared in the *Berliner Tageblatt*. It is interesting to find that this popular military critic is a convert to the idea of an enduring peace, which can only be secured by abolishing the competition in armaments. "Security in the future," he writes, "will not be obtained by the effete motto, 'Si vis pacem, para bellum.' The old worn-out paths must be abandoned. Every nation must unanimously bring pressure to bear on its Government, which will ensure the latter acting in such a way as to guarantee, when peace is once made, the future impossibility of civilised nations being again involved in war."

* * *

ALL this is significant of the conversion to nobler ways of thinking which is beginning to manifest itself in certain sections of German thought, as the hope of a dazzling victory disappears below the horizon. We have no means of telling whether it is likely to have any effect in high political circles in the near future, and Capt. Persius has to confess that "up to now the German Government has not been too well disposed to the idea of a limitation of armaments." "It will not be an easy matter," he adds, "to persuade mankind that we are sincerely anxious for abiding law and order in Europe. The reception of our Note to the Pope in the enemy and the neutral press teaches us what suspicion and distrust we shall have to meet." These words reveal with startling candour the real crux of the position. Germany is a moral bankrupt. She has forfeited the respect of the world. No one can trust her anywhere about anything until her whole character has been changed in the fires of suffering and defeat.

* * *

WE are glad to see that officers in the army are showing a good deal of disapproval of the new policy of stripes and chevrons for men on active service. They regard it as lacking in good taste and foreign to the traditions of the British Army. They also point out that these "distinctions" are bound to be invidious. Apparently they will not be bestowed upon all who have shown a splendid willingness to serve, but are to be confined to the men who have had the luck to be sent into a war zone. Thus, the conscript of 1917 is to receive a badge of honour when he goes to France which is denied to men who threw up everything in order to serve their country in August, 1914, and yet have seen no fighting because they were needed elsewhere. Badges of honour of this kind seem hardly consistent with the true brotherhood of arms.

* * *

WE record to-day with a deep sense of personal loss the death of two ministers, whose work we have often had occasion to honour. Both of them were men of marked individuality, who found in liberal Nonconformity just the atmosphere they needed for the exercise of their special gifts. Mr. Lloyd Jones had the traditions of Manchester College in his blood; Mr. Tavener came from a life of hard toil and skilled craftsmanship into the service of religious ideals; but it was in the same spirit of freedom that they moved along the path of Christian duty, unhampered by the influences which tend to mould strongly marked personal qualities into a clerical type. It is one of the glories of the ministry, whose records of noble living and faithful service they have helped to enrich, that it has never sought to limit the liberty of prophesying or to curb the spirit of bold adventure. It gave to these two men the right kind of opportunity. Nowhere else could they have found it quite so natural in every thought and gesture just to be themselves.

* * *

WE are so much accustomed to the voice of the clever pessimist, who never has a good word to say for English education, that it is quite refreshing to find Mr. Fisher declaring that in his opinion our secondary schools for girls are easily the best in the world. This striking statement occurred in the course of an address at the prize distribution at the North London School for Girls last week. Mr. Fisher went on to praise the habit of reading, especially if boys and girls are given the opportunity of thinking reading at their own sweet will. There was no art, he said, which was more valuable in after life than that of

leisurely, meditative reading for pleasure. There were books and text-books; his advise was "Read books." He remembered when he was at Oxford he had a pupil who was the son of a small farmer. He said to that boy, "Do you get any encouragement at home?" The answer was, "Not much; for if father sees a book he says it is Socialism, and he throws it into the fire." He was often under the temptation to throw text-books into the fire. He thought text-books were one of our great dangers. His advice was "Read books, the great human books, the long books, the interesting books, the books which are not specially made to enable young people to pass examinations, because those books really do the young people good." He was not afraid to invite them to read really good books over and over again, and often to learn passages which struck them as peculiarly beautiful or peculiarly impressive.

* * *

We wish to call the earnest attention of parents, ministers and teachers among our readers to a small book which has come recently into our hands. 'Staying the Plague,' by Mr. N. Bishop Harman, F.R.C.S. (Methuen & Co., 1*s.* net), deals with the difficult subject of sexual disease and the need of combating it by adequate knowledge and especially by the proper training of the young. It is written with the skill of a great physician and the wisdom of a Christian man. Mr. Harman is insistent that the subject must be dealt with, but he gives no encouragement to pessimism and the tendency which has been rife in some quarters to indulge in morbid exaggeration. "The facts of the plague," he says, "are bad enough to call for speedy remedy. To make them out to be worse than they are is to destroy belief in the truth of the warning."

* * *

We believe that we shall be doing a public service by giving prominence to the following excellent advice on the subject of air-raids, which is contained in a leaflet issued by the Hampstead Council of Social Welfare.

A WORD TO MOTHERS.

Uphold the courage of those around you with your own. Women in France go on with their work with the shells bursting around them.

If there is a raid you have the honour of fighting in a battle against the enemy. Play your part in preserving order and discipline.

Do not say a word about the raid to the children. Do not talk about the raids when the children are near by. Little pitchers have long ears.

Do not attend to any raid rumours until the police warn all to take cover. Know where your children are, and gather them indoors.

Get your children to bed and asleep as early as possible every night, within closed doors and away from windows.

Think of some near neighbour lonely, old, or suffering from heart or nerves, who may come to you for comfort.

Nearer to you than the nearest neighbour is the Great Companion. Nothing can separate us from the Power of His Love.

CIVILIAN VIRTUES.

What we wrote about Reprisals last week was addressed primarily to the conscience of the individual. We want to warn those whom our words can reach against the moral dangers of revenge, at a time when a certain amount of popular clamour has been worked up by a section of the press. Hot blood, which spends itself in the rhetoric of violence and sweeps away all moral distinctions as irrelevant, is of no use to a good cause. The call for reprisals on the part of a good many people is not a demand for a vigorous military offensive, but a wild plunge into the morass of vengeance where men flounder helplessly in the attempt to make their own evil passions serve the sublime ends of victory. But that being so our first business is not with the Government but with ourselves. The churches and the clergy soon lose their way when they try to instruct Cabinet Ministers about their duties. Theirs is the harder task of keeping the moral atmosphere, in which Cabinet Ministers and all other citizens live and move and have their being, free from the baser passions of war.

The Government needs our support in everything which it undertakes. Our moral capital is as precious to it as our cash, and this moral capital must be made available for the public service first of all by a spirit of generous trust in competent leadership, and then by seeing to it that there is in our own lives the disciplined strength which can meet the sudden calls of duty or danger without flinching. In present circumstances this question of trust is of supreme importance, and it requires gifts of imagination which we often fail to use in our discussions of public affairs. As soon as we pierce through the veils of journalistic prejudice and party spirit, which do so much to obscure the intrinsic nobility of the statesman's calling, we realise that these men who hold the issues of war and peace in their hands on our behalf are like ourselves, only bigger both in mind and character. They are as sensitive to the nobility of national ideals, and they see as we do, only with the clearer vision which comes with wider knowledge, what this struggle involves for the moral future of the world. Is it likely that they will lose their heads and plunge us into a policy of frightfulness, striking wildly back without definite military ends in view, in the belief that they can crush the heart of Germany by killing her women and children? We have only to ask the question in order to dismiss such a nightmare from our minds. It has no point of contact with good English manners or sound English morals.

The need of the moment is not to send virtuous resolutions to the Government but to strike at the cause of this clamour, which we believe is noisy out of all proportion to its strength and in no way represents the real heart of the people. It is the product of anger and of fear. Men and women find it hard to keep themselves in hand when they are exposed to new and terrible experiences, but they must simply force themselves to do so and cease talking about their nerves, or they will forfeit their self-respect. To that instinct of self-respect we can appeal. We need to cultivate *sang-froid* in the face of danger, like the old lady who said to M. Emile Cammaerts the other day, "Oui, Monsieur, cette guerre, c'est bien ennuyeux." The war is very tiresome, that is all, even in a stricken village at the front. Can any of us begin to talk of our nerves or plan methods of escape, when we remember the women and children of France and Belgium with their calm indifference to personal risks and their bitter contempt for the brutalities of the enemy? Let us rather feel some glow of secret pride if we too are permitted to be partakers in our own flesh of the sufferings of this time. It is only our small share in the price of the world's redemption from wrong.

But there is something nobler even than these fine instincts of self-respect, and as we practise it we shall cease to fear for ourselves. In a heart surrendered to the claims of human service there is no room for the desolating passion of hatred and revenge, and personal anxieties almost disappear. We have seen this transfiguration of human character in the nurses, who are exposed to the horror and danger of war without being combatants. In her 'Text Book of War Nursing,'* where the humblest details seem to be illumined with heavenly courage, Miss Thurston describes the alarming event of a severe air-raid or bombardment close to a hospital. "It may occur suddenly without any previous warning, and often happens in the middle of the night when most people are sleeping. It is startling even for those who have experienced it several times to be wakened up by the loud reports of bombs falling, anti-aircraft guns rattling shrapnel, houses crashing down, and the cries of the wounded, the surrounding darkness making everything infinitely more difficult to cope with." But this is only the

* 'A Textbook of War N rsing.' By Violetta Thurston. London, G. P. Putnam's Sons, 3*s.* 6*d.* net.

prelude to a description of all the duties which must be performed instantly, concluding with the words: "Sisters should never forget to reassure the other patients in the ward if shells or bombs are dropping near; they are often very much frightened, especially the helpless cases."

It is this message of reassurance that we can give to one another. It is the ministry which those who are weaker or more fearful than ourselves have a right to demand at our hands. We can be so fully occupied with putting courage into their lives that we have no time to tremble for our own. Even the desire to escape from danger will disappear as we realise that the duty is laid upon us to reassure our own household and neighbourhood and to save them from panic. This spirit of recklessness about our own interests, because something bigger has claimed us, is one of the lessons of the war, a divine lesson out of the heart of darkness. The pleasant things of life have lost none of their sweetness, and human affections tug at our heart-strings as they have seldom done before, but we have been taught this sublime lesson—we may remember it quietly night and morning or we may repeat it to ourselves amid the shattering noise of the guns—"It does not matter if I am killed, so long as the country is saved, and the cause triumphs."

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, *and all private information should be accompanied by the name and the address of the senders.*

REPRISALS.

To the Editor of THE INQUIRER.

SIR,—On reading the correspondence which has taken place recently in your columns on the subject of air-raids and reprisals, I cannot help feeling that there exists a grave misapprehension on the part of many people as to the real object of the Germans in raiding London and other places in England. It seems to be taken for granted that the main, if not the sole object in these raids is to kill women and children. As a result of a year's experience in the trenches in France I learnt that however brutal the Germans may be in their methods of warfare, there is invariably a sound military reason in their tactics. I feel, therefore, that we are wrong to suppose that they are going to undergo the grave risks and heavy costs of air-raids on London simply and solely to kill women and children, while ignoring all the places of great military importance in the neighbourhood. I do not doubt that when they fail to reach their objectives, as probably frequently occurs, they drop their bombs indiscriminately, hoping to cause as much material damage of any kind as possible. In most cases, however, it seems to me far more reasonable to suppose the real objective was a place of military importance. As to the question of reprisals, surely it were better to trust to the good sense and chivalry of our Higher Command and Air Services, rather than to indulge in protests against methods which there are no very definite grounds for supposing they are about to employ? It must be remembered that if we do confine air-raids solely to such places as Essen, there is no means of guaranteeing that women and children will not be killed, and it merely tends to confuse the issue to start an outcry against killing German women and children when this is the case. Were we to ignore entirely places of military importance and confine ourselves purely to bombing non-military towns in Germany, we might have legitimate cause for protesting on other than simply humanitarian grounds, but so far this has not been the case, nor I think is it likely to be so, unless our Higher Command subordinates common sense and sound military tactics to an hysterical popular outcry.—Yours, &c.,

D. J. CAPPER,
late Royal Sussex Regt.

Hampstead, October 22, 1917.

To the Editor of THE INQUIRER.

SIR,—"C'est magnifique, mais ce n'est pas la guerre" is a natural exclamation on reading certain letters in this week's INQUIRER. But unfortunately, we are at war, and anyone who fails to take full account of this fact must inevitably miss the mark. Strictly speaking, all war consists of reprisals, whether by means of a gun, bayonet, gas, submarine, bomb, starvation, or what not. None, therefore, but the extreme pacifists, who say that war, under all circumstances, is wicked, need consistently object to reprisals, as such. Civilised war (which sounds like a contradiction in terms) is governed by rules and conventions. War with the Huns is not civilised, because they ignore such rules and conventions. And yet we have to deal somehow with them and *to defeat them*, if the world is to be worth living in. All of us who are moral idealists must share the laudable desire to come out of this terrific struggle, as the saying is, "with clean hands," which, however, is a relative term, depending on circumstances. (In an academic discussion, in which fine distinctions more or less rightly find a place, it might be argued that there is no difference in principle and not much in point of cruelty, between suddenly killing a part of the people of a place by bombs, and slowly killing the whole of them by starvation. Yet we hear of no protests against the latter.) There is a danger of thinking so much about the cleanness that we may come out without hands at all—with all our men killed or maimed, with our women exposed to the savage lust and hate of conquering hordes.

In face of such a possible danger what is our best security? I submit that wisdom lies in choosing the best men we can find as our leaders, and then giving them all the support and confidence in our power to "get on with the war" in light of the knowledge which they alone can possess. Every condemnation and protest, whether made by the Soviet in Russia or by correspondents in THE INQUIRER is *pro tanto* a cause of weakness and distraction to the Allies, of encouragement to the enemy. We all see that quite clearly when "the boot is on the other foot," and our newspapers are able to see or invent the least sign of dissatisfaction in Germany. And, therefore, I, for one, shrink from the responsibility, when such mighty issues are at stake, of deciding whether any particular form of reprisal is, or is not, justifiable. For the time, at least, that must be settled by those who alone have sufficient knowledge. But just as in the crisis of a great storm at sea it is the duty of all on board not to worry the man on the bridge, so I contend that the highest patriotism is shown in leaving our leaders to concentrate on the tremendous problems entrusted to them without trying to induce them to do this or that according to our conscientious, but necessarily ill-informed judgment. The importance of this consideration is vastly increased as we remember that, even when our own Government has made up its own mind, it has to work in harmony with the other scattered Allies (who have suffered from the war far more poignantly than we have yet done), whereas the enemy is practically directed by a single will, which operates within interior lines.—

Yours, &c., JAMES HARWOOD.

October 22, 1917.

To the Editor of THE INQUIRER.

SIR,—The only admissible consideration in favour of reprisals on open towns seems to me to be the one mentioned by Mr. Golland, that it might compel the German High Command to divert machines, men and munitions from their present work to that of defence throughout Germany. But surely even this can be effected without any need for us to go deliberately to attack the civil population. It is regrettable enough to know that even with the greatest care on the part of our airmen it is impossible to eliminate all risk of hurting civilians during a raid. We must, though unwillingly, be inflicting death and injury upon many Belgian civilians in our efforts to drive the enemy out of their country. But to go with the deliberate intention to kill defenceless civilians, even in war-intoxicated Germany, would be to degrade our own moral consciousness, and I feel sure would be futile as well from a practical point of view. Let us not descend to the low level of our enemies. Lord Macaulay in his 'Essay on the Elder Pitt' uses an illustration from Dante which would apply admirably to the present subject by indicating the moral dangers involved in a resort to German methods. Let me quote the paragraph: "Dante tells us that he saw, in Maleboge, a strange encounter between a human form and a serpent. The enemies, after cruel wounds inflicted, stood for a time glaring on each other. A great cloud surrounded them, and then a wonderful metamorphosis began. *Each creature was transfigured into the likeness of its antagonist.* The serpent's tail divided itself into two legs; the man's legs intertwined themselves into a tail. The body of the serpent put forth arms; the arms of the man shrank into his body. At length the serpent stood up a man, and spake; the man sank down a serpent and glided hissing away. Something like this was the transformation which, during the reign of George I., befell the two English parties. Each gradually took the shape and colour of its foe, till at length the Tory rose up erect the zealot of freedom and the Whig crawled and licked the dust at the feet of power."

If a similar process of change were completed in the present conflict as here described, a victory for the Entente would mean the success and perpetuation of Prussianism, instead of the defeat and eradication of what we are supposed to be fighting against. Let us not try to win the war by losing our soul. If we do make that attempt I believe we shall lose both, for we shall then have to fight without the sustaining power of a high spiritual ideal.—Yours, &c.,

J. W. PETERKEN.

Wanstead, N.E.

MEMORIAL NOTICES.

THE REV. T. LLOYD JONES.

It is with deep regret that we have to announce that the Rev. T. Lloyd Jones, of Liverpool, died of pneumonia on Thursday, the 18th inst. after only a week's illness. The news will be received by all his friends with a keen sense of personal loss. There was no one quite like him. With his short and well-knit frame, his quick movements, his indomitable energy, and the completeness of his devotion to his work he was a man apart. He had a gift for winning recruits to the service of the poor and for making rich men feel that the lavish support of his schemes was a debt of honour. No one ever suspected him of personal ambition or selfish aims. First and last and all the time it was the Mission for which he cared. It satisfied his pride and his deep sense of religion, and through the ceaseless toil of more than 30 years it made him perfectly happy.

It is difficult to realise that there were years before he came to Liverpool, except for those who can recall the bright companionship of his college days and his short ministry at Hale. He was born at Felinfach in the Vale of Aeron, on May 17, 1847. After two years at the Presbyterian College, Carmarthen, he studied for the ministry at Manchester New College, London, 1871-77, and the following year settled at Hale. On January 1, 1883, he began his long and memorable ministry at the Liverpool Domestic Mission to the Poor. For nine years he laboured in the old and inconvenient buildings in Beaufort Street, where the congregation and Sunday school had long outgrown the space. In 1892 the splendid pile of new buildings in Mill Street, consisting of chapel, large halls, class rooms and every kind of convenience for institutional work on an extensive scale, were opened. A further addition was made in 1913-14 when a gymnasium and new class rooms were built. Of all the work which found its centre in this hive of religious and social activity he was the energetic leader, though he would have been the first to acknowledge how much was due to the quiet and patient zeal of his friend and assistant-missionary, Mr. Anderton, and to the varied gifts of his large band of helpers. But the institutional side of the Mission never distracted his mind from the more personal aspects of his work. He was an unwearied visitor in a vast area of squalid homes and a staunch friend to his people, always brimming over with cheerfulness and infectious energy and shrewd mother-wit. Few ministers in Liverpool in recent years can have left such a complete record of work well done, or scattered blessings with so lavish a hand.

In 1905 Mr. Jones married Miss Gertrude Oxton, of Liverpool. All his friends who rejoiced with him when at length he found the true partner of his life will desire to express to her their deep sympathy in her sorrow.

The funeral took place last Saturday, when a service was held at the Mission conducted by the Rev. J. Collins Odgers, before the cremation at Anfield. It was a significant and deeply moving sight. With the great throng of the poor, among whom he had moved as a familiar friend for so many years, there mingled many of Liverpool's most notable citizens. All sense of distinction was lost under the spell of a common sorrow and of deep gratitude for a noble servant of God. On Sunday afternoon the Chapel was filled with children, when the Rev. Lawrence Scott spoke to them of the friend whom they had lost. In the evening a memorial service was conducted by Mr. Anderton, and Mr. Harold Armstrong added a few words of affectionate tribute on behalf of the committee of the Mission.

We have received the following tribute from Mr. F. Robinson, one of the oldest workers at the Mission :—

"As one of five workers in the Domestic Mission who have been with Mr. Lloyd Jones since the first year of his ministry there, my first word is one of deep gratitude for the privilege of his friendship and help. In the making of friends, the drawing together of helpers in his life work, and the encouragement of patient continuance in it Mr. Jones had a wonderful gift. The Mission was his life, and its needs came upon him with compelling power, calling forth every energy of which he was capable and meeting with a response in financial and moral support that has always been regarded with pardonable pride. The cause was a sacred one to him and nothing could be too good for its service ; his own comfort, preferences, and even needs were subordinated to its interests, and cause and man became identical.

"During a period covering 34 years I have never known a harsh judgment, an unkind word, or an impatient look to come from him, and this in the face of such frequent provocation and personal difficulties as did and must occur in an institution whose atmosphere was freedom and kindliness, which was used by people of every possible disposition. His Christian optimism has been the support of thousands and his love the saving power of many more. Children were devoted to him and would strive to catch his glance in street and court. Workers received from him that freedom and confidence which he by training and experience valued so highly. He lived to see sectarian animosities much softened, and recently rejoiced upon being asked to preside over an interdenominational temperance meeting. His friends saw in this a testimony to the respect and affection in which he was held. For the last twelve years his work has been greatly helped and strengthened by the co-operation of Mrs. Lloyd Jones who has spared no efforts to add to the valuable influence of the Mission."

THE REV. LUCKING TAVENER.

The death of the Rev. Lucking Tavener, which took place suddenly at Aberdeen on Saturday, October 20, will be deeply regretted by a large circle of friends. He had been unwell recently, and he knew that he was in danger of a breakdown in health if he continued his work in Aberdeen for any length of time ; but in writing two days before his death he said that he was feeling much better, and had been able to preach on the two previous Sundays.

Mr. Tavener was a student at the Rev. C. H. Spurgeon's College from 1879 to 1881. He did not, however, take up the active work of the ministry until 1894, when he became minister of the Brotherhood Church at Walthamstow, where he continued for three years. In 1897, having meanwhile joined the Unitarian body, he was appointed minister at Stepney Green Chapel, London, where he remained until 1900. He afterwards settled at Ipswich (1901-8), Lydgate (1908-11) ; and, on the resignation of the Rev. Alex. Webster in 1911, at Aberdeen.

The granite city was the scene of Mr. Tavener's happiest and most successful ministry ; and he was greatly assisted by his second wife, whose death was a serious loss to him in every way. A few weeks ago, when the Secretary of the British and Foreign Unitarian Association visited Aberdeen, Mr. Tavener spoke in the warmest terms of the appreciation with which his services had been received by the members of the congregation ; and he was particularly gratified by the way in which the School Board and other public bodies in Aberdeen had welcomed the addresses and lectures which he had from time to time delivered on 'Lessons from the Painters.' He was only saddened by the thought that, acting under medical advice, he would have to surrender work in which he took such pleasure.

Mr. Tavener had enjoyed the friendship of Mr. G. F. Watts, and the great painter had profoundly influenced him, and had given an impetus to his ambition to devote care and thought to the ethical and religious teaching which might be derived from the study of great pictures. In connection with the Art Gallery in Aberdeen and by his lectures and visits regularly made to a large number of schools, Mr. Tavener became widely known to the citizens and the children. It is delightful to learn how well he succeeded in overcoming drawbacks imposed by physical defects, and prejudices which his position as a Unitarian minister might be expected to arouse in a city like Aberdeen.

In the preface to 'Lessons from the Painters,' published by the Sunday School Association in 1913, he says that during thirty years of ministry, including pulpit, platform, and class room, he had found the use of works of art most valuable. Mr. Tavener took delight in wielding the brush himself, especially when he was on holiday ; and now that he has gone his personal friends will treasure his sketches : they will remind them of a man who was diligent in promoting the love of truth and the love of goodness by encouraging and stimulating the love of beauty.

LIEUT.-COLONEL JESSE PILCHER, V.D., J.P.

It is some years now since Col. Pilcher withdrew from the public life of Manchester and the activities of our churches. To a long life of more than threescore years and ten there was added a lingering hour of failing powers, and now he has passed to where there is abiding day. Few names will recall quite so fine an emotion as that of Col. Pilcher, while still fewer will be found penetrating so widely through all the varied human strata of a great commercial community. For he lived a full and strenuous life. There was hardly a field of public service in which he was not at one time a familiar figure. To an important commercial career, he added a distinguished record as Colonel of Volunteers, in addition to which he was for many years President of a Parliamentary Divisional Association, while many educational and philanthropic institutions relied on him for counsel and support. But throughout the course of his career, it was to the religious fellowship of his birth that he gave his first thought and most unwearied personal service. His name is honoured alike in the records of the Lower Moseley Street schools, the Manchester District Sunday School Association, the Cross Street Chapel and the Unitarian Home Missionary College. All these he served at different times and in various ways up to the full limit of his powers, carrying through all this varied activity with the singular grace and harmony of a character essentially simple and sincere.

It was, perhaps, as Chairman of the Unitarian Home Missionary College that Col. Pilcher was most widely known in our group of churches. He joined the Committee of the College so long ago as 1873, serving under the chairmanship of the late Mr. Harry Rawson, whose office, and surely whose mantle also, passed to him in 1889, for the personal and abiding interest which Mr. Rawson always took in the students of the College was preserved and carried forward by Col. Pilcher. While he brought to the service

of the College great administrative qualities he also brought into the lives of the students a confident sense of sympathy and friendship. The twenty-four years of Col. Pilcher's chairmanship marked a period of transition in the life of the College, and to him fell the task of safeguarding the old missionary traditions of the College while guiding it into the fuller academic life which changing times demanded, and the establishment of the Manchester University made possible. In these tasks Col. Pilcher was happy in the close friendship which marked his relations with the distinguished Principal of the College, the Rev. Alex. Gordon, and it was this happy association also which gave the great impetus to the Jubilee Memorial movement of the College. That movement gave the College a home fitting its new dignity as a constituent college in the Faculty of Theology at the Manchester University, and at the same time added very considerably to its invested funds. In all the protracted labours of that undertaking Col. Pilcher was the leading spirit.

A fine portrait of Col. Pilcher, painted by T. C. Dugdale, and presented to the College by the old students, now hangs on the walls at Summerville, but his living memorial is in the hearts of a strangely varied and large company—commercial magnates, volunteer veterans, ministers and Sunday school workers—men and women who perhaps have little else in common save this that in Col. Pilcher they had known a man who had touched their lives to finer issues.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is registered by the London County Council, under the provisions of Section I. of the War Charities Act, 1916.

The objects of the Fund are : (1) *To aid the Belgian hospitals and convalescent depots in France, and the Belgian military doctors at the Front in Belgium.* (2) *To maintain a Civil Hospice at Calais.* (3) *To aid the Belgian School Colonies in France.*

145th List of Subscriptions.

	£	s.	d.
Already acknowledged	18,263	11	10
Collection at Domestic Mission, Bristol, at meeting of Oct. 16	11	5	0
Northgate End Chapel, Halifax, per Mr. J. Teal (17th) ..	1	17	11
Bootle Free Church War Relief Committee, per Mrs. Yates (29th)	1	3	0
Mrs. Prior (nurse at Port Villez)	2	0	0
The Rev. W. C. Compton (2nd)	0	10	0
Prof. Alexander (4th)	1	1	0
Mr. T. H. Terry (3rd)	2	2	0
Mrs. Helsby (11th)	0	2	6
Mrs. Wm. Tangye (21st) ..	10	0	0
Mr. and Mrs. G. H. Isaacs ..	2	2	0
Mrs. Sanford (6th)	1	1	0
Mr. H. Woolcott Thompson (18th)	100	0	0
Mr. Edward Bond (4th) ..	2	2	0
Mrs. H. D. Roberts (7th) ..	1	0	0
"Liverpudlian" (10th) ..	25	0	0
Mrs. Chris. James (7th) ..	5	0	0
Mr. and Mrs. C. W. Chitty (40th)	4	0	0
Mrs. Howard Martineau (5th)..	10	0	0
Mr. Geo. H. Cox (4th)	10	0	0
Mr. J. M. Gimson (7th) ..	10	0	0
Miss J. H. Wicksteed	1	1	0
Miss Mary Barber (2nd) ..	0	10	0
Dr. Robert Harris (3rd) ..	2	2	0
Mr. A. D. Tyssen (2nd).. ..	1	1	0
Mrs. J. J. Bradshaw (3rd) ..	2	2	0
E. C. B.	0	10	0
Miss C. R. Holland (3rd) ..	5	0	0
Mr. Arthur C. Vallance.. ..	2	0	0
Miss Dora Roscoe (7th) ..	10	0	0
Mrs. Geo. Willoughby (Alberta)	1	0	0
"A Friend, Oxford" (7th) ..	5	5	0
Mr. George Banks (33rd) ..	1	0	0
Mr. and Mrs. G. R. Brace ..	1	0	0
Mrs. Aspland	5	5	0
	£18,501	14	3

Parcels have been received from :—Miss Worsley ; Mrs. Cusack ; Mrs. Titterton ; Mrs. C.- B.- Cave ; Mrs. Frank Hopps ; Mrs. Haigh ; High Pavement War Relief Committee, Nottingham, per Miss Guilford ; The Misses S. and A. Partridge ; Mrs. A. J. Gimson ; Miss M. Alice Russell ; Mrs. Geo. Musgrave ; Unitarian Church Sewing Circle, Southport, per Mrs. Harris ; Acton Branch Women's League, per Mrs. Sceats ; West Grove Women's League, Cardiff, per Mrs. Fox ;. Church of the Messiah Adult Class, Birmingham, per Miss Abbott ; J. S. (Plymouth) ; Mrs. Buckton ; Miss Colfox ; Mrs. C. Jevons and Mrs. Titchener ; Mr. J. A. Kenrick.

WEEKLY NOTES.

The response to our appeal last week has been prompt and generous, and I am deeply grateful to all those who have again so kindly come forward to help us. At the same time I would urge all our friends to help us to maintain our subscription lists during the coming winter months. Every penny goes *direct* to meet an ascertained need, and no effort is spared to make the money go as far as possible. I am sure if people realised what our help means to the men in hospital, the women in the Maternity Home, and the children in the orphanages, they would be willing to make even further sacrifices to ensure that the work should go on.

I was very glad of the opportunity of making our needs known to our Bristol friends at a very successful meeting at Lewin's Mead Domestic Mission last week. I hope to have further opportunities of visiting other towns during this autumn. The illustrated leaflet is ready, and I shall be glad to send copies to any one who will make use of them. Rose Allen.

SPECIAL WANTS.

Pyjamas, shirts, socks, and all sorts of men's underclothing.
Mufflers, cardigans, slippers.
Clothing for women and children.
Games, jigsaw puzzles, old tennis balls.

The name and address of sender and list of contents should be enclosed in each parcel.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

A SCHOOL FOR MINISTERS AT OXFORD.

[From a Correspondent.]

As a consequence of the war colleges for the training of ministers have not many students. Voluntary service and the Military Service Act have prevented. Manchester College is not an exception. Here was the College with all its magnificent possibilities, the professorial staff with its unique qualifications for "freely imparting theological knowledge," and not a handful of students. To Principal Jacks the happy thought occurred whether, under the exceptional circumstances of the time, instead of confining its work to the usual curriculum of the terms, the College could not be useful in a wider field and helpful to a larger number than that of its immediate students. At the end of June there was in The Inquirer a letter from the Principal offering in the name of the College to all ministers on the Roll of the National Conference, and irrespective of age, a special course of study in the religious and ethical conditions of the time as affected by the war ; the Committee had decided to suspend the usual work of the College and substitute this course, which would last for a month and be repeated in a second month ; would provide free board and residence at the College, and travel expenses where necessary. "Blessed be the College Committee," say those who have been able to avail themselves of its invitation to a month so helpful, so refreshing, so inspiring.

The first week of the first month is at an end. There are some twelve ministers in residence so far, from Cumberland and Hampshire, Yorkshire, Lancashire and Cheshire, Gloucestershire, South Wales and Ireland. These, with the students, and three or four from outside, make a party of about twenty at lectures, with a largely increased number, but a number not so large as it should be, at those lectures which are public and given in the fine Arlosh Hall. To some the month in College is an affectionate return to Alma Mater, others visit for the first time and rejoice in its beauty. It is necessary for some to return home for week-ends to minister in their own churches and do various work as may be, but the majority are happily able to remain for an unbroken month and have the inspiration of the Sunday service in the Chapel, a Mecca—shrine for our worship (would that all our buildings had such worshipful atmosphere, that unworshipful manners therein might be impossible), and to make acquaintance with the Principal's liturgy, which is so rich an addition to the service.

We are not overburdened with lectures. Enough and a feast. There is ample time for further study in the library or in our rooms ; time for walks to Iffley and elsewhere along the river banks ; and to visit the other colleges, with their many messages from the past, in spite of their unwonted war aspect. Two evenings a week there are discussions ; one on "reprisals," with the result that a resolution opposed to the bombing of open towns was sent to the Prime Minister. These discussions, arranged by the Rev. Joseph Wood, who is with us as a venerable and honoured Father in God, are not the least helpful or fruitful hours of the "Course." Very various opinions are expressed with equal earnestness and power, and the give and take of ministerial comradeship is delightful.

The lectures are not given by the professorial staff only. Other leading thinkers of the day also lecture, and their lectures are open to the public. This week we had three lectures of the greatest interest and authority by the Master of Balliol on 'Educational Reconstruction,' on 'Industrial Reconstruction'—one wished that every member of the Government might hear and digest it—and on 'A Realisable Social Ideal,' a companion utterance to that of Principal Jacks in Whitweek, requiring good manners (including I. Cor. xiii) during the period of reconstruction, if anything is to be accomplished with success. Through the great wisdom of these lectures there ran a thread of humour that charmed, like the intriguing thread of gold that lights up embroidery. Next week we are to have three lectures on 'Spiritual Reconstruction,' by Dr. Schiller. In the following week the Dean of St. Paul's will be the lecturer, and on the last week of the month the Principal adds to his other lectures three lectures on 'The State, Visible and Invisible.'

The Principal's other lectures are on 'The Idea of God.' Most of us have had opportunity to hear Dr. Jacks preach or speak in various connections, before. But most of us hear an academic lecture for the first time. We, especially those of us who have the merest smattering of philosophy,

delight in a brilliant power to make the most abstruse propositions clear by the graphicness with which they are expounded. Two lectures by the Rev. D. C. Simpson, the first of courses on 'The Ideal State in the Terminology of the Old Testament' and on 'Judaism and Hellenism' and the first of the Rev. H. Gow's lectures on 'Nationality in the Light of the New Testament,' given early in the week, your correspondent was unfortunately not able to hear, but we had also the first of a series of lectures by Mr. Gow on 'Hellenism and Christianity.' It was an illuminating lecture, and from the point of view of the minister's preaching work, nothing in the week was more helpful.

"This time here is simply a God-send to me," said one of us, more than most immersed in work amid poverty and sickness, and C.O.S. and Poor Law work, and prison-visiting, and shut out from the intellectual and spiritual influence, and the intercourse with kindred, which the College gives. I have not asked, but I think that not one of us from very varied fields of work but would say the same.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

The Executive Committee of the British and Foreign Unitarian Association met at Essex Hall on October 10, Dr. Carpenter in the chair. There was a long agenda of business, including various reports of sub-committees and visits of delegates to meetings of District Societies. As there will be no meeting of the Council in October, a brief report of a few of the matters dealt with is made.

The vacancy in the office of Treasurer, owing to the lamented death of Mr. Howard Chatfeild Clarke, will not be filled until the annual meeting next Whitsuntide. Meanwhile, Mr. G. W. Brown, an active member of the Finance Sub-Committee, has consented to act as Treasurer. It is desired that all cheques should be made payable to the order of the Association. A further legacy of £400, less duty, had been received from the Executors of the late Mr. Robert Nixon, and the money was invested in National War Bonds. The receipts for July, August, and September were £1,908; the payments £2,342.

Reports of visits of the Secretary to Aberdeen, Dundee, Perth, Kirkcaldy, Stenhousemuir, and Glasgow were submitted, and various suggestions made by the Scottish Unitarian Association were considered. The Rev. E. T. Russell had delivered addresses at a large number of open-air meetings in various towns and seaside resorts, when the attendances varied from sixty to four hundred. Grants were voted towards the cost of heating apparatus at Ross Street, Glasgow, and Kirkcaldy. A rearrangement of the pulpit supplies at Perth, Stenhousemuir, and Kirkcaldy was made. A series of lectures expository of Unitarian Christianity will be delivered at Dunfermline. Dr. Carpenter will spend ten days in Scotland in April, 1918, preaching and lecturing in the chief towns.

In the Publications Department it was announced that the new Chant Book, edited by the Rev. V. D. Davis, was all in type; that the first volume of Dr. Drummond's 'The Way of Life,' dealing with the parables of Jesus, was nearly ready; that the volume of essays by the Rev. W. H. Drummond, 'The Soul of the Nation,' would be published about the end of October; that Dr. Mellone had agreed to prepare a volume dealing with present-day problems in New Testament teaching; that a new handbook dealing with the 'Ethics and Theology of the Old Testament,' by the Rev. A. W. Fox, was in the press. A tract by Dr. C. W. Eliot, 'A Free and Open Christian Church,' and one by Dr. W. C. Gannett, 'O ye of Little Faith,' had been issued for general circulation at the present time of national crisis. Grants of books were made to three Congregational ministers, two Methodists, one Presbyterian, and one Evangelist.

In the Home Mission Department the Rev. T. P. Spedding gave an interesting and encouraging report of the work he is doing at Moss Side, Manchester. The Secretary reported visits to Merthyr, Pentre, and Carlisle; conferences with the Committees of District Societies at Aberdare, Ringwood, Newcastle-on-Tyne, and Manchester. The Rev. W. G. Tarrant related his experiences and gave a summary of the suggestions considered in detail at conferences with the Southern Unitarian Association, the Northumberland and Durham Association, and the Manchester District Association. Mr. Ronald P. Jones told of his visits to Hull, Nottingham, Derby, and Newark; he had visited and reported upon thirty-three churches since the beginning of the war. The Rev. W. H. Drummond had undertaken the charge of the services at Cambridge, and would himself preach there on four successive Sundays. Grants for various purposes were made to South Shields, Pentre, Carmarthen, Manchester (Oldham Road). Towards the cost of a scheme of missionary work devised by the Manchester District Association, the East Cheshire Union, and the North and East Lancashire Unitarian Mission, a grant of £120 was voted. The scheme provides for a series of conferences, meetings, and special services, extending over two months; it will include not only the large number of churches which can be easily grouped together, but also the more scattered and isolated churches in the area covered by the three societies named.

Arrangements had been made for Dr. Carpenter, the President of the Association, to preach at churches in different parts of the country. While attending the Autumnal Meetings in East Lancashire, he would preach on October 28 at Blackburn in the morning, and Padiham in the evening; November 18 at Exeter; December 2 at Wakefield; December 16 at Norwich; December 30 at Northampton; January 13 at Liverpool and Southport.

The question of a war bonus to ministers, payable about the middle of December, 1917, was considered; and it was resolved that the Committee of the Association join with the Managers of the Sustentation Fund in providing a war bonus of £10 to each of our ministers in charge of a congregation whose earned income from all sources, including grants, did not exceed £200. A special appeal will be made in connection with the Association Sunday Collections on November 18 for increased contributions, so that the necessary money may, if possible, be raised without entrenching to any considerable extent upon the ordinary funds of the Association.

NEWS OF THE CHURCHES.

Astley.—A Memorial Service was held on Sunday for Lieut. H. G. Holt, B.A., M.C., of the Flying Corps, who was killed on October 6, in France. The service was conducted by the Rev. Peter Holt who, addressing a large congregation, alluded to Lieut. Holt's bright and happy temperament, which caused him to be loved by all who knew him. He was always ready to go where he conceived the path of duty to be, and in study, teaching, or taking the services on Sunday at various chapels he was always desirous of being useful. His example was an encouragement to a greater earnestness of purpose and charity towards all.

Billingshurst.—On Friday evening the 19th inst. a very successful meeting was held to welcome the new minister, the Rev. H. Maguire, B.Sc., and his family to Billingshurst. A tea provided by the ladies of the congregation was served in the Library, after which a short religious service was conducted by the Rev. W. H. Drummond. This was followed by a public meeting, Mr. E. R. Fyson, the President of the Provincial Assembly, being in the chair. After the opening remarks by the Chairman, Mr. H. J. Marten gave the "welcome" on behalf of the congregation. Speeches by the Revs. W. H. Drummond, N. J. Hawthorn Jones, and J. J. Marten, of Horsham, and Mr. C. Wadey of the Congregational Church, Billingshurst, followed. The Rev. H. Maguire suitably responded. There was a large attendance, a goodly number of friends from Horsham being present. Proceedings terminated with a vote of thanks to the Chairman and the Rev. W. H. Drummond, also to the ladies for the tea. Then a hymn was sung and the benediction pronounced by the new minister.

Bournemouth.—A Memorial Service was held on Sunday evening in the Bournemouth Unitarian Church for the late Lieut.-Col. S. G. Smith, who had been for twenty years a member and office-bearer in the Church. The service was attended by the mayor and military representatives, and there was a large congregation. To the Scripture lessons were added passages from Wordsworth's 'Character of the Happy Warrior.' The Rev. V. D. Davis, who conducted the service, took for the text of his sermon Deuteronomy, xxxiii. 27: "The eternal God is thy dwelling-place and underneath are the everlasting arms." They would honour the memory of their friend, he said, if they faced their loss with resolute heart, and dwelt rather on the things that remained, and thankfully commemorated the character and achievements of a faithful life. Sidney George Smith was a man whose personality impressed itself vividly upon his friends. There was in him the wholesome power of a vigorous, capable and generous manhood. With him duty was a very real thing, and with it went a full measure of brotherly kindness. So they knew him in the fellowship of their religious life, into which he was drawn as a young man. He stood fearlessly for its simple confession of faith and earnest purpose in well doing. As a responsible member of the Church Committee and as warden he served the interests of the congregation with the same capacity and demand for thoroughness as marked him in all his undertakings, and frankly and gladly he made his contribution to the circle of its friendship; and as they knew him there, he was known in wider circles throughout the town with a very even record of confidence and respect, and, in many ways, of grateful admiration. There was no double-dealing between his religion and his daily life. He had nothing to fear from any scrutiny of his work as a business man, and in that other great interest, in his military service, extending over twenty-eight years, his was a record of true patriotism and genuine devotion. After the Benediction, the 'Dead March' in Saul was played, and four buglers of the 4th Hants Battalion sounded the 'Last Post.'

Dudley.—The Rev. E. Glyn Evans, R.A.M.C., minister of the Old Meeting House Congregation, Dudley, who served with a Field Ambulance as stretcher bearer in the battle of the Somme, was some weeks ago summoned to appear before an Army Medical Board, and as a result of the examination and medical decision he has been discharged from the Army and awarded the Silver War Badge for services rendered. His discharge papers are inscribed "No longer physically fit for War Service."

Ilford.—Two week-day devotional services of exceptional interest have recently been held. One was limited to young people who have been added to the member-roll of the Church during the ministry of the Rev. A. H. Biggs. This took place on a Friday evening, and was carried out entirely by the members themselves. The lessons were read by Miss Dorothy Coote and Miss Olive Hoskins. Mr. Braithwaite offered prayer; Miss Dorothy Syer (Gold Medallist M.A.M.) sang a sacred solo; Mr. J. Kinsman, jun., was at the organ; and the sermon was preached by Miss Marjory Fyson, B.A. The discourse dealt with the responsibility of young people for the influence which they inevitably exert, either consciously or unconsciously, upon those around them. It was a call to cheerfulness, to kindliness, and to self-control.—The other service was held last Saturday afternoon under the auspices of the Women's League, and was for young women. Miss Grace Mitchell conducted the service, and gave an inspiring address upon the need for personal religion and the charge that is laid upon us to act in accordance with the promptings of the voice of God in the soul. Miss H. Brooke Herford followed with an instructive summary of the history of Unitarianism, emphasising the necessity of holding fast to the faith and freedom which were won for us by the heroism and sufferings of our predecessors. Miss Brenda Fyson, L.R.A.M., presided at the harmonium.

Hale.—At the close of evening service at Hale Chapel on Sunday last, Mr. Robert Wolff moved, and Mr. Albert Nicholson seconded, the following resolution, which was adopted by the Congregation, all standing: "That the Hale Congregation have heard with the deepest sorrow of the death of their former Minister, the Rev. T. Lloyd Jones. Though

it is nearly forty years since Mr. Jones on leaving college took charge of this Congregation, the memory of his personality and devoted work is still cherished by his old friends and neighbours, who have been proud to hear from time to time of the remarkably successful missionary work of their former minister. The Congregation beg to assure Mrs. Lloyd Jones of their profound sympathy with her in her bereavement." The Rev. James Harwood, an old fellow student of Mr. Jones, who happened to be taking the services at Hale, paid a tribute to his memory, and alluded to his unchanging affection for his old Congregation at Hale.

Leicester.—The 51st anniversary of the Free Christian Church was celebrated on Sunday, October 7, when the services were conducted by Dr. J. E. Carpenter. On the preceding Saturday a social gathering was held in the schoolroom, when addresses of welcome were given by the President, Mr. W. F. Price, and the minister, the Rev. S. Spencer. Dr. Carpenter gave a short address in reply.

Liverpool.—The Rev. J. Collins Odgers has accepted the invitation of the Council to take charge of the congregation of Ullet Road Church until the Rev. L. Redfern is able to take up his residence in Liverpool in the early spring, and will resume his work next Sunday. The congregation are much indebted to Mr. Odgers for so kindly undertaking the work during the winter months.

London, Hampstead.—The opening meeting of the Congregational Society connected with Rosslyn Hill Chapel was held on Thursday, October 18. In the course of the evening, Mr. Gow gave his annual address, and touched briefly upon some of the activities of the congregation and the personal losses during the past year. He then spoke on the subject of Reprisals and deprecated strongly any policy of bombing open towns by night from the air. An interesting discussion followed in which several members of the congregation took part.

London: Stoke Newington.—The small chapel on the Green has long been noted for the excellence of its work among the young, and it numbers several veterans in Sunday School work among its members. The Sunday School Anniversary will be held on Sunday, the 28th inst., when Lieut.-Col. Bullock will preach in the morning, and Dr. Lionel Tayler at the evening service.

Manchester: Blackley.—A most successful Sale of Work was held on Saturday, October 13. It was opened by Mr. E. Whitehead, of Failsworth, and in the unavoidable absence of Mr. S. E. Gilbert Crumpsall, the minister occupied the chair. The Sale realised £96.

Oxford.—At a meeting of ministers held in Manchester College on Wednesday, October 17, the following resolution was carried by fourteen votes to one :—"That the bombing of open towns by way of reprisals is to be condemned."

Sheffield: Attercliffe.—The Liberal cause and Unitarianism in Attercliffe has suffered loss in the death of Mr. James Paterson Ross, at the age of 62, on October 18. Mr. Ross, who had been in failing health for several weeks, was an Aberdonian. He settled in Sheffield some forty-five years ago, and had been in the firm of Vickers, Ltd., during the whole of that time, having for several years filled a position of responsibility, and being awarded a long service medal by the late Mr. Thomas Vickers on the occasion of King Edward's coronation. In his early days he was an enthusiastic member of the Hallamshire Rifles. Mr. Ross leaves a widow and one son, the latter invalided from France. Mr. J. P. Ross was closely associated with the Attercliffe Unitarian Church from its earliest days. He was the first treasurer of the Church, showing a practical interest in all its activities, and served on the committee for many years, helping greatly by his shrewd common sense. He was a man of quiet disposition, but possessing strong religious convictions. Mr. Ross has left behind him a good record of faithful service, and the memory of his character will always be an inspiration. He was a life long abstainer and all progressive causes found in him a keen supporter. The funeral service was held on Saturday, Oct. 20, at Tinsley Park Cemetery, and conducted by the Revs. C. J. Street and J. W. Lee. A large number of members of the congregation, together with many fellow workmen, gathered round the grave side. A Memorial Service will be held on Sunday, October 28.

Harvest Festivals.—A report has been received of the Harvest Thanksgiving Service at Downpatrick.

Temperance Sunday will be observed on November 11 in Churches and Schools throughout the land, and it is to be hoped that the fullest use will be made of the opportunity thus afforded for speaking publicly on this important subject. The National Unitarian Temperance Association will gladly send a supply of pamphlets for distribution if a postcard is dispatched to the Hon. Secretary, Mr. E. F. Cowlin, 19 Northwood Road, Forest Hill, London, S.E.23, stating the number required.

BIRTH.

Philipson.—At the Manse, Downpatrick, on October 22, to Rev. and Mrs. Ralph Philipson, the gift of a daughter.

MARRIAGE.

Shanks—Wrigley.—On October 17, at Stockport, by the Revs. William Fielding and W. R. Shanks, M.S., Sergt. Norman Fraser, younger son of Rev. W. R. and Mrs. Shanks, Bradford, to Dora Elisa, only daughter of Mr. and Mrs. James Wrigley, Heaton Moor, Stockport.

DEATHS.

Carpenter.—On October 16, at his residence at Brookside, Ilkley, Thomas Alfred, youngest son of the late Dr. W. B. Carpenter, C.B., F.R.S., in the 64th year of his age.

Lloyd-Jones.—On October 18, at 16 Marmion Road, Liverpool, Thomas, the beloved husband of Gertrude Lloyd-Jones.

Pilcher.—On October 17, at his residence, The Beeches, Seymour Grove, Old Trafford, Manchester, Lieut.-Col. Pilcher, J.P., aged 80 years.

Richardson.—Killed in action October 9, Basil James Richardson, 2nd Lieut. West Yorks Regiment, the second son of William Richardson, Linfield, Headingley.

Tavener.—On October 20, suddenly, at Aberdeen, the Rev. Lucking Tavener, in his 56th year.

OUR CALENDAR.

SUNDAY, October 28.

LONDON.

Acton, Creffield Road, 11.15 and 6.30, Rev. H. C Horsley, M.A.

Bermondsey, Fort Road, 6.30, Mr. S. P. Penwarden.

Blackfriars Mission and Stamford Street Chapel, 11, Mr. S. P. Barham.

Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. R. H. U. Bloor, B.A.

Croydon, Free Christian Church, Wellesley Road, 11 and 5, Rev. W. W. Chynoweth Pope.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. Weatherall, M.A.

Finchley, Granville Road, Ballards Lane, 11, and 5.30, Rev. Basil Martin, M.A.

Forest Gate, Upton Lane, 11, Mr. J. P. Rosling; 5.30, Mr. J. Begg.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6, Rev. James Harwood, B.A. (Harvest Festival.)

Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. H. Gow, B.A.

Highgate Hill Unitarian Christian Church, 11, — ; 6.30, Rev. A. A. Charlesworth.

Ilford, High Road, 11, Mr. H. G. Chancellor, M.P.; 3.30, Rev. A. H. Biggs. (Anniversary Services.)

Islington, Unity Church, Upper Street, 11, Rev. A. A. Charlesworth; 6.30, Mr. F. G. Fincham.

Kentish Town, Clarence Road, N.W., 11 and 6.30, Rev. F. Hankinson.

Kilburn, Quex Road, 11 and 6.30, Rev. Dr. Hargrove.

Leytonstone, Haydn House, 63 Fairlop Road, 6.30.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. Gordon Cooper, M.A.

Peckham, Avondale Road, 11 and 3.30, Rev. R. T. Herford, B.A.

South Norwood, League House, 141 Portland Road, 7, Mr. J. W. Gale.

Stoke Newington Green, 11.15, Lieut-Col. C. Seymour Bullock; 6.30, Dr. Lionel Tayler.

Stratford Unitarian Church, 11, Mr. J. Harry Smith; 6, Mr. J. P. Rosling.

University Hall, Gordon Square, W.C., 11.15, Rev. H. H. Johnson, B.A.

Wandsworth Unitarian Christian Church, East Hill, 11 and 6, Rev. W. G. Tarrant, B.A.

West Hampstead, All Soul's, Weech Road, Finchley Road, 11.15, Rev. Edgar Daplyn.

Wood Green, Unity Church, 11 and 6.30, Rev. G. Coverdale Sharpe.

Aberystwyth, New Street Meeting House, 11. Supply.

Bath, Trim Street Chapel, 11 and 6.30, Rev. A. C. Fox, B.A.

Birmingham, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. Lloyd Thomas.

Birmingham, Church of the Messiah, Broad Street, 11 and 6.30, Rev. Lawrence Clare.

Blackburn, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. Fred. Hall.

Bournemouth, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. Davis, B.A.

Brighton, Free Christian Church, New Road, 11 and 6.30.

Bristol, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. Tudor Jones.

Buxton, Hartington Road Church, 11 and 6.30, Rev. G. Street.

Cambridge, Assembly Hall, Downing Street, 11.30, Rev. W. H. Drummond, B.A.

Chatham, Unitarian Church, Hamond Hill, 11 and 6.30.

Chester, Matthew Henry's Chapel, 11 and 6.30, Rev. D. J. Evans.

Clifton, Oakfield Road Church, 11 and 6.30, Dr. G. F. Beckh.

Dean Row, 10.45, Rev. E. A. Voysey, M.A.

Dover, Adrian Street, near Market Square, 11 and 3.15, Rev. C. A. Ginever, B.A.

Dublin, Stephen's Green West, 12 and 7, Rev. E. Savell Hicks, M.A.

Dudley, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. Glyn Evans.

Exeter, George's Chapel, South Street, 11 and 6.30.

Gee Cross, Hyde Chapel, 11 and 6.30.

Hastings, South Terrace, Queen's Road, 11 and 6.30, Rev. E. Lockett.

Hindley, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. R. F. Rattray, M.A., Ph.D.

Horsham, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. Jones.

Hull, Park Street Church (Unitarian), 10.45 and 6.30, Mr. Salmon.

Leeds, Mill Hill, 10.45 and 6.30, Rev. Chas. Peach.

Leicester, The Great Meeting, 11 and 6.30, Rev. E. G. Evans, B.A.

Lewes, Westgate Chapel, 11 and 6.30, Rev. J. M. Connell.

Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Rev. F. K. Freeston.

Liverpool, Bootle Free Church, 11, Mr. W. H. Thomas; 6.30, Rev. J. C. Hirst.

Liverpool, Hope Street Church, 11 and 6.30, Rev. Dr. Mellor.

Liverpool, Ullet Road, Sefton Park, 11 and 6.30, Rev. J. Collins Odgers, B.A.

Maidstone, Unitarian Church, Earl Street, 11 and 6.30, Rev. Alexander Farquharson.

Manchester, Cross Street Chapel, 10.45 and 6.30, Rev. Ottwell Binns.

Manchester, Platt Chapel, 11 and 6.30, Rev. W. Whitaker, B.A.

Manchester, Sale, 11 and 6.30, Rev. W. S. McLauchlan, M.A.

Nantwich. Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. Park Davies, B.A., B.D.

Newcastle-on-Tyne, near Free Library, 10.45 and 6.30, Rev. Alfred Hall, M.A., B.D.

Newport, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. Ruddle.

Oxford, Manchester College, 11.30, Rev. Dr. Jacks.

Portsmouth, High Street Chapel, 11 and 6.45, Rev. G. W. Thompson.

Portsmouth, St. Thomas Street, 6.45, Rev. Geo. Lansdown.

Sheffield Upper Chapel, 11 and 6, Rev. C. J. Street, M.A., LL.B.

Sidmouth, Old Meeting, High Street, 11 and 6.30, Rev. T. Bowen Evans, M.A.

Southampton, Church of the Saviour, London Road, 11.15 and 6.30, Rev. Victor Moody.

Southport, Portland Street Church, 11 and 6.30, Rev. W. Jellie, B.A.

Torquay, Unity Church, Montpellier Road, 11 and 3.30, Rev. Joseph Worthington, B.A.

Tunbridge Wells, Free Christian Church, Dudley Road Institute (side entrance), 11.15, Rev. S. Burrows.

Wallasey, Memorial Church, Manor Road, 11 and 6.30, Rev. A. Ernest Parry.

Warwick, High Street Chapel, 11.15 and 6.30, Rev. Gardner Preston.

West Kirby, Meeting Room, Grange Road, 11 and 6.30, Rev. C. Roper, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. Ramsden Balmforth.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. Wilfred Harris, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. Wyndham Heathcote, B.A.

Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. Sinclaire, M.A.

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BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

AUTUMNAL MEETINGS AT PADIHAM.

MONDAY, OCTOBER 29, at 10 A.M., Conference on Missionary Aims and Work, opened by Rev. W. Copeland Bowie; at 11.30 Rev. Fred Hall and Rev. H. McLachlan will introduce the subject, "How should Religious Men and Women deal with the War Spirit?" Luncheon at 1 o'clock. Conference at 3, when the Rev. W. McMullan will read a Paper on "How to Bridge the Gulf between Sunday School and Church." At 4 P.M. Mr. J. R. Cameron will read a Paper on "How can the Spirit of Freedom be brought to bear upon present World Problems of Life and Religion?" followed by Discussion. Tea at 5.30.

PUBLIC MEETING at 7 P.M., Rev. Thomas Munn in the Chair. Speakers: Rev. J. Cyril Flower, M.A., on "Religion and the Individual"; Mrs. Sydney Martineau on "Religion and the Family"; Rev. Herbert McLachlan, M.A., B.D., on "Religion and the Church"; Rev. Dr. Carpenter on "Religion and the Nation."

SUNDAY SCHOOL ASSOCIATION.

Autumnal Meetings

IN

North-East Lancashire

OCTOBER 27, 28, & 29.

Saturday, Oct. 27, at Padiham.

3.30 p.m. Devotional Service, conducted by the Rev. J. A. Pearson (London).

3.45 p.m. Conference. Chairman: Alderman Wadsworth (Todmorden).

"The Boy at the Street Corner," by the Rev. Jesse Pipkin (Colne).

"What I did with my Boys," by Miss Mary Francis (London).

To be followed by discussion.

Sunday, Oct. 28.

The Sunday Schools of the District will be visited by representatives of the Association.

Monday, Oct. 29, at Padiham.

3.0 p.m. Conference. "How to bridge the gulf between the Sunday School and the Church," by the Rev. W. McMullan (Rawtenstall).

Discussion opened by the Rev. J. A. Pearson and the Rev. J. Morley Mills (Manchester).

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NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

IN moving the thanks of the House of Commons to the men of the Navy and Army on Monday evening the Prime Minister had a great opportunity which he used worthily. The heart of the whole nation throbbed behind his words. The speech contained many passages which will linger in the memory, like the moving tribute to the men of the merchant service and the striking passage which described the cavalry of the clouds: "High above the squalor and the mud, so high in the firmament that they are not visible from earth, they fight out the eternal issues of right and wrong." But it touched the tenderest chords of emotion in the words at the close: "This great Empire, through this House, enters each home of the heroic dead, grasps the bereaved by the hand, and says:—The Empire owes you gratitude for your share of the sacrifice as well as for theirs, partakes in your pride for their valour and in your grief for their loss."

* * *

THE news from Italy, like all the swift vicissitudes of war, came upon us at first with a feeling of anxiety and keen disappointment, but this has been succeeded by strong and resolute sympathy and the confident hope that misfortune will be turned to glorious gain. We all want the Italian people to know what their country and their national inheritance mean to us, and that for us as for them it is intolerable that the Austrians should once again set foot on their soil. Many of our readers will remember how in former days men and women of our own churches honoured and served Garibaldi, while others among them gave to Mazzini some of the consolations of friendship during his long exile.

* * *

THE first report of the Select Committee on National Expenditure, which has just been issued, is a document of first-rate importance. There has been a growing disquiet in the public mind about the lavish rate of expenditure and the demand for more and more money on every side. Efficiency and economy usually go hand in hand, and there will be a widespread feeling of relief that there is at last some prospect of an effective check upon the spending departments. This is a matter of grave importance to those of us who are engaged upon religious and philanthropic work. The vast network of charitable effort in the country depends upon the margin which can be spared after the normal cost of living has been met. It is this margin which is seriously threatened. If it is to be saved there must be firm control at the Treasury as well as careful private economies. It is not a question of withholding anything that is necessary for the war, but of spending public money properly.

* * *

THE letter in which Sir John Simon has explained to his constituents his reasons for joining the army puts some of the moral issues of the hour in such a plain and persuasive form that we are tempted to transfer a few sentences from it to our own columns.

> In spite of all that has been accomplished by the Allies [he writes], and of the certainty which Sir Douglas Haig's strategy gives us that the enemy is being overthrown, I cannot bring myself to believe in the possibility of negotiating an immediate and satisfactory peace. The peace we want is a peace which will prevent a war like this ever happening again. To be content with less than this is to make all our sacrifices of no avail; to demand more than this is to forget the object for which we went to war and the ideal which has inspired us. Some good and sincere men and women have persuaded themselves that the basis for negotiating such an immediate peace already presents itself, but I cannot agree with them, and to talk of peace when as yet the condition upon which secure peace depends has not been fulfilled only blunts the edge of our resolve. As soon as that condition does arise it will require just as much courage to insist on peace as it now does to carry on war....I can imagine only one crime which is to be compared to the crime of permitting the war to go on for an unnecessary hour, and that is the crime of slackening in our purpose, after all the sacrifices we have made, before a real opportunity of securing it has arisen.

* * *

THE movement to secure self-government in the Church of England and remove it as far as possible from the jurisdiction of Parliament has aroused a lively controversy and produced a sharp cleavage of opinion even upon the bench of bishops. Possibly it may be said that it is a purely domestic question with which other people have no right to meddle, but that is not the case so long as the Church of England claims in some special way to represent national Christianity and retains her hold upon the historic buildings in which we all claim a share. Certainly Liberal Nonconformists must look upon any movement for tightening the bonds of uniformity with grave suspicion. It is contrary to the noble ideal of comprehension which they and men of the Broad Church School hold in common.

* * *

THE movement to which we refer seems to draw its strength from two motives of very unequal value. The Church feels itself sorely hampered through the lack of democratic assemblies with some power of direction and control. It is reaching forward towards some more adequate expression of corporate faith and desire. But mingling with this in some quarters is the insidious belief that the Church needs to become more narrow and uniform in

order to be effective. As soon as a man begins to cultivate intensity of life at the expense of the breadth and richness of his Christian sympathies he has entered upon the downward path which leads to rancour, intolerance, and all uncharitableness. The desire to be narrow in the interests of purity of life and doctrine has existed in all ages of the Church, and it is easy for it to enlist a certain type of hard logic and the passion for efficiency in its service. But all the time the man of broad sympathies with his intellectual tolerance and his gentler habit of speech is a better exponent of the mind of Christ and the grace of heaven.

* * *

It will be a matter of genuine regret to people who delight in historical celebrations that the four hundredth anniversary of Luther's great act in nailing his Theses to the church door in Wittenberg finds us in a mood of silence. In recent times the life of Luther has lost some of its romance. The incidents of his career and the qualities of his character have been subjected to an analysis almost cruel in its detachment. It is useless to try to conceal the coarse elements in his nature or the lack of sound leadership which involved the German Reformation in the toils of statecraft at a most critical moment. But in spite of all he was one of the great liberators of the human spirit, though he was no saint. The scene of defiance at Worms remains as a supreme revelation of untamed moral power, and the letter to his little son Hans still speaks to us of the depth and tenderness of his heart.

* * *

The autumnal meetings of the British and Foreign Unitarian Association, which have just been held with Padiham as a centre, have been marked by a spirit of deep religious earnestness. The group of churches in that district, with their bold democratic sympathies, and a spiritual fervour which they owe to their Methodist ancestry, is particularly interesting at the present time. The problem of effecting a fusion between liberal theology and the vital interests of democracy is for us almost more pressing than any other, but there to a large extent it has been solved. At one of the meetings the chairman of the Padiham congregation, himself we are glad to know a worker at the loom, proclaimed himself an out-and-out democrat, but then he went on to make the significant remark that he was convinced that democracy without religion would become a mob and not a movement.

* * *

The Westminster Gazette has a genius for discovering an apt 'Thought of the Day'; but on Wednesday it surpassed itself when it lighted upon this quotation from Mr. Mackail's most companionable volume, 'Select Epigrams from the Greek Anthology' as a motto for All Saints' Day:—'These men having set a crown of imperishable glory on their own land were folded in the dark cloud of death; yet being dead they have not died, since from on high their excellence raises them gloriously out of the House of Hades."

BEATI MORTUI.

We too would say our *Gloria in Excelsis* for the brave men, the living and the dead, who have saved the country and all the fairest interests of civilisation from irretrievable disaster. By a happy coincidence Parliament set aside a day in this week of Christian commemoration for its solemn act of public gratitude. We are less emotional than some other nations, and we cling fast to the privacy of feeling as inseparable from good manners. We have no day on which we deck the graves of our dead with flowers, and even our affection for one another is often restrained and severely practical. Other people think us cold on this account and lacking in some of the finer elements of imagination, little suspecting how the fire glows beneath the surface and adds strength to the dutifulness of daily life. But there are moments when these barriers of reserve are thrown down by a surging tide of emotion, and even the sense of lonely individuality is lost, in a common experience of danger and deliverance, in which sorrow and exultant pride are strangely mingled.

Of the living, the vast army of strong men and eager-hearted boys, it is not easy to speak, for in their gallant demeanour and their carelessness about themselves they seem almost resentful of praise. If there is any credit it belongs in their eyes to the other fellows and not to themselves, to the companions who went over the top and never came back, to the maimed and the blind who carry already the fiery cross of their martyrdom stamped upon their bodies. We respect their wishes and we know that they are right, for this adventure of theirs is at once too simple and too splendid for common words of gratitude. But what we cannot say with our lips we can express in our lives, as we learn in every thought and act to be more worthy to live in daily companionship with men for whom all earthly interests are of less moment than the cause which they serve.

But about the dead our lips are unsealed. We think of them as they lie under the little wooden crosses in the cemeteries in France and elsewhere. They were the men we knew; they shared our home life; they lived in the same street; they worked with us in the same office. We never knew that there was anything remarkable about them. They were common human clay just like ourselves. And yet hidden in their hearts there was a capacity for heroism beyond anything we have known before, and when we speak of them now it is in the mystical language of religious faith as we remember their share in the greatest sacrifice for goodness and freedom which has ever been demanded at the hands of men. For us and for our children's children their deeds will always be a romance. And for once romance has about it no element of fancy. It is literally true that these men died for the sake of those they love and to save the world from wrong.

In this place, writing for those who are bound together by the affectionate ties of a common religious faith, we would hold in special remembrance the noble band of men and boys who have gone forth from our own churches and Sunday schools, and found on the battlefield and in an heroic death the highest satisfaction of their instincts of duty. It is with unspeakable gratitude to God that we receive this signal proof that our religious teaching has been equal to a supreme test. The vacant places will not be filled and the broken hopes will not be made good, but God has reserved some better thing for us in the unspeakable gift of an undying influence. These churches to which we belong have proved themselves to be the nursing ground of heroes. In the memory of those who are gone we find a new consecration to the service of goodness. Had they lived to serene old age these boys of ours could never have served our church life and the cause of Christ in the world so well as they have done already by giving their lives for our sakes, and not for our sakes only but as their willing tribute to what is immortal in the souls of men. Who among us would be so base as to wish that they had lingered when the others marched away? "The souls of the righteous are in the hands of God and there shall no torment touch them." With them all is well and fair. In a short time they have won a deathless renown, leaving to those who come after them the memory of their glad surrender and the fragrance of perfect deeds.

AN ECHO FROM ÆSCHYLUS.

"Of late I ceased lamenting my own woe,"
Thus, to the driven and tormented Io, said
The suffering Titan, on whose dauntless head
Fell wrath implacable blow after blow
From the stern King of gods. Yet even so
Prometheus o'er his torturer triumphéd,
Because self-pity in his soul was dead,
Consumed for ever in the generous glow
Of pity for the race he loved too well:
For which he lived, and only could not die
Being immortal. O that we may learn
Of thee, Prometheus, then no tears will swell
For private griefs; but our purged souls be free
Only for other's wrongs to strive, and mourn.

CLEMENT E. PIKE.

THE USE OF PRAYER.

IN the columns of THE INQUIRER an interesting correspondence has been going on as to the use of prayer, and especially of petitionary prayer. One or two of the correspondents have contended that as God is all good and all wise and will surely give us what we need, it is not necessary that we should ask anything from Him. It becomes us rather, they argue, to leave ourselves entirely in His hands, and to accept with gratitude whatever He is pleased to give us.

There is certainly much to be said for this simply passive attitude of mind and heart. Any prayer that is made on the assumption that God would not be aware of our needs and would not supply them unless we told Him of them, can hardly be uttered by those who have learnt from Jesus to worship the Father in spirit and in truth. All truly Christian prayer is based on faith in the Divine love and goodness; and it is in response to this trustfulness rather than to any mere beseeching that God's best blessings come.

Yet Jesus taught his disciples to pray. He bade them ask and they would receive, seek and they would find, knock and it would be opened unto them. His attitude towards God was not merely passive and resigned; in his prayers he asked for the things he greatly desired. In one of his parables he seems to suggest that persistent and importunate begging is sometimes necessary to make God yield us the good things we want. Is it possible, then, to reconcile his inculcation of absolute trust in God's love and care with the counsel thus given us? Is there any inconsistency in our petitioning the Father, who knows what we have need of before we ask Him, and knows it so much better than we do ourselves? Or is there a sense in which His blessings—or some of them at least—are conditional on our seeking them?

Well, we may best, I think, arrive at an answer to this question by comparing spiritual things with material things, as Jesus was accustomed to do.

There are certain things in the physical world that are given to us unsought. Among these are the sunshine and the rain, the alternations of day and night, of summer and winter, seed-time and harvest—all, indeed, of the great processes and works of nature; these existed before we were born, and will be maintained with the same regularity after we pass away from this scene of their operations. Nothing we can do can make the sun halt in his course, or change the autumn back to spring; and we have learnt not to make the attempt We have come to accept the order of the natural world as a Divine order, and to find joy and cause for gratitude in it all. But there is a great deal in the Divine order of nature to which this attitude of passive acceptance and non-interference does not apply. We are constantly interfering with the powers and processes of nature, and we should miss much of the good of life if we did not do so; indeed, it is questionable whether we should be able to live at all unless we interfered with nature in order to make it serve our purposes and yield richer results than it would do without our labour and research. Granted that God is willing to give us all we need, it is yet evident that He does not give altogether without our seeking. As the old Latin saying has it, *Laborare est orare* —to labour is to pray; and many are the answers that we get to this form of prayer, and that we could not get otherwise. Even were we to reduce the necessities of life to the utmost, we should still, as a rule, have to seek them; they would seldom come unsought. The savage who lives on the bare products of the fields and forests as they come without any cultivation, must nevertheless search for his fruits and nuts, and hunt for his game, often exerting himself as much in this way as the most hard-working civilised labourer does in the effort to get his daily bread. But assuming that man had remained content with what God had originally provided through nature for his sustenance, it is easy to see that a vast amount of the food now available would never have come into existence, and would never have been brought to the perfection it has reached. Walking by the side of a cornfield last July, I had the curiosity to count the grains of wheat on one of the stalks, and I found about one hundred and fifty. Jesus, you remember, in his parable of the sower, speaks of some seeds bearing as much as a hundred fold, which we may regard as the maximum reached by cultivation in his time; but here was a seed whose produce exceeded that amount by 50 per cent. And the increase is due to human study and labour in the selection of the seed and the improvement of the soil—in other words, to the fact that the farmer has been seeking to get more and more from God in nature. God, he felt sure, was willing to yield an ever more abundant harvest, but has made this conditional on human toil and forethought, on the sweat of man's brow. In agriculture the saying is amply justified, Ask and ye shall receive, seek and ye shall find.

Now is there not something analogous to all this in the spiritual order of things? Is there not a sense in which the bread of life for man's soul is only to be had in its perfection and fullest abundance in response to man's demand for it? Is there not a sense in which the converse of the old saying is true—to pray is to labour? May not prayer be as really the means of obtaining spiritual gifts as labour is for getting material ones? And the more we pray, therefore, the more of these gifts we shall receive. God may be ready to bestow these gifts in a measure "above all that we can ask or think," but still He may be waiting until we really desire them before He lets us have them. He may have made our seeking, our prayer, the condition of His giving. And this indeed seems to be the case. Not altogether, of course. The human soul, even in what we may call its wild state, is by no means destitute of spiritual gifts and graces. There is much truth in Tertullian's saying that the soul is "naturally Christian." But it is naturally Christian in the sense that the wilderness, with its beautiful wild flowers, is naturally a garden. The thought of this will prevent us us from undervaluing the fine things that exist in human nature in its primitive un-Christianised condition. The time has happily long gone past when men could speak of the virtues of heathenism as but "splendid vices." We have come to recognise and rejoice in all that is noble and good in the original spiritual endowment of the race. But this does not mean that the race should have been satisfied with its original endowment of spiritual gifts, that it should never have sought to cultivate these to their fullest extent, and to gain possession of others—that it should not have sought to grow that fruit of the Spirit which is love, joy, peace, and the other things named by St. Paul. It has been the experience of men in all ages that these things come largely by means of prayer, which is just the labouring of the spirit. It was owing to his realisation of this fact that Jesus was so earnest in bidding men ask that they might receive, and seek that they might find. To him the question, Why should we pray? would have seemed as foolish as the question, Why should we work? We pray because through prayer we get help in our need, strength to do what is given us to do and to bear what is given us to bear, and the peace of God which passeth understanding. These things come sometimes, it is true, in other ways besides prayer; but the point is that they do come, and come most frequently, by prayer; and prayer, therefore, seems a divinely appointed means of obtaining them.

J. M. CONNELL.

MEMORIAL NOTICES.

BASIL JAMES RICHARDSON.
FRANK SKELTON.

ON Sunday, July 10, 1898, there were christened together in Mill Hill Chapel six baby boys—an event unprecedented in the Register of Baptisms, which goes back to the beginning of the eighteenth century. A note made in *The Record* at the time was: "May God, the All Father, bless them, and grant them to grow up good men and true, worthy of the best traditions of the congregation." Very early in life, three of them have proved their worth. One,

Frank Hirsch, was so severely wounded that he was discharged from further military service, and is now at Cambridge. Two, alas! have proved themselves good men and true, while yet mere boys, by the sacrifice of their lives. Their parents, their church, their school, have all reason to be proud of them, even while we mourn the more bitterly a loss, the greatness of which has been manifested by death—death, as our minister wrote in his last letter, "in the holy cause of divine and human justice, as the conscious human organs and instruments of God in this world."

Basil James Richardson.—The second son of William and Beatrice Richardson, was born June 10, 1898. He went to Willaston School in 1909, and left to join the Cameronian Highlanders in May, 1915. He went out in July, 1916, and was engaged in the battles on the Somme, where he shared the terrible hardships to which our troops were exposed. After six months he was sent home to train for a commission. "I was keen to go," he said, "but, oh, war is horrible! I shall be a peace man when this is over." He went out again last August as a sub-lieutenant, having been kept back by illness. When up for medical examination the doctor said to him: "Would you like a few more months at home?" "Nay," he replied, "I think I ought to go." He was presently sent to hospital, suffering with asthma. On coming out he found that a detachment was preparing for attack, and though his name was not included, he begged so hard that he was allowed to join up. It was the dreadful October 9, "the battle of the swamps," and he fell. His colonel, the son of Mrs. Robert Hudson, well known to all engaged in civic work in Leeds, was killed at the same time, and his captain, a son of Mr. Hugh Lupton, was severely wounded. The O.C. of his regiment writes of him: "Our late colonel had a very high opinion of your son and his very gallant spirit. He was working with me the whole night in the foremost area. We had a most difficult and trying work to do; the weather conditions were foul, and the ground was one huge swamp; but never have I seen officer or man more calm, more cheerful, or more confident. He inspired confidence and hope into all of us, and I am proud to think that I worked alongside of him that memorable night." The chaplain of the regiment writes: "He was keen in his work, and I always had a sense of gladness that he was so clean and healthy in mind." A high testimony this.

Frank Skelton.—Younger son of William and Fanny Skelton of Roundhay, was born April 17, 1898. He was educated at Willaston, and went from there to Downing College, Cambridge. While there he joined the Flying Corps, training for a commission, and went out as a second lieutenant in September. He had but three weeks' experience of war when he was killed in action in October.

Dear boys! They have died for us, and great is the debt we owe them—a debt which we can repay only by enduring to the end, and maintaining till victory crowns our labour and sacrifices the cause for which they have given their all. C. H.

MR OSWALD WRIGLEY.

Bank Street Chapel, Bury, has sustained a great loss in the death on October 11 of Mr. Oswald Osmond Wrigley, one of the senior trustees, at the age of eighty-one. The funeral took place on October 15, when, after cremation at the Manchester Crematorium, the ashes were brought to Bury and interred at the Holebottom Unitarian Cemetery. The service in the chapel and at the graveside was conducted by the Rev. E. D. Priestley Evans, minister of Bank Street Unitarian Church, and among those who attended were many representatives of public bodies, hospitals, and other institutions, whose presence bore testimony to the respect in which Mr. Wrigley was held in Bury, and the wide scope of his interests and activities. The Mayor was unfortunately prevented from attending the funeral. In the course of his sermon at Bank Street Chapel on the previous day Mr. Priestley Evans said: It is true that we see only as in a glass, darkly, even at best, although we may believe that a time will come when we shall see face to face and know even as we are known. After our most vivid picturing and imagining death still remains a gateway into a great mystery. And once again have we had to witness the passing that way of one of our fellow-members and a great and valued friend of the cause at Bank Street Chapel, one of the oldest, if not actually our senior trustee. Mr. Oswald Wrigley had not been able to attend for many years past our services in this chapel, through long-continued ill-health and much physical pain. But when he did I am told he used to join in and enjoy the singing of the hymns most heartily; and whenever any real necessity arose we knew we could rely on a very handsome generosity. It is needless for me to relate here his many great and valuable public benefactions. They are well known to all of us. But we shall never know the number and extent of his private considerations, his thoughtful and timely help to various institutions and private individuals. He passed away most peacefully, and had his desire in not suffering a long and lingering illness, his confinement to his bed lasting only about twenty-four hours. He reached the ripe old age of 81 years, and often said in his jocular way that it was time he made room for others. But the end, nevertheless, came very suddenly, and with considerable shock to many of his friends, as well as to his nearest and dearest ones living. We mourn their loss and ours, and would tender to them our deepest sympathy in their bereavement. But they must have great consolation in the fact of his fine integrity, and in the fact that he was possessed of the spirit of doing good. And they have a blessed memory of his bright and cheery nature.

It is interesting to note that Mrs. Wrigley, who died fifteen years ago, and who was married to Mr. Wrigley in 1862 at the Ainsworth Unitarian Church by the Rev. John Wright (at that time minister of the Bury Unitarian Church), was the only surviving daughter of the Rev. James Whitehead, the Unitarian pastor at Ainsworth from June, 1817, until his death, in February, 1859, whose only son was minister at the same place from 1859 until his retirement in October, 1870. Her mother was a younger daughter of the Rev. Joseph Bealey, pastor of the same church from February, 1781, to May, 1786, and from September, 1791, until his death, in August, 1813. The Rev. Joseph Bealey (whose older brother Richard was the grandfather of the first chairman of the Radcliffe Local Board, Richard Bealey, J.P., of Radcliffe Close) was married to Ann Kay, the daughter of John Kay, cloth manufacturer or merchant, of Bass Lane and Bury, the wedding ceremony taking place at Bury Parish Church, when he was in his 27th year. On a gravestone in the Ainsworth Unitarian Burial Ground it is stated, with regard to the Rev. James Whitehead's wife: "Her father, husband, and son were successively ministers of this chapel during a period of ninety years."

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

146th List of Subscriptions.

	£	s.	d.
Already acknowledged	18,501	14	3
L. O. M. (20th)	2	0	0
Miss H. M. Hutton (5th)	2	0	0
E. M. J.	1	0	0
Mrs. E. Brown (8th)	3	0	0
Mr. W. M. Holmes (4th)	5	0	0
Mr. Chas. Booth (5th)	10	0	0
W. M. H. (5th)	5	0	0
Mr. and Mrs. Nanson (9th)	10	0	0
Mr. J. F. Matheson (2nd)	5	0	0
Miss Mary L. Brock (2nd)	2	2	0
Mrs. Marriott (3rd)	5	0	0
Miss Zweifel (2nd)	1	0	0
Mr. A. G. Pritchard (2nd)	2	2	0
Mrs. Marston (2nd)	2	2	0
Miss E. Henderson (3rd)	1	1	0
Mrs. C. Harding (2nd)	5	0	0
Mr. Alfred Wilson (11th)	10	0	0
Miss Mary E. Nanson (2nd)	2	2	0
First Presbyterian Church, Holywood, per the Rev. G. Leonard Phelps (6th)	1	5	0
Staff of Haverstock Hill Central Girls School, per Mrs. Westaway (24th)	0	18	0
Mr. W. N. Martin (16th)	1	1	0
Mrs. Hamilton Fellows (2nd)	10	10	0
S. S. P. (6th)	5	0	0
J. P. (6th)	5	0	0
A. J. P. (6th)	5	0	0
Miss Ponsford	0	5	0
Mrs. David Martineau (7th)	5	0	0
Mrs. Wallace Bruce (12th)	5	5	0
Mrs. H. J. Broadbent (4th)	1	0	0
H. (5th)	3	3	0
Mrs. Cliff (3rd)	1	1	0
Mr. and Mrs. Francis H. Jones (3rd)	1	0	0
Mrs. Holt (4th)	50	0	0
Miss Holt (4th)	50	0	0
Miss C. Harrold (12th)	15	0	0
Miss Barnes	0	2	6
Miss Mole	0	2	6
Mrs. Wm. Kenrick (13th)	10	0	0
Miss M. Preston (3rd)	2	0	0
Mr. R. G. Lawson (5th)	1	1	0
Mrs. Lawson (2nd)	1	1	0
Anonymous (8th)	20	0	0
Miss M. Hibbert (4th)	2	2	0
Mr. Henry Sharpe (34th mthly.)	5	0	0
The Rev. R. Jenkin Jones (7th)	0	10	6
Mrs. Leese (4th)	1	0	0
The Misses E. and G. Coe (16th)	2	0	0
Mrs. Hamer (3rd)	0	10	0
Mrs. George Webb (10th)	5	0	0
S. H. B. (4th)	0	5	0
Mr. and Miss Hirst (23rd)	2	2	0
Mrs. Shearman (3rd)	1	1	0
Mrs. Chitty	5	0	0
The Rev. C. B. Upton (3rd)	4	0	0
Mr. and Mrs. Tingley (7th)	1	0	0
Miss E. Batty (2nd)	5	5	0
J. (Leicester)	1	0	0
Mr. J. F. Perry (4th)	2	0	0
Sister Mary Livens	5	0	0
Miss Eiloart (4th)	1	1	0
F. R.	0	2	6
Mr. J. M. Kelley (7th)	1	1	0
Mr. F. Newill (2nd)	1	1	0
Miss Ada Fricker, Trinidad (17th)	1	0	0
Mrs. J. Wilson (2nd)	5	0	0
Mr. W. Andrews (2nd)	5	0	0
A. and N. S. (2nd)	0	10	0
Mr. James Ballantyne (8th)	1	1	0
Mr. R. R. Meade King (2nd)	10	0	0
Mr. Rawsthorn (8th)	2	2	0
Miss E. B. Rawsthorn (5th)	0	10	0
Mrs. Megson (2nd)	1	0	0
Mrs. Edwin Barlow (2nd)	1	1	0
Mr. Walter H. Wood (2nd)	2	2	0
Mrs. C. G. Beale (2nd)	5	0	0
Mrs. H. Woodall (4th)	5	9	0
Miss Else (5th)	1	0	0
	£18,856	14	3

Parcels have been received from :—Mrs. Johnstone ; Miss Noëlie Bord ; Mr. F. B. Dunkerley ; Mrs. Ed. Hecht ; Finchley Branch of the Women's League, per Mrs. Blake Odgers ; Mrs. Marston ; West Grove Women's League, Cardiff, per Mrs. Fox ; Clapham Ladies' War Relief Committee ; Plymouth Branch of the Women's League, per Mrs. Bond ; Miss C. M. Harris ; Miss Orr ; Anne, Lady Scott ; Mrs. Thorneley ; Mrs. James Harwood ; Mrs. S. Wilson ; Miss E. C. Harvey ; Miss Swaine ; Monton Church Women's Union, per Mrs. Nanson ; Mrs. Grosvenor Talbot ; Mrs. Prewett ; Mrs. J. Taylor Jones ; Mrs. Jolowicz ; Mrs. Thomas Cobb ; Mrs. A. J. Gimson ; Miss Ellen E. Moss ; Miss Adela Baumann ; Mrs. Geo. Webb ; Mrs. Woolley ; The Misses Wetherman.

WEEKLY NOTES.

I do indeed feel most grateful to all those friends who have helped so generously this week. I have been able to pay the expenses of the Maternity Home up to date and hope to be able to continue to maintain it for as long as it is needed. I have just received a letter from the head of the Belgian Army Medical Service thanking us very warmly for the help we have sent to the hospitals under his charge. I feel sure I can rely on the continued support of friends, and that I may assure him that our help will be continued as long as it is necessary. It is good to think that we have been able to show help and sympathy to the Belgian soldiers during their long three years of fighting and waiting. At last they have been able to move a step forward, and we must all share the feelings of elation that this must bring to them.

Rose Allen.

SPECIAL WANTS.

Pyjamas, shirts, socks, and all sorts of men's underclothing.
Mufflers, cardigans, slippers.
Clothing for women and children.
Games, jigsaw puzzles, old tennis balls.

The name and address of sender and list of contents should be enclosed in each parcel.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

UNITARIAN ASSOCIATION.

AUTUMNAL MEETINGS.

The Autumnal Meetings of the British and Foreign Unitarian Association and the Sunday School Association were held in North-East Lancashire last Saturday, Sunday, and Monday. The district contains some nine or ten churches in various stages of growth and age, from Rawtenstall, founded in 1757, to Blackburn, 1905, many of which owe their origin to the Methodist Unitarian Movement at the beginning of last century, which may account for some of the sturdiness visible to-day. The churches themselves vary from the room in the Liberal Club at Blackburn, the Mission Hall at Burnley, to the fine building at Padiham, with its suite of classrooms and halls, and its outstanding position on the brow of the hill. The towns are typical cotton towns, with their mills, grey stone houses, and paved streets, suggesting nothing so much as drab commercialism of the most uninspiring kind, and crying aloud, therefore, for the brightening influences of a sane, health-giving religion. But in spite of the drabness there is a nobility of character produced amongst these smoke-begrimed hills that should make the most despondent pessimist full of hope for the future of the people and the future of our churches. Travelling in these days is no easy matter, but the meetings were well attended, and all the churches of the district were represented by members who knew that they might have to spend anything up to a couple of hours on the journey to or fro. The weather throughout the week-end was winterly rather than autumnal, and the hills were covered with snow most of the time. Perhaps the London delegates will take with them a more pleasing impression of the surrounding country than otherwise might have been the case ; but let us say at once that the alleged coldness of Unitarian meetings was nowhere else visible.

The first session on the Saturday afternoon was arranged by the Sunday School Association. The meeting commenced with a fifteen-minutes devotional service, conducted by the Rev. J. Arthur Pearson (London), who addressed a few timely words of encouragement to the Sunday School teachers present. This is, we believe, the first time the meetings have been commenced in this way, and we hope the example will be followed at future meetings : it created the religious atmosphere which should be present at more of our gatherings, and which lasted throughout the week-end.

The chair was then taken by the President of the local Sunday School Union, Alderman Wadsworth (Todmorden), who briefly welcomed the representatives of the Sunday School Association. After a response from Mr. Ion Pritchard (Chairman of Committee, Sunday School Association), the Rev. Jesse Pipkin (Colne) read his paper on 'The Boy at the Street Corner,' a subject which needs our serious attention at the present moment, when Sunday school statistics throughout the land show a marked decrease in the number of scholars on the books. These boys must be brought in, but that can only be done by approaching them in a sympathetic manner, and understanding their point of view and their demand for a vigorous religion of deeds, not words. Miss Mary Francis (London) followed, and told of what she had actually done with boys of this class, and how, because she was able to understand and sympathise, she managed to get them first to her home, then gradually by long process back to school, till, finally, she induced them to become assistant superintendents—an excellent piece of work, which showed the mingling of personality and the scientific approach, and the value of such a combination.

Tea was followed by a meeting of the local branches of the Women's League, addressed by Miss Brooke Herford and Mrs. Sydney Martineau, who emphasised the necessity of moving with the times. At the same time, we understand, there was an informal continuation of the afternoon's discussion, during which some valuable points were suggested for the furtherance of Sunday School work. A Social Meeting followed, presided over by Mr. Waddington (Padiham). Musical items were provided by ladies and gentlemen of the Padiham congregation, and brief speeches were given by the Rev. W. Copeland Bowie, Mrs. Martineau, and the Rev. Bertram Lister.

Sunday was a day of special services. Each church had at least one visiting preacher during the day, most had two, and many of the schools were visited on behalf of the Sunday School Association at one or other session. From all quarters came reports of good congregations and bright and encouraging prospects for the future work ; the singing was truly congregational, and each congregation and preacher felt that the day had been good and would remain long in the memory.

Meetings on Monday.

Monday morning found us back at Padiham for a full day's work. At the first session, Mr. Bowie spoke of the missionary work as it applied to the churches of the district, emphasising the necessity of taking the message to the people and the advisability of making more use of the printed page as a means of spreading the gospel we have to offer. In these days each must ask what he is doing to make his work and faith tell on the life and thought of the people, and see to it that he is not content solely to keep for himself the good things that he has. To make it a real missionary conference, Mr. Bowie then called upon representatives of each of the constituent churches to tell of any particular work being done or which there was a desire to do in his neighbourhood—another new departure which might very well and profitably be followed at subsequent Autumnal Meetings—at which discussion the following (among other) points were made : the desirability of holding local conferences for the exchange of ideas and suggestions ; the need for the stronger churches to help the weaker and more missionary ones ; the visitation of the bereaved who go to no church at all ; the need for more advertising ; the care of the soldiers and their dependents. A very profitable and practical session.

At 11.30 the Rev. Fred Hall (Blackburn) introduced the subject 'How should Religious Men and Women deal with the War Spirit ?' Though the speaker explained that he was not referring to the present war, and took as his examples the civil wars in England, the war of the Netherlands against Spain, and the American Civil War, it was shown in the subsequent discussion that the present war was in everybody's mind, and that the subject had to be prospective—how to deal with the war spirit after the war. Get rid of the idea, said the speaker, that war generates heroism; heroism was there before. He maintained that the war spirit was opposed to morality, and he asked whether the churches lead public opinion or merely echo it, suggesting that statesmen should be paid on the model of the payment of Chinese doctors—their salary should automatically stop on the outbreak of war. Mr. Hall found greater concurrence of opinion when he suggested that a change in the method of education was a necessity, though we did not follow him entirely in his opposition to physical drill, since he failed to distinguish the non-military from the military physical drill, with the former of which we have every sympathy. We need self-discipline : reason must outweigh the rifle, argument artillery ; we must be true, not to the highest we can see, but to the highest we could see if we would.

Mr. Hall was followed by the Rev. Herbert McLachlan (Manchester), who said that the war spirit must be dealt with by the Sunday schools and the churches. We must recognise the claims of other nations to have contributed their share to the development of civilisation, but it is essential that there be a higher morality for nations as there is for individuals. Others who contributed to the discussion included the Rev. C. Smith (Nelson), who defined the war spirit as the very embodiment of loyalty and patriotism in the hearts of men and women who felt themselves to be a part of the nation ; this must be transmuted, not crushed, and the old loyalty must be rediscovered in a new loyalty to Christ ; Mr. J. R. Camerson (Burnley), who wanted the Council school brought into line with the Sunday School, had caustic things to say about the German scholarship of the denomination ; Mr. Mackie (Burnley) ; Mr. Howarth (Accrington) ; Dr. Carpenter, who took exception to Mr. Hall's illustrations from past wars, and told how he and others had approached Mr. Carnegie to found a Chair of Peace in the University of Oxford to counterbalance the Chair of Military History, and how the proposal had been rejected because Greek was compulsory ; and Mr. Bowie, who affirmed his faith in the mental sanity of the future.

The luncheon was presided over by Mr. Smith, the President of the Padiham congregation. Brief speeches were made by the Chairman, Dr. Carpenter, Mr. Pritchard,

and Mrs. Martineau. The delegates and local officials were then gravely led outside and photographed, for an illustration for the forthcoming number of the Lawrence House Bulletin.

At the first session in the afternoon, the Rev. W. McMullen (Rawtenstall) read a paper on 'How to Bridge the Gulf between the Sunday School and the Church,' in which he emphasised the gulf from the point of view of organisation, advocating one single committee to deal with affairs of the congregation and the school, thus making the separation of the two departments of the work impossible. They should be so linked up that the gulf could not exist. Not that this will do everything: the best teachers are necessary, and the best teachers are those who have been true to their own faith, men and women who have the passion for religion. The Church without the missionary spirit is a dying cause; and if the laity were convinced of the necessity for this closer bond between Church and school, we should not have to appeal in vain. The discussion was carried on by the Rev. J. Morley Mills (Manchester), who agreed that where there was no division there were the happiest results found, but urged the need to get first the right parent, then the right teacher, and the advisability of having a Minister's Preparation Class. The Rev. J. A. Pearson opposed the theory that personality was sufficient and pleaded for more preparation. The Rev. H. Bodell Smith (Mottram) placed his hope in teaching the Unitarian faith.

Then followed the liveliest session of the week-end. Mr. J. R. Cameron (Burnley) gave an address on 'How can the Spirit of Freedom be brought to bear upon the present World Problems of Life and Religion.' The speaker was chiefly concerned to show in what ways he considered the spirit of freedom was being harshly treated at the present time, claiming that we are being threatened from below as well as above, and thinking that it would be a refreshing change to see the Defence of the Realm Act applied to members of the War Cabinet as impartially as it is applied to less dangerous people. But he did not forget the Socialistic propaganda, which he described as doing mischievous work, and the trades unions, which forget that they ought to emphasise efficiency instead of power. Eight people took part in the discussion, but it was not until the fifth speaker that any reference was made to the conscientious objector.

The Public Meeting.

The Public Meeting in the evening was very well attended. The Rev. T. Munn (Padiham) presided, and following the example of the other chairmen of the day, contented himself with introducing the speakers. The Rev. J. C. Flower (Bolton) opened on "Religion and the Individual.' The need for the cultivation of a personal religion, he said, is specially urgent to-day if we are to fit ourselves for the task of the future, and if we are to stand fast now. Underlying that personal religion must be the principle of self-forgetfulness. Self-absorption leads to materialism, which is disastrous in the spiritual realm as in others. Instead of self-absorption there must be first absorption in God and then absorption in man. While we recognise our duties to mankind and freely give ourselves in service, there is something lacking in a personal religion which finds its outlet solely in social work. Without love of God there can be no love of man, which must not be confused with the love of some men. Only those who have completely forgotten themselves in God and the worship of God can stand in the day to come. Wherefore we must learn to worship Love, which is God manifest in our world.

Mrs. Sydney Martineau, speaking on 'Religion and the Family,' pleaded for a deeper family life. On what the parents may be depends what the family will be. While the child should be allowed complete freedom of development, it is unfair that he should be brought up in ignorance of his parents' views and why they hold them. How deep they are, what they mean to his mother and father, the child will soon discover for himself: he is always much more influenced by what his parents are than by what they say. Our sons demand from us and the world what is downright and sincere: that, surely, is the strong point of our faith—sincerity is essential. Simplicity is essential: there must be no mental reservations. Nor must there be any terrors suggested to their minds to make them fear and give them wrong ideas. But do we actually lay before our children our own faith in such a way that it becomes a real factor in their lives? The Sunday school is not enough; the Sunday service is not enough: neither can take the place of home teaching. Mrs. Martineau then spoke of the value of that hour when children are safely tucked up in bed but are not ready for sleep, the hour which the mother may spend "sitting on their toes," as her own boy put it, telling them stories and answering their questions, and forging a bond of union between parent and child which shall last their lifetime. But will the children believe that we believe in the good of church-going if we ourselves do not go? Not that pressure should be brought to bear to compel the child to go; there are other and better means of obtaining the same end. After referring to the value of family prayers, the speaker concluded by saying that it rests with us to bring up our children: we only can do it.

The Rev. H. McLachlan followed with an address on 'Religion and the Church,' in the course of which he emphasised the fact that there was much religion to be found outside the Church, witness to which had been borne by Donald Hankey in his 'A Student in Arms.' He also referred to the recent statement of the Bishop of Manchester that he believed the people were sound on matters of religion, though it might not be quite the kind of religion the Bishop thought. The war had brought problems of religion with fresh insistence before the masses, and the virtues prominent at the front, be it remembered, are undoubtedly Christian virtues. If, therefore, the Church is to win to herself the men who are sound, there must be much clear thinking and straight speaking by the Church's sons. The keynote of our new message must be Love, Service, and Self-Sacrifice. As we have humanised our conception of Christ so must we humanise the conception of Christianity.

The fourth speaker was the President of the Association, Dr. Carpenter, whose subject was 'Religion and the Nation.' The Dean of Durham, a liberal-minded man, Dr. Carpenter said, speaking recently of the new movement towards reunion amongst the denominations, had said that the first essential of those who would unite was the acceptance of ordination at the hands of the Established Church. But we must look for the expression of the religion of the nation from a different direction; we must look for it in a people's self-forgetfulness in love to God and love to man. The task of the future will be to secure that in the coming reorganisation we shall have a manifestation of the great qualities of the masses of mankind, even though certain chaplains at the front had designated them the qualities of paganism. A new war will be started then, a war against evil. Though there are signs that in those days we might not have the intellectual grasp to attack the problems that are waiting to be solved, we must remember that man is not asked to solve problems that are too hard for him. But there is a colossal ignorance on the part of the classes of the conditions of the masses, and we must provide that knowledge; we must set to work to effect the reconstruction from the point of view of justice to the people. Dr. Carpenter concluded by insisting that love of God must begin in love to man, and we should be able then to "build Jerusalem in England's green and happy land."

The meeting concluded with the singing of the hymn 'Now Pray We for our Country' and the benediction.

The delegates from the British and Foreign Unitarian Association were the President, Dr. Carpenter, Mrs. Sydney Martineau, the Rev. W. Copeland Bowie, and the Rev. T. P. Spedding.

From the Sunday School Association: Miss Francis, Mr. Ion Pritchard, the Rev. J. Morley Mills, the Rev. J. A. Pearson, and the Rev. Bertram Lister.

From the Women's League: Mrs. Martineau and Miss Brooke Herford.

NEWS OF THE CHURCHES.

Dudley.—Ald. Geo. Bean, J.P., a trustee of the Dudley Old Meeting House and a prominent member of the congregation, has presented to the town of Dudley a palatial residence to be used as a Maternity Home and Hospital, thus meeting what has been for some time a serious local need. Municipal appreciation of his generosity and practical interest in local welfare has been spontaneously expressed in the most cordial terms.

Framlingham.—The 200th Anniversary of the old Meeting House was celebrated on Sunday, October 21, when the Rev. F. Hankinson of Clarence Road, Kentish Town, London, was the preacher, and a large congregation assembled. On the following Monday a Tea and Public Meeting took place, the minister, the Rev. W. H. Sands, presiding. A goodly company of upwards of forty persons sat down to the tea, and at the public meeting which followed, the chapel was well filled with townsfolk and other sympathisers from the neighbourhood. In his opening address, the Rev. W. H. Sands recalled the fact that the Old Meeting House was the oldest place of dissent in Framlingham, and that they were standing on holy ground. The present building was erected in 1717, but the congregation dated as far back as 1660, and owed its origin to a clergyman ejected from the Parish Church. Miss Tagart then spoke. She referred to the father, the late Rev. Edward Tagart, his ministry at the Octagon Chapel, Norwich, and his interest in the Eastern Counties, of his subsequent activity in London where he founded the Little Portland Street Chapel which later on became so noted when Dr. James Martineau of world-wide fame occupied the pulpit, and whom Norwich is proud to claim as a citizen. Miss Tagart pointed out that all these early chapels were founded through sacrifice and effort, and that it is in this spirit that we must maintain them as a living power for good in the world. Earnest and encouraging addresses were also given by the Rev. F. Hankinson, Messrs. W. Burton and W. Waller of Norwich, F. M. Youngman, J.P., and Mr. Newbury of Saxted Green. Letters of regret were read from the Rev. W. J. R. Petherick (Congregationalist) and Mr. Alexander Lyle Samuel of Leiston. The congregation had the pleasure of welcoming the Rev. A. Basden of Rendham (Congregationalist) who, however, unfortunately had to leave early before addressing the meeting, but not before he had expressed to Mr. and Mrs. Sands his friendly sympathy. It is gratifying to note that the Old Meeting House is now in excellent repair, the interior has lately been re-varnished and renovated, and the well-lighted building decorated with flowers and autumn foliage presented a very bright and cheerful appearance on this 200th anniversary. It may also be mentioned that the approach to the Chapel has been made attractive by the trim lawn and abundance of flowering plants, and that the little graveyard at the back is in good order. Mr. Dorling, the indefatigable Chapel Secretary has made a detailed and accurate plan of the tombstones, and has presented a copy to the trustees of the Old Meeting House to be placed with other valuable documents in their strong box. In the past century Framlingham Unitarians took a leading part in political and social reforms, and won the respect and admiration of the townsfolk even of many who differed from them on religious matters. It is a source of congratu-

lation that the present minister, the Rev. W. H. Sands, has won universal esteem and confidence, and is a brave champion of civil and religious liberty and all that it implies. Thus the Old Meeting House keeps true to its traditions, and is holding its place in the town.

Halifax.—The congregation of Northgate-End Chapel are to be congratulated on the honours which have been conferred on two of their members, Mrs. Laura Willson, who has been awarded the Order of the British Empire for her services in connection with the organisation of women's labour in munitions workshops, and Corporal W. H. Dimsdale, of the King's Royal Rifle Corps, 18th Battalion, who, having previously won the Military Medal for dressing the wounded under heavy fire in the field, and subsequently gaining a bar to the medal, has now won the D.C.M. In the November Calendar reference is also made to the fact that Councillor Howard Clay, whose wife is a devoted member of the Northgate-End congregation, has been made Mayor of Halifax. Mr. Clay will be present, in his official capacity, at the morning service on Sunday, November 11.

Ilford.—Anniversary Services were held on Sunday which were conducted in the morning by Mr. H. G. Chancellor, M.P., and in the afternoon by the minister, the Rev. A. H. Biggs. At the conclusion of the afternoon service a Recognition Service was held by the minister at which four of the junior members of the congregation were admitted to full membership.

North Cheshire Unitarian Sunday School Union.—The 54th Annual Meeting of the Union was held at Flowery Field on Saturday last, attended by sixty-five delegates and teachers. At the meeting of the Committee in the afternoon the chair was taken by the retiring President, the Rev. A. Thornhill. After tea the business meeting was held, the new President, Mr. Wm. Thompson, being in the chair. Apologies for absence were received from the Revs. H. E. Dowson, H. E. Perry, F. H. Vaughan, C. Travers and Jos. Wilson and Mr. George Cocks. The annual report and financial statement, presented by Mr. A. Slater, the hon. secretary, were received and adopted. The report, which was the 31st, referred to the fact that 1091 names were on the Rolls of Honour of the fifteen schools in the Union, and that no less than 71 had made the great sacrifice. The statistics showed an increase in the number of teachers, but a decrease in the number of scholars. The Rev. J. Ellis was elected vice-president, and Mr. J. E. Williamson, Gee Cross, was re-elected hon. treasurer. The Rev. J. Ellis was also re-elected representative to the Manchester District Sunday School Association, and Mr. M. Barnes, Flowery Field, to the Music Committee of the latter Association. The Rev. J. S. Burgess gave an interesting and suggestive address on 'The Religious Difficulties of Children,' based upon the book of that title by Mrs. Mumford. Pressure of time prevented lengthy discussion, but short speeches on the subject were given by Mrs. Dowson and the Revs. A. Thornhill and C. E. Read. Other ministers present included the Revs. D. W. Robson, B.D., and H. Bodell Smith.

Taunton.—If any congregation has copies of the Berwick Hymnal for disposal they would be of great service at Mary Street Chapel, Taunton, where the work is showing such encouraging signs of progress under the ministry of the Rev. G. S. Woods. Communications on the subject should be sent to Mr. Woods at Rose House, Bathpool, Taunton.

Todmorden.—On Wednesday, October 24, the Rev. Harold Twyford (United Methodist) lectured in the Unitarian school. The Rev. A. W. Fox took his Wednesday evening service for him. On September 23 the Rev. C. Biggin took the Harvest Festival services at Inchfield Bottom (United Methodist), and the Rev. A. W. Fox at Eastwood (Congregational). The same day the Rev. S. Smith (Congregationalist) preached in the morning, and the Rev. G. Kilgour (United Methodist) in the evening at the Unitarian Church.

☞ THE Fight for Right Movement has arranged a series of lectures on 'Industrial Reconstruction,' which will be given at the Æolian Hall, New Bond Street, on six consecutive Sunday afternoons at 3.15, beginning on November 4. The opening address will be by the Master of Balliol, and the lecturers include Lord Leverhulme, who will speak on the 'Six-Hour Day' (November 11); Sir George Paish on 'International Trade' (December 9); Mr. A. E. Zimmern on 'The Functions of the State' (Nov. 18), and Mr. Victor Fisher on 'Capital and Labour' (December 2). These lectures have been planned with the special object of imparting accurate information on the present industrial situation and the problems arising from it, which is an essential preliminary to the formulation and acceptance by the public mind of any sound policy of reconstruction in the future,

DEATHS.

BROCK.—On Saturday, October 27, at her residence, Holland House, Swansea, in her 75th year, Mary Emma, the eldest surviving daughter of the late George Browne Brock, of Brynsifi, Swansea.

FUNNELL.—November 1, at 3 Grange Road, Lewes, Alice Nora, wife of Wm. B. Funnell.

HUDSON.—On October 27, at Bakewell, John Pouriall Hudson, in his 70th year.

OLIVER.—On October 26, at Saunder's Green, Stalybridge, Joseph Oliver, in his 82nd year. Interred at the Old Chapel, Dukinfield, on October 30.

RENDALL.—Mrs. Julia Rendall, who died October 31 at Allington House, Bridport, Dorsetshire, in her 90th year. Cremation at Golders Green.

SKELTON.—Killed in action, October 21, aged 19, Frank Skelton, Second Lieutenant (Pilot) Royal Flying Corps, younger son of William and Fanny Skelton, Adare, Roundhay, Leeds.

STEAD.—Killed in action, October 9, Edmund (Eddie), the dearly loved nephew and adopted son of Emily, and the late Rev. J. E. Stead, aged 19 years and 11 months.

OUR CALENDAR.

SUNDAY, November 4.

LONDON.

Acton, Creffield Road, 11.15 and 6.30, Rev. H. C. HORSLEY, M.A.

Bermondsey, Fort Road, 6.30, Mr. S. P. PENWARDEN.

Blackfriars Mission and Stamford Street Chapel, 11, Rev. H. S. TAYLER, M.A.

Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. Dr. S. H. MELLONE, M.A.

Croydon, Free Christian Church, Wellesley Road, 11 and 5, Rev. W. W. CHYNOWETH POPE.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.

Finchley, Granville Road, Ballards Lane, 11, and 5.30, Rev. BASIL MARTIN, M.A.

Forest Gate, Upton Lane, 11, Mr. FRANK G. FINCHAM; 5.30, Mr. J. BEGG.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6, Rev. BERTRAM LISTER, M.A.

Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.

Ilford, High Road, 11 and 3.30, Rev. A. H. BIGGS, M.A., LL.M.

Islington, Unity Church, Upper Street, 11, Mr J. HARVEY LEWIS; 6.30, Rev. JAMES HARWOOD.

Kentish Town, Clarence Road, N.W., 11 and 6.30, Rev. F. HANKINSON.

Kilburn, Quex Road, 11 and 6.30, Rev. J. ARTHUR PEARSON.

Leytonstone, Haydn House, 63 Fairlop Road, 11, Rev. W. H. ROSE.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.

Peckham, Avondale Road, 11 and 3.30, Rev. R. T. HERFORD, B.A.

South Norwood, League House, 141 Portland Road, 6.30, Mr. J. W. GALE.

Stoke Newington Green, 11.15 and 6.30, Dr LIONEL TAYLER.

Stratford Unitarian Church, 11 and 6, Mr. J. P. ROSLING.

University Hall, Gordon Square, W.C., 11.15, Rev. DENDY AGATE, B.A.

Wandsworth Unitarian Christian Church, East Hill, 11 and 6, Rev. W. G. TARRANT, B.A.

West Hampstead, All Soul's, Weech Road, Finchley Road, 11.15, Rev. EDGAR DAPLYN.

Wood Green, Unity Church, 11 and 6, Rev. G. COVERDALE SHARPE.

ABERYSTWYTH, New Street Meeting House, 11. Supply.

BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.

BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.

BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. T. M. FALCONER, B.Litt.

BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. J. W. LEE.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIGHTON, Free Christian Church, New Road, 11 and 6.30, Rev. W. C. BOWIE.

BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

CAMBRIDGE, Assembly Hall, Downing Street, 11.30, Rev. W. H. DRUMMOND, B.A.

CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. J. EVANS.

CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.

DEAN ROW, 10.45, Rev. E. A. VOYSEY, M.A.

DOVER, Adrian Street, near Market Square, 11 and 3.15, Rev. C. A. GINEVER, B.A.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.

EXETER, George's Chapel, South Street, 11 and 6.30.

GEE CROSS, Hyde Chapel, 11 and 6.30.

HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. E. LOCKETT.

HINDLEY, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. A. O. BROADLEY.

HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. JONES.

HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. F. COLEMAN.

LEICESTER, The Great Meeting, 11 and 6.30, Rev. R. F. RATTRAY, M.A., Ph.D.

LEWES, Westgate Chapel, 11 and 6.30, Rev J. M. CONNELL.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. F. K. FREESTON.

LIVERPOOL, Bootle Free Church, 11, Dr. JESSEL; 6.30, Mr. J. ECCLES.

LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. MELLOR.

LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Rev. J. COLLINS ODGERS, B.A.

MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.

MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. NEANDER ANDERTON, B.A.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.

MANCHESTER, Sale, 11 and 6.30, Rev. MATTHEW R. SCOTT.

NANTWICH. Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. PARK DAVIES, B.A., B.D.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. J. B. ROBINSON.

NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.

OXFORD, Manchester College, 11.30, Rev. H. GOW, B.A.

PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.

PORTSMOUTH, St. Thomas Street, 6.45, Rev. GEO. LANSDOWN.

SHEFFIELD UPPER CHAPEL, 11 and 6, Rev. C. J. STREET, M.A., LL.B.

SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.

SOUTHAMPTON, Church of the Saviour, London Road, 11.15 and 6.30, Rev. VICTOR MOODY.

SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, B.A.

TORQUAY, Unity Church, Montpellier Road, 11 and 3.30, Rev. JOSEPH WORTHINGTON, B.A.

TUNBRIDGE WELLS, Free Christian Church, Dudley Road Institute (side entrance), 11.15, Rev. S. BURROWS.

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. ERNEST PARRY.

WARWICK, High Street Chapel, 11.15 and 6.30, Rev. GARDNER PRESTON.

WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. C. ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.

Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

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APPEAL.

The Committee asks friends for financial help in order to meet the cost of repairs to the Church and School buildings.

These had been postponed owing to the War, but the conditions of the fabric has become so bad during the last two years, that further delay would have been disastrous.

Mr. Arnold S. Tayler, at the request of the London District Unitarian Society, inspected the buildings and submitted a report of such repairs as were structural and indispensable.

The work has been put in hand, and the estimated cost is about £250. The Congregation has guaranteed to raise one third of the amount, and, as this will tax their utmost resources, the Committee has to make this urgent appeal for outside help.

Subscriptions will be thankfully received by the Minister,

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(A Reply to Mr. HALL CAINE)

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The Inquirer

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NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

WE cannot withhold a note of congratulation upon the recent appeal for increased support for our Belgian Hospital Fund. Nearly £750 has been contributed in three weeks, a result which shows how firmly the work is entrenched in the confidence and affection of our readers. We meet people sometimes who express surprise that we are still going strong after nearly three years of constant effort; they expected that interest would have vanished and support run dry long ago. But we who know both the extremity of the human need and the wonderful appeal which it has made to a wide circle of generous men and women are not surprised that the means of doing good are still placed at our disposal. Our faith has been justified, and we can only say that we are proud and happy and very grateful.

* * *

To people who do not live in the atmosphere of abstract discussion the Peace debate in the House of Commons this week will probably appear almost perversely inopportune, when the crowning need of the moment is to bring military help to Italy. Even its supporters will hardly be inclined to defend it on the ground of its timeliness. The real line of cleavage seems to be not so much in regard to our ultimate aims as between two divergent views of the present temper of Germany. If we could trust her, and found it possible to believe that her aims are really peaceable and humane, the way of peace would be much easier than it is. But unfortunately the evidence is all in favour of Mr. Balfour's view that Germany is "a Power more deliberately bent upon domination than any Power that has ever existed—upon a cold-blooded, deliberate, calculated, educated, skilful domination—which aims to be the dominating Power first of Europe and then of the world." This belief, which cannot be set down to passion or prejudice for it is held by the most intelligent and humane men in the country, makes the defeat of the aggressor our first aim in the war, and it is an aim which must control all the rest. It is not a mere question of politics about which wise men can agree to differ. It is a fundamental question of morals, which governs all our daily actions, and the whole future of the world depends upon it.

* * *

IN spite of many suggestions to the contrary, and the different problems which occupy the public mind and threaten to distort its judgment in the course of a long war, we have never seen any reason to suppose that our aims in the war are different from what they were at the beginning. On this subject Mr. Asquith was quite explicit in the debate on Tuesday night. He pointed out that the aims which he had explained three years ago were neither imperialistic nor vindictive. They were aims needed for the double purpose of the emancipation and security of Europe. So far as his knowledge went they had not in any particular been extended. And his hope was that they would not be in any particular contracted. For unless and until they were obtained there could be no hope for the enduring peace of the world.

* * *

MR. G. K. CHESTERTON has sent a trenchant letter to *The Westminster Gazette*, in which he pleads for the unity of all democrats in view of the sharp challenge and peril which is at present menacing the old Liberal ideal of United Italy.

> The invasion of Italy [he writes] may well find our position as solid with self-evident justice as did that dark but glorious day that told us of the invasion of Belgium. That unity, especially among Liberals, has been largely lost of late, by debates about various shades of compromise supposed to involve a potential peace with the Germans.....But I do not propose at present to discuss this; on the contrary, I propose at present that we should stop discussing it. For under the shadow of anything like a German military triumph, until it is shown to be a temporary triumph, it really is a deadly question whether we can "make the world safe for democracy."....I do not believe for a moment that even those Liberals who hanker after a compromise peace desire to give the last laurels to a mere War-Lord like Hindenburg; no pacifist can be so militarist as that. I suggest, therefore, that, until the doubt is over, we can honestly claim his most driving energy from every democrat in the world.

* * *

WE are in entire sympathy with the memorial which has appeared in the Press, pleading with the Government to reconsider its decision not to proceed with Mr. Fisher's Education Bill this session. The memorial is signed among others by Mrs. Creighton, Mr. Arthur Henderson, Dr. F. B. Meyer, the Bishop of Oxford, Principal Selbie, the Master of Balliol, and the Bishop of Winchester, so there can be no ground for the suspicion that the perennial religious difficulty has had anything to do with the postponement. "We pronounce no opinion," the memorial says, "upon the detailed administrative provisions of the Education Bill introduced by the President of the Board of Education. But its educational proposals, in particular the abolition of exemptions from full-time school attendance under 14, and the establishment of a system of part-time continued education, have the approval of those best qualified to judge of them. We submit that it is in the public interest that those educational proposals should be passed into law at a sufficiently early date to be brought into operation before the conclusion of the war confronts the nation with a host of other domestic problems demanding immediate attention."

IT is refreshing to find Sir Auckland Geddes inaugurating his work as Minister of National Service with an admirable little homily to his staff on manners and morals. Here are some of its maxims which deserve to be laid to heart by all who are engaged in public or business life. "At all times remember this—that whether the words that have to be said are pleasant or unpleasant to the hearer, whether they be of praise or of rebuke, courtesy and dignity can do no harm; rudeness, levity, and ill-temper can do no good."—"Remember, too, that no member of the staff in his or her capacity as a Government official has any opinion on religion or religious beliefs, on politics, on class, or on social distinctions. The laws that we have to administer have to be enforced impartially and without fear, favour, or affection, in accordance with the instructions issued from time to time."—"Avoid all forms of corruption, especially the subtle. There is no more difficult thing in the whole sphere of our duties than to avoid being corrupted by wile."—"Be on your guard. The forms which corruption takes are legion. I have known more men corrupted by pretended friendship than by any other wile. Remember in all your official acts you are the representatives of the will of the nation itself, and that that will is that there shall be the most scrupulous impartiality and fairness between man and man."

* * *

A CORRESPONDENT in *The Times* points out how independency among Congregationalists is moving towards some form of central control. In part this is due to the growth of large funds for the support of the ministry which require some guarantee of efficiency, but it is also intended to counteract some of the difficulties and dangers of isolation. It is stated that proposals have been framed for the appointment of nine superintendent ministers in England and Wales, who are to be selected on the ground of their experience and other special gifts which will enable them to be real "fathers in God." The experiment promises to be a very interesting one in the exercise of personal control without statutory powers. If it succeeds it will tend to place a salutary check upon some of the disintegrating forces in the Nonconformist ministry, where there is a ceaseless and degrading competition for the well-paid posts, with a growing preference for young men of pleasant gifts and slender experience, who certainly have not earned their promotion by graduating in the school of life. Any profession which has no honourable rewards for faithful service, and tends to make a man feel that he is too old at forty, so far as any larger sphere of influence is concerned, has in it the seeds of rapid decay. We see no remedy for this state of things in the case of free communities except in the growth of a strong and healthy public opinion. The system of superintendent ministers may create a closer link between the conscience of the community and the affairs of the individual congregation than has existed in the past, and so help to make the ministry less of a lottery and more of a career.

A SCHOOL OF CHARACTER.

WHENEVER we turn back to the early records of Nonconformity in this country we are struck with fresh admiration of the moral greatness which they display. To many readers Calamy's 'Account' may be a dull book, a mere catalogue of forgotten names; but those who allow the light of the imagination to play upon it, find in its pages a moving story of heroism which has left its impress upon national life and character. The same may be said of the remarkable document, long forgotten among the archives of the Presbyterian Board, which has just been edited by the Rev. Alexander Gordon. 'Freedom after Ejection' deals only with the religious activities of Presbyterian and Congregational ministers, 1690-2, when for two years after the passing of the Toleration Act they co-operated in a happy union, in order to succour the distressed and to aid students in their studies. Their aim was to place their worshipping assemblies upon a permanent basis and to secure the future of an educated ministry. The long list of names, arranged according to counties, with short notes in another column, reveals the thoroughness with which the work was done. These notes are full of shrewd observations and quaint touches. In several cases the remark is made "hath a competencie," but elsewhere the signs of a hard struggle against poverty are unmistakable. On the case of Mr. James Wright of Attercliffe the note is as follows: "His condition extreamely necessitous, labours abundantly, hath about 12*l*. per annum, three small children himself very infirm, having almost lost y^{e} Sight of both eyes." Another is simply described as "a gracious man of great use aged 56" without any indication of his means. There is abundant evidence of the desire of congregations for a settled ministry, and also of the care which was taken to select and encourage suitable candidates. On these matters the following entries may be quoted as typical. "There is preaching but once a Lords day in a fortnight because they can make up but a Small maintenance, and ministers are Scarce."—"There might be a greater meeting if there were a Settled Minister and a Competent maintenance."—"One John King a poor Cuttler in Sheffield has a hopeful Son almost ripe for Academical Studies, y^{t} wth Some assistance might make a usefull instrum^{t}."

Freedom after Ejection. Edited by Alexander Gordon, M.A. Manchester, at the University Press; London, Longmans, Green & Co. 15*s*. net.

Of the extraordinary care which Mr. Gordon has bestowed upon the editing of this unique document it is unnecessary for us to speak. But he has performed a task of at least equal importance by interpreting its significance to the modern reader. For him it is instinct with the deepest human interest. His commentary is written in a tone of chivalrous veneration for these pioneer. of the religious freedom of our own days It is their spirit of intrepid courage and tender devotion that lives again in these words in which he celebrates their memory:—

"By help of the late-found Manuscript elucidated by the Minutes of the body, for whose use it was framed, we are introduced to a new and clear view of the residue of the Ejected. A glorious residue indeed it is. Passed away into the shadows are many famous leaders of religion and of learning, Alleine, Ambrose, Bridge, Caryl, Gale, the Goodwins, Jenkyn, Manton, Nye, Owen, Poole, Spurstowe, Tuckney—these and their like are no more than gracious memories, when the muster-roll of the Bartholomaeans is called in 1689. Baxter survives in widowed loneliness, still plies his keen and ever-busy quill, and still can sometimes crawl to the Meeting-house a few doors from his lodging.

"Yet the vision before us is neither of the gone nor of the going. It is a fair and shining vision of old men, with young hearts and never-dying hope, springing into fresh and beneficent activity as the sunlight of freedom beams upon their path, resolute to find new opportunities for Gospel enterprise, willing for the moment to sink minor differences in the enthusiasm of a common cause, strong in the co-operation of a younger race of divines, who amid constant hindrance and persecution had devoted themselves to the service of the Gospel, carrying forward a labour of love, hallowed to them by the sacrifices of their fathers....

"No doubt there are features of pathos. It is not possible to scan unmoved the touching list of London Ministers 'not fixed to particular congregations.' Some will never again be thus fixed; they are the broken-down veterans swept from many quarters into London as to a city of refuge, needing the charity of the benevolent, yet ready, nay, anxious to render, while they may, such service as their failing strength permits. Sprinkled among them in the list are stalwarts of ripe years, whose powers will soon find fit scenes of further labour, and young men on their promotion, whose permanent sphere of work has not yet been reached. In these seasoned standard-bearers and these brave beginners are latent the forces which will build the future of English Nonconformity."

Many of our readers count some of these men among their ancestors; their names mingle with our family traditions, and we hold for the uses of our own day the meeting houses which they built for the worship of God. We are reminded once again that whatever worth our movement may have had in the sphere

of knowledge and thought, its chief claim for national respect has been as a school of character. By its severe standards of simplicity and its readiness to sacrifice worldly station to spiritual worth, with a devotion to freedom which has never sunk into licence and a sensitiveness of conscience free from the temptations of pedantry, it has maintained a tradition of private virtue and public service which has enlarged the liberties of men and won for the exact performance of duty a place of equal respect with the mystic's rapture and the prophet's dream. We do not make a boast of these things, for to boast of any virtue is to lose it. Rather do we feel how much faithful effort is still required of us in order to make our fellowship into a school of character worthy of the spirit of its founders and equal to the stern duties of the time.

BEERSHEBA AND GAZA.

The recent capture of Beersheba and Gaza by our troops under General Allenby gives special interest to the following passages from Sir George Adam Smith's book on 'The Historical Geography of the Holy Land.'

Beersheba.

"Of all names in Palestine there are hardly any better known than Beersheba. Nothing could more aptly illustrate the defencelessness of these southern slopes of Judah than that this site which marked the frontier of the land was neither a fortress nor a gateway, but a cluster of wells in the open desert. But, like Dan, at the other end of the land, Beersheba was a sanctuary. These two facts—its physical use to their flocks, its holiness to themselves—are strangely intermingled in the stories of the Patriarchs, whose herdsmen strove for its waters; who themselves *plant a tamarisk, and call on the name of Jehovah, the everlasting God*....There are seven wells there now, and to the north, on the hills that bound the valley, are scattered ruins nearly three miles in circumference. Beersheba was a place of importance under Samuel; his sons judged there. Elijah fled to Beersheba. It was still a sanctuary in the eighth century, and frequented even by Northern Israel.... In Roman times Beersheba was a very large village with a garrison. It was the seat of a Christian bishopric. The Crusaders did not come so far south, and confused Beersheba with Beit-Jibrin.

"South of Beersheba, for thirty miles, the country, though mostly barren, is sprinkled with ruins of old villages gathered round wells. They date mostly from Christian times, and are eloquent in their testimony to the security which the Roman Government imposed on even the most lawless deserts."

Gaza.

"Gaza lies to-day where she lay in the most ancient times, on and around a hill, which rises 100 feet above the plain, at three miles distance from the sea. Fifteen wells of fresh water burst from the sandy soil, and render possible the broad gardens and large population. The Bedouin from a hundred miles away come into the bazaars for their cloth, weapons, and pottery. In the days when the pilgrimage to Sinai was made rather from Syria than from Egypt, the caravans were organised in Gaza for the desert march. The inhabitants were characterised as 'lovers of pilgrims,' whom, no doubt, like the Damascenes, they found profitable. As from Damascus, so from Gaza great trade routes travelled in all directions—to Egypt, to South Arabia, and in the times of the Nabatean kingdom to Petra and Palmyra....But Gaza has even closer relations with Egypt. The eight days' march from the Delta requires that if an army come up that way into Syria, Gaza, being their first relief from the desert, should be in friendly hands. Hence the continual efforts of Egypt to hold the town. Alike under the Pharaohs of the sixteenth to the fourteenth centuries, and the Ptolemies of the third and second, we find Gaza occupied, or bitterly fought for by Egyptian troops. Alexander, invading Egypt, and Napoleon, invading Syria, had both to capture her. Napoleon has emphasised the indispensableness of Gaza, whether in the invasion or the defence of the Nile Valley. Gaza is the outpost of Africa, the door of Asia."

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. Letters cannot be inserted without the writer's name, *and all private information should be accompanied by the name and the address of the senders.*

THE USE OF PRAYER.

To the Editor of The Inquirer.

Sir,—The important subject of prayer has recently engaged the serious attention of some who have written to The Inquirer about it in suggestive and helpful ways. May I also refer your readers who are interested to the second lecture on 'Worship—Prayer' delivered by G. Vance Smith in St. George's Hall, London, in March, 1881, and contained in the volume entitled 'Positive Aspects of Unitarian Christianity'? I have found his treatment of the subject thorough and helpful and wish to recommend it to others in the hope that they also may derive benefit after a careful study of his luminous and well-expressed thoughts on a question which presents many difficulties to thoughtful people at the present time. Worship and prayer are destined to form leading items in the programme of theological reconstruction and religious revival.—Yours, &c.,

John S. Mathers.

Leeds.
November 5, 1917

WAR BONUS TO OUR MINISTERS.

To the Editor of The Inquirer.

Sir,—The financial strain imposed on many of our ministers by the increased cost of living is very severe, and falls with especial weight upon the smaller incomes. The managers of the Sustentation Fund have recently resolved to give a Christmas bonus of £5 to all ministers of congregations which are in receipt of their grants, and an additional £5 to those among them whose total earned income does not exceed £200. This may perhaps absorb about £750. The Committee of the British and Foreign Unitarian Association will assist in providing a war bonus of £10 to all other ministers of congregations whose income in like manner does not exceed £200. This will probably involve an additional expenditure of £750. It therefore becomes necessary to make a special effort to meet this exceptional need. "Association Sunday" falls this year on November 18, and the Committee venture to suggest that contributors to the annual collection (whether taken on that or any other Sunday) should bear in mind the grievous hardship of many of the poorer ministers, and should by generous donations raise a sufficient sum to enable the Committee to make this benefaction of goodwill, without impairing the general efficiency of the Association's work. The money will be distributed by the Presidents of the two Funds in concert; and it is not, of course, intended to publish the names of the ministers.

Any one prevented from contributing to the Association Sunday Collections may send a donation for this special purpose to the Treasurer of the British and Foreign Unitarian Association, Essex Hall, Essex Street, Strand, London, W.C.2. Cheques should be made payable simply to the *Order* of the *British and Foreign Unitarian Association*—Yours, &c.,

J. Estlin Carpenter, *President, British and Foreign Unitarian Association.*

C. J. Street, *President, Sustentation Fund.*

Essex Hall, London.
November 5, 1917.

LAWRENCE HOUSE.

To the Editor of The Inquirer.

Sir,—The Bulletin for Christmas and the New Year is now in preparation and its dispatch to men in distant parts will begin very shortly. I should be grateful if ministers and others who can supply names and addresses of those to whom it should be sent will assist in making the list as complete as possible, and will do so without delay. Some ministers and congregations have taken infinite pains in giving us all the help in their power, and to them we are greatly indebted, but there are still some congregations from which even a first list has not been received, and some of the men feel aggrieved at not receiving Lawrence House communications. In a large number of cases the names of those who have joined H.M. Forces during 1917 have not yet been received. The names and addresses of any of our young women engaged on war-work away from home should also be sent us, so that they, too, may receive copies of the new issue.—Yours, &c.,

M. Edith Martineau,
Chairman Lawrence House Committee.
Streatham Grove, Norwood, S.E.
October 31, 1917.

BOOKS AND REVIEWS.

The Ways of War. By Prof. T. M. Kettle, with a Memoir by his wife, Mary S. Kettle. London, Constable & Co. 7*s.* 6*d.* net.

This volume is a moving tribute to the memory of a brilliant Irishman. It explains the reasons why Tom Kettle the Nationalist, with some of the uncompromising intransigeance of Irish Nationalism in his blood, died as a soldier in the British army.

He was quick to grasp the moral significance of this gigantic struggle for the future of civilisation, and he fought not for England but for Europe and for the Ireland which he loved. Even the rebellion, which broke out just before he went to France, and the terrible fate of his brother-in-law, Sheehy Skeffington, did not shake his resolution. "It is impossible not to be with Belgium in this struggle," he wrote, "it is impossible any longer to be passive. Germany has thrown down a well-considered challenge to all the forces of our civilisation. War is hell, but it is only a hell of suffering, not of dishonour, and through it, over its flaming coals, Justice must walk, were it on bare feet." He was an ardent Catholic, and regarded religion as "one of the ideal forces that make men good citizens and gallant soldiers." He was convinced that "if soldiers will not fight on an empty stomach, still less will they fight on an empty soul." One of the most interesting of the essays reprinted in this volume deals with the Soldier-Priests of France. It may be commended to the notice of those who have defended the exemption of the clergy in our own country. It is the deliberate opinion of many careful observers that the inclusion of priests in the ranks of the French army has done more to create an atmosphere favourable to religion than anything which has happened in recent years. Their selfless courage has extorted admiration even from the anti-clericals. All these brilliant essays, with their frequent touches of pungent realism, are good reading; but in charm they must yield place to the Memoir, in which the hand of affection has traced for us a portrait of singular force and beauty. It has upon it the glow of indomitable youth, and sparkles with the bright sayings of a man who was a poet and a wit as well as an ardent patriot. Some exquisite lines written to his little daughter from France a few days before he was killed reveal the secret motive which made him a soldier and inspired the last act of heroism:—

Know that we fools, now with the foolish dead,
Died not for flag, nor King, nor Emperor,
But for a dream, born in a herdsman's shed,
And for the secret Scripture of the poor.

CHRISTIAN TELEPATHY.

THE SURVIVAL OF JESUS. By John Huntley Skrine, D.D. London, Constable & Co. 5*s*. net.

DR. SKRINE has given us several books already marked by independent thought and beautiful with a vein of meditative insight. But in its suggestiveness, and the candour with which he applies the criticism of his own experience to the problems of Christian doctrine and brings everything to the touchstone of Life, this volume on the 'Survival of Jesus' has special claims upon our attention, which some of its predecessors hardly possess in the same degree. The form of narrative which he has adopted has the advantage of imparting an element of personal interest to the whole subject. He is one of the wise men who sees that a conversational hint or the sidelights which play about a writer's mind mayhave more religious help in them than a dogmatic statement. The book opens with the following question, "Am I, —I, John Desmond, residentiary Canon of Dumminster, am I all the while — Unitarian?" Perhaps we may venture to suggest that the whole tendency of the discussion is to remove the sting of these words even for the orthodox mind; for many of the controversies of the past fall to pieces as soon as we realise that the object of Christianity is not to fence us round with dogmas or teachings about God but to give us life. This is recognised without reserve in many places in this book. We give two typical examples:

"When I call Christ also the Life of men, I declare a power in Him to impart life, to cause men to live as He lives. While I go no further than this in my definition of Christ the Life I lose the company of none of my Christian brethren. They have always said the same." "Jesus takes sin away by giving life. Sin is the failure of life. Heinous sin or venial, it is the same; it is disease winning against health, disintegration against wholeness, decay outstripping reparation, death defeating life. In the stricken body nothing can remove disease except more life infused; in the stricken soul disease is called Sin, but its cure is no otherwise. Christ takes it away by giving the sinner life."

Taking this belief in a communicated life as the starting-point, from which traditional doctrine is to be judged and if necessary restated, Dr. Skrine proceeds to ask, how was this gift imparted by Jesus during his earthly life, how does he impart it now from the heavenly places? He believes that the answer is to be found in a faith-transference, a telepathy of spirit. "A thought-transference," he says, "is a telepathy, if it only cross the breadth of a hearth between one silent sitter and another. Across just such an interval the faith of Jesus transferred itself to a companion. The notions of his all-pure intelligence and all-devoted will, expressed in speech and conduct or even unexpressed, are not reabsorbed within him nor exhaled on the air; they went out of him as virtue, their vibration struck upon souls around him, and where these were attuned to receive the vibration life started in them at the shock." It is, so he argues, in the same way that Jesus has been redeeming men ever since by the transference from behind the veil of the vitalising power of his own personality to men who look to him for help. We have no space to discuss this bold attempt to enlist psychical research in the service of Christian experience. The unfamiliarity of the ground makes us anxious to proceed with caution, while we cling tenaciously to the bestowal of life as the crowning achievement of Christianity. It is the reception of the gift and not the method of its coming which is our primary concern; but the method is none the less a matter of deep interest, and we cannot resist the fascination of this doctrine of Christian telepathy, even while we hold our judgment in suspense. Dr. Skrine has returned to the subject in an article on 'Telepathy as interpreting Christ' in the current number of *The Hibbert Journal*. Readers who are interested and perhaps a little puzzled by the article will do well to turn to the much fuller discussion contained in this volume.

The Social Service Quarterly for October contains an article by Dr. Mellor on 'The Ethics of Incarnation' (one of the new series on 'Fundamental Principles' which are being issued in leaflet form); a third instalment of the Rev. W. Whitaker's study of the question, 'Will there be a World-State?' and an article on the 'Scheme of Christian Social Reconstruction,' referred to in our columns some months ago, which is now published in pamphlet form with a Preface by the Bishop of Oxford. Copies may be had gratis from the Rev. H. H. Johnson, The Orchards, Croft Road, Evesham.

MEMORIAL NOTICES.

MRS. FIELDING JOHNSON.

IT is with deep regret that we have to announce the death of Mrs. Fielding Johnson, the wife of Mr. T. Fielding Johnson, J.P., "Brookfield," Leicester, which took place after a short illness last Saturday. She was the daughter of the late Mr. Alfred Paget, and was married to Mr. Fielding Johnson in 1863. Throughout her life she was devoted to the welfare of Leicester and its people, and has left her mark on the life of the town, especially from an educational point of view. She was a member of the original board of the Wyggeston Grammar School for Girls, and had been a manager of several of the Council Schools and Special Schools for backward children. For some years she was a member of the House Committee of the Leicester Royal Infirmary. She performed a distinguished service to the town in writing 'Glimpses of Ancient Leicester,' a book which has achieved a recognised place among local histories. Like the rest of her family, she was closely connected with the Great Meeting, and was unfailing in her interest and support of the various activities of the congregation and Sunday school. Many of our readers have gracious memories of the friendship and hospitality of her home, with its wide sympathies and eager interests, and will desire to express their deepest sympathy with Mr. Fielding Johnson, Mrs. W. W. Bruce, and her other relatives in their sorrow.

MR. J. OLIVER.

WE regret to announce the death of Mr. Joseph Oliver of Stalybridge, one of the founders of the Stalybridge Unitarian Church and Schools, which took place on Friday, October 26. Mr. Oliver, who was a director of Messrs. J. Cheetham's Bankwood Mill, was born at Dukinfield on April 24, 1836, and early in life was trained for the teaching profession; this he gave up, however, in order to follow a business career, which brought him opportunities of showing qualities which won him much respect in that connection. Outside affairs of business, Mr. Oliver had few relaxations, especially in his later days. When a young man he became a teacher in the Old Chapel Sunday School, Dukinfield. At that time education was not what it is now, and hundreds of men and women learned to write in the Sunday school and at night classes. Along with several of his friends, Mr. Oliver helped in this good work for many years, but his greatest work was done in the founding of the Unitarian Church and Schools at Stalybridge, which to-day may be said to stand as a memorial to him and those few others associated with him in the early days of its history. He was the first and only treasurer of the Hob Hill Sunday School, having at the time of his death held the office for fifty-five years. On the occasion of the jubilee celebration he was presented with a gold medal as a memento of his long connection with the institution. He was one of the most active members of the congregation, and also one of the most prominent at the time of the building of the church in Canal Street, being Chairman of the Building Committee. In later life he unveiled a "Burne-Jones" stained glass window and an alabaster font —memorials erected to commemorate the faithful service of his greatest friend and companion, the late Mr. Joseph Greenwood. He was a trustee both of the church and of the school, and at his death was the sole survivor of those who helped to found the Unitarian Institutions and cause in Stalybridge. He was a man of sterling character and worth, respected by every one who knew him, his main and guiding principle being that if a thing was worth doing at all it was worth doing well. This was exemplified by his singleness of service to his employers, and by his service to the church and school which owe to him so much.

The funeral took place at Dukinfield Old Chapel on Tuesday, October 30, the service being conducted by the minister, the Rev. E. G. Evans. Among those present were the Mayor and Mayoress of Stalybridge,

representatives of the business life of Stalybridge, members of the congregation of the Unitarian Church, and others

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CAPTAIN A. D. PIPE.

The Rev. Thomas Pipe of the Woodlands, Combe Martin, has received news from the War Office, stating that his son, Captain Archibald David Pipe, was killed in action in France on October 27. He was commanding a company in the Poelcappelle battle. His colonel has written a letter of sympathy in which he says: "Your son did great things the day of the battle. He was my right hand man through all the day. He did not know what fear was, and could be depended on to carry out any duty whatever the difficulties he had to encounter. He had moved about the world a great deal, and was splendid for the work out here. He was hit by a shell while he was rallying his men to resist a German counter attack, I feel sure he died as he would have liked to die, in the heat of action." He was in the Colonial Service in British East Africa. When war broke out he enlisted in the London Scottish, preferring to begin as a private. He was soon offered a commission in the Argyle and Sutherland Highlanders. He was afterwards attached to the Royal Marine Light Infantry where he was promoted to Captain. He took part in the Vimy ridge, Beaucourt and other great Somme battles. His fellow officers describe him as "the best and truest of pals, the most generous and kindly of friends, the most courageous and manly of comrades."

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is registered by the London County Council, under the provisions of Section I. of the War Charities Act, 1916.

The objects of the Fund are: (1) *To aid the Belgian hospitals and convalescent depots in France, and the Belgian military doctors at the Front in Belgium.* (2) *To maintain a Civil Hospice at Calais.* (3) *To aid the Belgian School Colonies in France.*

147th List of Subscriptions.

	£	s.	d
Already acknowledged	18,856	14	3
Miss Nettlefold (14th)	10	0	0
Mrs. Leisenring	0	10	0
West Grove Women's League, Cardiff, per Mrs. Fox (28th)	0	7	0
Miss E. Dora Higginson (7th)..	5	0	0
Mrs. Tolmé (2nd)	10	0	0
Miss Smith (3rd)	1	1	0
Dr. W. B. Drummond (4th) ..	1	1	0
Mrs. Leonard New (2nd) ..	2	2	0
Mr. John White (5th)	1	0	0
R. R. (2nd)	1	1	0
Mrs. du Vallon (15th)	4	0	0
X. Y. (4th)	5	0	0
Mrs. Charles Thompson (2nd)..	5	0	0
The Rev. and Mrs. T. Bowen Evans (24th)	1	0	0
In memory of H. O. (4th) ..	1	1	0
The Misses Draper (3rd) ..	0	7	6
Mr. Hans Renold (2nd) ..	25	0	0
Miss E. C. Harvey (12th) ..	3	0	0
Miss Colton and the Misses Gillespie (28th)	0	7	6
M. F. G. (Bath) (8th)	2	0	0
X. (35th)	1	0	0
Mr. and Mrs. Lawrence Hall (monthly)	1	0	0
Miss G. E. Rendall (4th) ..	0	5	0
Mr. J. E. Mace (7th)	2	0	0
Mr. Arthur W. Hall (3rd) ..	10	0	0
Mrs. Julian Winser (34th) ..	1	0	0
Miss Mary H. Hill (2nd) ..	1	1	0
Mr. Wm. Kirkhope (3rd) ..	1	0	0
Miss Blake (19th)	2	0	0
Miss Rawson (14th)	2	2	0
Miss Winkworth (10th) ..	10	0	0
Mr. and Mrs. Sidney Martineau (3rd)	25	0	0
Mrs. Crook (4th)	3	3	0
Friar Street, Ipswich	0	4	0
Miss E. Lee (9th)	5	0	0
Mr. George Thomas, J.P. (2nd)	1	1	0
Mr. E. E. Roberts (2nd) ..	5	0	0
Mr. George Banks (34th) ..	1	0	0
	£19,007	8	3

Parcels have been received from:—The girls at Farrington's; Wandsworth Unitarian Church, per Mrs. Ernest Jones; Mrs. Megson; Miss C. H. Rawlins; Essex Church Work Party, per Mrs. Worthington; Miss Hervey; Mrs. Hanna; Miss Lee; Miss Bitteredge; Miss Smith; Miss Margaret Ashton; Old Meeting Church, Birmingham, per Mrs. Lloyd Thomas; Miss Emma Fryer; Miss Barmby; Miss Winkworth; Miss E. A. Evelegh; Mrs. Dent; Mrs. Jervis; Miss K. Coit.

SPECIAL WANTS.

Pyjamas, shirts, socks, and all sorts of men's underclothing.
Mufflers, cardigans, slippers.
Clothing for women and children.
Games, jigsaw puzzles, old tennis balls.

The name and address of sender and list of contents should be enclosed in each parcel.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

THE LITTLE COMMONWEALTH.

The Earl of Sandwich had promised to address the Fitzwilliam Street Social Union at Huddersfield on Wednesday, October 24, but was detained in Holland by important work in the interests of British prisoners of war. Rather than permit the Union to suffer disappointment, the Countess of Sandwich generously volunteered to fulfil his Lordship's engagement herself, though it involved an all day railway journey to Huddersfield, and an all-night journey home, *via* London. The Rev. Robert A. Dickson (President), in introducing the speaker, described her Ladyship's action as "the bravest bit of disinterested service he had witnessed for many a day," and his statement that "we cannot possibly exaggerate the measure of our admiration of the splendid spirit of our guest" was greeted with prolonged and fervent applause.

Lady Sandwich then described an interesting social experiment which owed its inception to her husband, who started in Dorset some years ago "The Little Commonwealth: a self-governing community for juvenile delinquents." It began with the assumption that, given proper self-expression, the child nature leaned to what was good and not to what was bad, and that children were not criminals. Their first inmates were three girls who were so "brilliant" that they had eluded the London police for more than a year, although they had been "wanted" many times. They took hold of those children and tried to divert their talents and make something out of them. The children made their own laws and governed themselves. They tried all their own cases once a week, and anybody could bring up a charge for trial. The judge, a boy or girl, was elected every six months: but if the judge's verdict was not popular there was a protest against it, and it could be overruled by the majority present. There was no prison in the commonwealth, and there were no locks: the inmates could, therefore, run away at any time. This problem of running away was a very serious problem, but the chief delinquent in that respect was cured, after many voluntary penitential returns to the colony, by being ordered by the girl judge to wear "jumpers," on the ground that a colonist who could not act like a sensible, grown-up person should be clothed like a baby. That punishment was quite sufficient, and it cured the offender, who later joined the army, and was killed at the front whilst trying to bring his officer out of danger. Every opportunity was given to the children to do the work they found most congenial. Work was found for them within the colony in building operations, in the laundry, on the farm, in the shop, and in other ways. Wages were paid at so much per hour, the girls being paid at the same rate as the boys. Exchange took place through the medium of an aluminium coinage, which had the same value as gold when, upon leaving the commonwealth, the savings of a colonist had to be converted into the currency of the outside world.

The colonists lived in houses in each of which there were from fifteen to twenty occupants. The houses were the property of the Committee, but were rented by the citizens, who maintained themselves by their own labour. They had a right to dispose of their labour as they chose, or even to remain idle so long as the remainder of the colony would suffer them to do so. Taxes were imposed, and the boy or girl who was a wastrel had to be maintained out of the taxes, so that if a colonist was idle those who had to maintain him soon wanted to know the reason why. The habitual "slackers" were subjected by the children themselves to a social ostracism which speedily brought them to their senses. The social life within the commonwealth—its government, its laws, its labour market, its domesticity, and its methods of exchange—was like that of the great outside world, hence colonists who had been sent out into the world readily found their feet, while delinquents who had lived the artificial and unnatural life of industrial school or prison emerged into a new world for which they were unfitted, and in which they were utterly puzzled and bewildered. The institute had got past the experimental stage, and although it was not a reformatory it was certified as such by the Home Office. Altogether between eighty and ninety children had passed through the institution. Fourteen of the boys had gone into the army and five into the navy. The girls had gone into domestic service, munitions production, dressmaking, farming, and three had been taken on to the staff of the institution. They wanted, if possible, to widen the interest of the institution, and were, therefore, prepared to take children from other parts than London, whence the colonists had been almost solely drawn until recently. She hoped that a boy—the very worst obtainable!—would be sent to the institution from Huddersfield, but they did not want feeble-minded children, who were unable to govern themselves.

An interesting discussion followed, and a cordial vote of thanks to Lady Sandwich was passed on the motion of the Rev. Robert A. Dickson, supported by two ex-mayors of Huddersfield, Ald. Ernest Woodhead, M.A., J.P., and Mr. Owen Balmforth, J.P., Secretary of Education. Her Ladyship's response concluded a most interesting and instructive meeting.

NATIONAL CONFERENCE.

A MEETING of the Committee was held at the Memorial Hall, Manchester, on Tuesday, October 23, the President (the Rev. Dr. Hargrove) in the chair. Thirteen other members were present, and apologies for absence had been received from twenty-one others.

On the motion of the President, seconded by Mr. Monks, the following resolution was adopted, all standing: "That the Committee of the National Conference takes the earliest opportunity of expressing its deep sorrow at the death of Mr. Howard Chatfeild Clarke. He succeeded his father, who was the original Treasurer of the Conference, and after filling the office for many years, he became and remained to the end one of the Vice-Presidents. Mr. Clarke's great ability, high character, and genial kindness were a great support to the churches which compose the Conference, and his memory will long be cherished by all who were associated with him in religious work. The Committee desires to offer to Mrs. Clarke and her family its sincere sympathy with them in their bereavement."

It was reported that about 7,500 copies of the Memorial Service held at the opening of the fourth year of the war had been applied for. The Annual Report of the Ministerial Settlements Board was received, as follows:—

As in previous years during the war, the business of the Board has again been considerably below the average. Ten ministers and three congregations have applied to be placed on the lists, while nineteen ministers and eight congregations have been withdrawn—all the latter in consequence of the appointment of ministers. The excess of ministerial withdrawals is due to the operation of a new rule, the object of which is to keep the lists up to date, containing only the names of those actually desiring and seeking settlements. At the close of the year there were twenty-seven ministers and three congregations on the lists. The disproportion between these figures has engaged the attention of the Board during the year. It has opened up wider questions which have been referred by the Conference Committee to the Committee on the Supply of Ministers, to whose province they more fitly belong. In due course, no doubt. that Committee will report to the Committee of the Conference.

The Committee on the Supply of Ministers presented an interesting and important Report on the proportion between disengaged ministers and vacant pulpits, and matters connected therewith. This was approved and ordered to be circulated. The President was authorised to sign on behalf of our churches the appeal to all the churches in the country for a collection on behalf of the Red Cross Fund on an appointed Sunday about Christmas. The question of holding Triennial Meetings in 1918, about which over twenty absent members had written, was considered. The following suggestions, which had previously been circulated, all received more or less support and opposition: (*a*) Meetings as usual after Easter; (*b*) a meeting in Whit-week; (*c*) meetings at Swanwick; (*d*) meetings in London in the autumn, as in 1915; (*e*) no meetings at all in 1918. Ultimately, it was agreed to postpone the final decision to a meeting of the Committee to be held at Sheffield some time before Easter.

CARMARTHEN COLLEGE.

THE most interesting feature of the Report on the work of Carmarthen College, 1916-17, is the list of forty names of students and ex-students who are serving in one capacity or another in connection with the war. Of these sixteen are serving with the Y.M.C.A., either at home or abroad, eleven with the R.A.M.C., seven are combatants, and two are Army chaplains. One combatant has died in France, another is invalided, and one (R.A.M.C.) has died on his return home invalided. The list is believed not to be complete, but it is a very creditable one for a small College. Students of the College and External Arts students who undertake military service are given leave of absence from their studies during the continuance of their service, with permission to re-enter upon their courses at the point which they had reached whenever they shall be able and willing to do so.

THE HOWARD ASSOCIATION.

THE Howard Association has addressed the following memorial to the Government:

"The Committee of the Howard Association desires respectfully to call the attention of His Majesty's Government to the treatment of conscientious objectors to military service. The Howard Association, as is commonly known, is not a pacifist body, but has devoted itself for some sixty years to watching the administration of justice, and to seeking and advocating the best methods of treating and preventing crime. It appears to the Committee, and to many supporters of the Association, to be a grave contravention of justice that men should be subjected to repeated sentences of imprisonment for what is in reality the single "offence" of refusing, on conscientious grounds, obedience to military orders. This policy it regards as contrary to the spirit and letter of the Miltary Service Acts, and as involving the nation in a course of religious persecution. The Committee therefore earnestly requests the Government at once to release from prison, and to discharge from the army, all men who have proved the genuineness of their conscientious objection to any form of military service."

This memorial is supported by the Bishop of Lincoln, Lord Courtney of Penwith, the Dean of Worcester, Canon Scott Holland, Principal W. B. Selbie, Dr. F. B. Meyer, Dr. A. Alexander (Moderator of the Presbyterian Church of England), the Rev. W. Y. Fullerton (President of the Baptist Union), the Rev. J. Tolefree Parr (President of the Primitive Methodist Church), and Dr. J. Estlin Carpenter.

NEWS OF THE CHURCHES.

Bedfield.—Anniversary Services were held at the Unitarian Chapel on Sunday, October 21, when the Rev. T. Hankinson of Clarence Road, Kentish Town, London, preached in the afternoon, and in the evening the service was conducted by the Rev. W. H. Sands, the address being given by Mr. W. Waller of Norwich. The Annual Tea and Public Meeting took place on the following Tuesday, when Miss Tagart and Miss Hill were present. In his opening remarks the Chairman, the Rev. W. H. Sands, gave a short retrospect of the past year, mentioning in particular the Men's Club, which is such an important feature in the village. Miss Tagart referred to the loss of several who had been connected with the chapel, the sudden death of Mr. Henry Coleby, so universally respected in the neighbourhood, and of Harry Scales, a former Sunday scholar and active member of the Men's Club, who was killed at the front. Miss Hill conveyed a message of friendly greeting from the Committee of the Central Postal Mission, and concluded by making a strong appeal to the women to exert their influence in the cause of peace. The Rev. F. Hankinson also spoke. During the evening a very hearty vote of thanks was accorded to Miss E. M. Smith, the devoted Secretary of the chapel, whose work and influence have been such a blessing to the village.

Belfast.—The All Souls' Church Calendar expresses deepest sympathy with Mr. and Mrs. Dickson, whose elder son, 2nd Lieut. Robin Dickson, Royal Irish Regiment, was killed in action at the beginning of August. Lieut. Dickson was a cheery and brave soldier who brought a matured devotion and optimistic energy to the service of his country. His brother, Captain Charles Dickson, R.A.M.C., has recently been awarded the M.C. for great gallantry and devotion to duty. Other members have suffered bereavement by the death in action of 2nd Lieut. Thomas Henderson. In addition to the honour conferred on Capt. Dickson, Staff-Captain Terence Duffin was awarded the Military Cross for gallant and valuable services in June. This makes three M.C.'s won by young men connected with the Church. Another member, Mr. Rupert Meyer, who has just recently graduated M.B. (with honours), has received a commission in the R.A.M.C., and is now on the way to India."

Birmingham: Newhall Hill.—The Rev. Stanley Mossop was formally inducted on Wednesday evening at a well-attended meeting of the church. The Rev. J. M. Lloyd Thomas presided, and among those present were the Revs. E. J. E. Schreck (Wretham Road), William Hawkins, Wesleyan Superintendent (Edgbaston), Glyn Evans (Dudley). The Rev. R. J. Campbell expressed his deep interest in Mr. Mossop's pastorate, and said that if he had been in Birmingham he would have wished his friend "God speed" in the presence of his people. "You begin your ministry," he wrote to Mr. Mossop, "in stern and critical times which will test to the utmost our resources, moral, spiritual and intellectual if the Church of Christ is to prevail against the new forces that threaten her." The Rev. E. J. E. Schreck, welcoming Mr. Mossop on behalf of the local Nonconformist churches and ministers, expressed the view that the friendly feeling prevailing among the various churches indicated that they were drawing nearer together in the fundamentals and in loyalty to Jesus Christ. The Rev. William Hawkins offered a warm personal tribute as a ministerial friend of long standing. The Chairman thought Mr. Mossop was fortunate in commencing a ministry at a church where he was not bound by too rigid traditions. As he had been democratically elected captain, he hoped that the congregation would heartily and earnestly co-operate and give him as much freedom as possible, above all, supporting him by regular attendance. No true minister wanted security of tenure except in the hearts of the people, and personally he would not remain a single hour with a congregation after he had lost their trust and affection. He hoped also that they would honour his ministerial vocation and his reasonable authority as a minister. The Rev. Glyn Evans offered a welcome on behalf of the Midland Christian Union, and strongly advocated an aggressive policy. It was not good enough in the present times merely to carry on and hold their own. Mr. Woollaston, on behalf of the church, assured Mr. Mossop of their determination to give him their hearty co-operation. They had the land adjoining, and their programme included eventually a large building worthy of so great a church. He felt certain that they were on the eve of a great success. The Rev. Stanley Mossop, acknowledging the welcome, said he greatly prized the presence of ministers of other churches. It was one of the signs of the drawing together of the different branches of Christendom, anticipating the time when they would have one fold and one Shepherd. He thought one of the weaknesses of their denomination was that too much was expected of the minister, and they would be much stronger if they realised their personal responsibility as members of the church. He invited their co-operation in the spirit of self-sacrifice.

Brighton.—The Rev. R. H. U. Bloor, B.A., has received and accepted a cordial invitation to the pulpit of Christ Church, New Road, Brighton, and will begin his ministry on Nov. 11.

Chowbent.—*The Atherton Journal* of November 2, in its "On Dit" column, notes that "the Rev. J. J. Wright, after being laid aside by another serious illness, returns to duty again at Chowbent Chapel on Sunday"; and his friends will be further pleased to hear that Mr. Wright was able to preach both morning and evening, with good help at the services by Mr. Redfern.

Colne.—The Church Anniversary services were held in the Stanley Street Church on Sunday, October 28. In the morning the preacher was the Rev. Bertram Lister, and in the evening the Rev. W. Copeland Bowie. This visit of the delegates of the British and Foreign Unitarian Association was greatly appreciated.

Harrogate.—An interesting series of addresses by representatives of the various Christian Churches, delivered from a common platform, has been given at Harrogate, with the hope on the part of the organisers that it will promote toleration, mutual understanding and brotherly feeling. On November 2, the Rev. J. Tyssul Davis of York was invited to set forth the principles of Unitarianism. The chairman happened to be a man who had been connected with our congregations at Scarborough and Cape Town; the lecturer's hostess had been connected with Darlington, and among the audience were some Glasgow Unitarians who deplored the absence of Unitarian services in the Northern Spa. The lecture was sympathetically received, and some very pointed questions were asked as to the basis of agreement of churches so diverse, their historical origin, their scriptural authority, their ordinances and sacraments, their theology, their relations to the rationalist and mystical schools. A former President of the Primitive Methodist Conference, who has been the victim of a heresy hunt, put some pertinent questions. A Churchman who had walked four miles to the meeting was disappointed that the lecturer should completely ignore the argument from Scriptural texts. Incidentally, some foolish criticisms of Unitarians by the Anglican exponent were disposed of.

Hastings.—On Wednesday, November 1, there was a Social Gathering at the Free Christian Church, followed by a meeting presided over by the Rev. E. Lockett to pass the new rules for the congregation. These Rules are arranged for senior and junior members, so as to give the young people a fresh interest in the work of the Church. A Covenant was also unanimously agreed to, which was as follows: "We covenant with God and with one another to unite in the worship of God and the service of man, in the spirit of Jesus Christ, according to our best endeavours." There was a hearty and united spirit in the meeting that promised well for the future of the Church under the able ministry of the Rev. E. Lockett.

Hindley.—On Saturday, October 27, a social meeting was held in the Presbyterian Chapel to bid farewell to Dr. and Mrs. Rattray, Dr. Rattray having been appointed minister of the Great Meeting, Leicester. The chair was taken by Mr. James Law, and in addition to his words of appreciation and regret short addresses were delivered by the Rev. J. Cyril Flower (Bolton), the Rev. J. Jeremy, minister of St. Paul's Congregational Church, Hindley; Mr. James Platt, secretary of the Trustees, and Mr. D. H. Law, deputy-superintendent of the Sunday school. The next day Dr. Rattray preached farewell sermons, and both he and Mrs. Rattray addressed the Sunday school in the afternoon.

Kilburn.—An effort is being made to clear off a debt of £200 with which the movement at Quex Road is still burdened, and members of the Church, former members, and friends are invited to send contributions. The London District Unitarian Society has lent the Church the services of its Minister, the Rev. J. Arthur Pearson, who has been in charge since September, 1916, and there is, therefore, nothing to pay, at present, for a minister's stipend; but this, it is felt, is all the more reason why efforts should be made to pay current expenses and clear off the debt. A Sale of Work is being organised which is to be held in the early part of November, and a "St. Dunstan's Stall" has already been generously promised. Any promises of assistance will be gratefully received by the Secretary of the Ladies' Committee, Miss E. Yerbury, 31 Buckley Road, N.W.6, or the Rev. J. Arthur Pearson, 4 Ella Road, Crouch Hill, N.8.

Lewes.—The congregation of Westgate Chapel has suffered a severe loss in the death of Mrs. W. B. Funnell after a long and trying illness. She was a most devoted member, proud of the Chapel and its traditions and deeply interested in all the improvements which have been effected during the ministry of Mr. Connell. She played the organ for many years, and made her home the centre of much simple and delightful friendship. Many members of the congregation gathered at the funeral on Nov. 5, when the service was conducted by the Revs. J. M. Connell and W. H. Drummond.

London: Hampstead.—It is announced that a Memorial Tablet to the Rev. Stopford A. Brooke will be unveiled by Dr. L. P. Jacks on Sunday, December 9, at the close of the morning service. The tablet, which is of beautiful design, will be placed in the chancel.

UNITY CHURCH, Islington, will celebrate its 250th anniversary on Sunday, November 11. At the morning service the Rev. Alexander Gordon will give an address on the early history of the congregation, which is hardly second in interest to that of any Nonconformist place of worship in London. Its long list of ministers includes the name of Richard Baxter, who was assistant minister for a short period.

BIRTH.

BAILY.—On November 3, at 11 Gainsborough Gardens, to Captain and Mrs. Gerard G. Baily, a son.

DEATHS.

BOYD.—On October 29, at Adelaide Park, Belfast, Robert, youngest son of the late Robert Boyd, of Bloomfield, Belfast.

DAWTREY.—On November 7, at 25 Perth Road, Dundee, Mary Ellen Dawtrey, aged 76, peacefully. A dearly loved mother.

FIELDING JOHNSON.—On November 3, at Brookfield, Leicester, Agnes, for fifty-four years the wife of Thomas Fielding Johnson, and daughter of the late Alfred Paget of Leicester, in the 77th year of her age.

NOTCUTT.—On November 1, at 23 Heathgate, Hampstead Garden Suburb, Margaret Notcutt, daughter of the late Stephen Abbott Notcutt, aged 77.

TITFORD.—On November 3, at 10 Holwood Road, Bromley, Kent, Eliza Mary, the dearly loved wife of Arthur Titford, in her 73rd year.

OUR CALENDAR.

SUNDAY, November 11.

LONDON.

Acton, Creffield Road, 11.15 and 6.30, Rev. H. C. HORSLEY, M.A.

Bermondsey, Fort Road, 6.30, Mr. S. P. PENWARDEN.

Blackfriars Mission and Stamford Street Chapel, 11, and 6.30, Mr. JOHN H. CRISP.

Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. F. H. JONES, B.A.

Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. C. HARGROVE, M.A., Litt.D.

Finchley, Granville Road, Ballards Lane, 11, and 5.30, Rev. Dr. FOAT.

Forest Gate, Upton Lane, 11, Mr. J. BEGG; 5.30, Mr. J. HARRY SMITH.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6, Rev. BERTRAM LISTER, M.A.

Hampstead, Rosslyn Hill Chapel, 11 and 6.30, Rev. HENRY GOW, B.A.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.

Ilford, High Road, 11 and 3.30, Rev. A. H. BIGGS, M.A., LL.M.

Islington, Unity Church, Upper Street, 11, Rev. ALEX. GORDON, M.A.; 6.30, Rev. J. VINT LAUGHLAND. (250th Anniversary.)

Kentish Town, Clarence Road, N.W., 11 and 6.30, Rev. F. HANKINSON.

Kilburn, Quex Road, 11 and 6.30, Rev. J. ARTHUR PEARSON.

Leytonstone, Haydn House, 63 Fairlop Road, 11.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.

Peckham, Avondale Road, 11 and 3.30, Rev. R. T. HERFORD, B.A.

South Norwood, League House, 141 Portland Road, 6.30, Mr. FRANK G. FINCHAM.

Stoke Newington Green, 11.15 and 6.30, Dr. LIONEL TAYLER.

Stratford Unitarian Church, 11, Mr. J. P. ROSLING; 6, Mr. J. BEGG.

University Hall, Gordon Square, W.C., 11.15, Rev. KENNETH H. BOND.

Wandsworth Unitarian Christian Church, East Hill, 11 and 6, Rev. W. G. TARRANT, B.A.

West Hampstead, All Soul's, Weech Road, Finchley Road, 11.15, Rev. EDGAR DAPLYN.

Wood Green, Unity Church, 11 and 6, Rev. G. COVERDALE SHARPE.

ABERYSTWYTH, New Street Meeting House, 11. Supply.

BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.

BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.

BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE CLARE.

BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIGHTON, Free Christian Church, New Road, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.

BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

CAMBRIDGE, Assembly Hall, Downing Street, 11.30, Rev. J. M. CONNELL.

CHATHAM, Unitarian Church, Hamond Hill, 11 and 3·30, Rev. MARGARET CROOK, B.A.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. J. EVANS.

CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.

DEAN ROW, 10.45, Rev. E. A. VOYSEY, M.A.

DOVER, Adrian Street, near Market Square, 11 and 3.15, Rev. C. A. GINEVER, B.A.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.

EXETER, George's Chapel, South Street, 11 and 6.30.

GEE CROSS, Hyde Chapel, 11 and 6.30.

HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. E. LOCKETT.

HINDLEY, Nr. Wigan, Market Street, 10.30 and 6.30.

HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. JONES.

HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.

LEEDS, Mill Hill, 10.45 and 6.30, Lt.-Col. BULLOCK.

LEICESTER, The Great Meeting, 11 and 6.30. Rev. R. F. RATTRAY, M.A., Ph.D.

LEWES, Westgate Chapel, 11 and 6.30, Rev. S. BURROWS.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. F. K. FREESTON.

LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. A. E. PARRY.

LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. MELLOR.

LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Rev. J. COLLINS ODGERS, B.A.

MAIDSTONE, Unitarian Church, Earl Street, 11 and 6 30, Rev. ALEXANDER FARQUHARSON.

MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. CHARLES ROPER, B.A.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. CYRIL FLOWER, M.A.

MANCHESTER, Sale, 11 and 6.30.

NANTWICH. Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. PARK DAVIES, B.A., B.D.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A., B.D.

NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.

OXFORD, Manchester College, 11.30, Rev. JOSEPH WOOD.

PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.

PORTSMOUTH, St. Thomas Street, 6.45.

SHEFFIELD UPPER CHAPEL, 11 and 6, Rev. C. J. STREET, M.A., LL.B.

SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.

SOUTHAMPTON, Church of the Saviour, London Road, 11.15 and 6.30, Rev. VICTOR MOODY.

SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, B.A.

TORQUAY, Unity Church, Montpellier Road, 11 and 3.30, Rev. JOSEPH WORTHINGTON, B.A.

TUNBRIDGE WELLS, Free Christian Church, Dudley Road Institute (side entrance), 11.15, Rev. J. HARWOOD.

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. ERNEST PARRY.

WARWICK, High Street Chapel, 11.15 and 6.30, Rev. GARDNER PRESTON.

WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. C. ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.

Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

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All Souls Church, 7, Rev. HORACE WESTWOOD D.D. Sunday School, 3.

Notice of any alteration in the Calendar for next week should be sent to *The Publisher*, 13 BREAM'S BUILDINGS, E.C.4, not later than Thursday Morning.

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November

11. Rev. KENNETH H. BOND, of Chesterfield.
18. Rev. GILBERT T. SADLER, M.A., LL.B.
25. Rev. CHARLES HARGROVE, M.A., D.Litt.

December

2. Rev. J. ESTLIN CARPENTER, M.A., D.Litt.

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APPEAL.

The Committee asks friends for financial help in order to meet the cost of repairs to the Church and School buildings.

These had been postponed owing to the War, but the conditions of the fabric has become so bad during the last two years, that further delay would have been disastrous.

Mr. Arnold S. Tayler, at the request of the London District Unitarian Society, inspected the buildings and submitted a report of such repairs as were structural and indispensable.

The work has been put in hand, and the estimated cost is about £250. The Congregation has guaranteed to raise one third of the amount, and, as this will tax their utmost resources, the Committee has to make this urgent appeal for outside help.

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NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

MR. LLOYD GEORGE'S speech in Paris has become the topic of the hour. As usual the emotional atmosphere in which most men consider it has been determined by the headlines of the daily press. The speech should certainly be read as a whole and allowed to make its own impression apart from all newspaper comment. It is no use spending time over its criticism of the past when what matters is its programme for the future. If we interpret the situation rightly Mr. Lloyd George sees an opportunity of using the lessons of the Italian disaster in order to achieve closer unity of direction among the Allies, and with the instinct of a popular advocate he has not minced his words in order to get it done. It must also be remembered, if we are to see the incident in its true perspective, that the speech was made at Paris and was addressed to France and Italy quite as much as to ourselves.

* * *

THE danger of this kind of appeal is that it tempts many people to dwell in the land of might-have-beens, and so to waste precious strength in barren discussion and despondency. We can never reproduce a past situation. Even the calmest historical judgment must always be fashioned in the light of knowledge which the actors at the time did not possess, and consequently it is seldom quite free from some tinge of unfairness. This war has been for all of us a terrible lesson in the value of close co-operation. Whether with our historical traditions and our proud independence we are to blame for not learning it more quickly is a matter of opinion; but the only thing of real importance in the present situation is that we should act upon it now.

* * *

THE past week has been a time of severe testing, and we ought to come out of it stronger and more determined if we are in the least worthy of our cause. There has been a fresh appeal for men; Sir Arthur Yapp has issued his new scale of voluntary food rations, with a plain warning that if it fails the Government must resort to compulsion; and day after day has been punctuated by the serious news from Italy. "I want you to realise," the Director of National Service said on Wednesday, "that this war is really going to call for the utmost effort, the utmost output of energy of which the people is capable. There is going to be no margin at all." Let us greet these words with new courage and self-discipline. Nothing else can be worthy of our blood and our religion.

* * *

WE are glad to see that Sir Auckland Geddes has his eye upon the luxury trades, and threatens to make short work of the manufacture of expensive fur coats when all our labour is required to supply the elementary needs of the people. In his speech at Plymouth on Monday he singled out for special censure the baits which are still dangled before the eyes of foolish people to tempt them to extravagance. "I am sorry to say," he said, "we have great organisations which exist to encourage waste. That is not the ostensible reason for their existence, but it is their effect. Look at the advertisement pages of almost any newspaper, and see the waste that is urged upon the women of the country. I am told that the papers cannot help it; they must contain advertisements or go under. I know their position is difficult. Newspapers are an essential part of our war organisation, but that does not modify the fact that their advertisement pages contain matter for which the advertisers are responsible, but which in its intention and result encourages waste of money, waste of human energy—just waste."

* * *

PRESIDENT WILSON made another of his great war speeches on Monday, this time to the American Federation of Labour in session at Buffalo. It is the speech of a free man to free men, who desires to work with them in a spirit of co-operation, with intelligent sympathy for their needs and desires, but on the assumption that they are all united in loyalty to the one supreme aim. "It matters not," he told them, "what a man claims as his reason for justifying the retarding or holding back of our war activities, we must stand on results. Any man, or any body of men, who gets in the way of means of winning this war for democracy and humanity is on the side of Germany, regardless of what his method of reasoning may be." And then he asked them this pertinent question, "If we continue to argue among ourselves as to the right and wrong of this principle and that principle, and if we continue to try to satisfy our personal ambitions and our pocket-books at the expense of our national efficiency, what will we say when our boys return from France?" The American mind has a happy gift of stripping a moral situation to the bone and stating it in its naked simplicity.

* * *

ON another matter of grave importance President Wilson spoke with equal force. We may well take these words of warning to ourselves, for the long strain has produced a tendency in some quarters to support the demands of patriotism by the coarse methods of mob law.

> I have been much distressed [he said] by some of the things that have happened recently. The mob spirit is displaying itself here and there in this country. I have no sympathy with what some people are saying, but I have no sympathy with the men who take the punishment of those into their own hands, and I want to say to every

man who does so that I do not recognise him as worthy of the free institutions of the United States. There are some organisations in this country whose object is anarchy, but I would not meet their effort by making myself a partner in destroying law. I despise and hate their purpose as much as any man, but I respect the ancient processes of justice, and I would be too proud not to see that they have justice done them, however wrong they are, and so I want to utter my earnest protest against any manifestation of the spirit of lawlessness anywhere or in any cause. We claim to be the greatest democratic people in the world, and democracy means first of all that we can govern ourselves. The man who takes the law into his own hands is not the man to co-operate in any form of, or the development of, law and institutions.

* * *

WE find it difficult to appraise the value of the announcement of the Government that it views the Jewish Zionist aspirations with favour, and is prepared to facilitate the establishment in Palestine of a national home for the Jewish people, "it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country." Undoubtedly a large volume of Jewish sentiment is gratified, but it is difficult to suppose that there is any genuine prospect of going further than the foundation of a certain number of colonies for the poor and the oppressed, which could never merge into an autonomous national state. Under any other conditions we should be faced with the possibility that Palestine might become a Jewish state, with a religious test for full citizenship, which would exercise a subtle political influence upon Jewish life in other countries. Such a result would be inconsistent with the whole trend of civilised life in the modern world.

* * *

MANY Liberal Jews are inclined to look upon the movement as reactionary. For them the enduring bond is religious and not national, and their aim is to identify themselves politically in the closest possible way with the country to which they belong. It is the opinion of Mr. C. G. Montefiore that Judaism must lay a diminishing stress upon nationality if it is to become a living and spiritual force and take its place among the universal religions of the world. "It is not without significance," he writes, "that the chief Continental leaders of the nationalist movement should be men who have little or no interest in the Jewish religion." From this point of view we should be justified in regarding Zionism chiefly as a political answer to the anti-Semite movements on the Continent, deeply tinged in many quarters with religious emotion, but hardly deriving from religion its original impulse. On this subject we may recommend Mr. Montefiore's recent pamphlet 'Nation or Religious Community?' to the attention of our readers.

ENGLAND AND FRANCE.

WHATEVER opinion may be held about the wisdom or the timeliness of Mr. Lloyd George's speech in Paris, it was at bottom a plea for closer international relationships. Germany has solved her problem by the method of ruthless domination. Can the nations who are fighting for freedom and democracy achieve an even more effective union along the lines of spiritual sympathy and mutual understanding? For without these moral forces in the background no central council of the Allies can possess the sanction of the popular will which it needs for effective action. We state the problem in this way, not in order to pursue it into its political implications, but because it suggests certain definite lines of personal duty. What can we ourselves do to make a closer *liaison* in policy and ideals possible? "International" is a big word and is often on our lips, but like many other big words it is allowed to have a hypnotic influence upon the mind. It suggests a vague ideal of harmony and goodwill among the estranged peoples of the earth, and we blame our public men for not realising it while we ourselves linger in the atmosphere of discontented discussion. But the truth of the matter is that if there is any good in it at all, it is something to which we must make our own contribution in thought and effort and sympathy. We cannot escape from the limits of our insular intelligence until we grapple with the problem of really understanding the mind of another nation as a matter of personal duty.

We venture to suggest, as a test of our sincerity in this matter, that we should ask ourselves how far we have advanced since the beginning of the war not only in our praise of the valour of French arms but also in our appreciation of the abiding qualities of French civilization. It is among the Allies first of all that this *liaison* of intelligence has to be made into an effective instrument of our common life. The United States, Italy and Russia all present fascinating problems of their own; but France, in the splendour of her ancient civilisation, the dignity of her intellectual life, and her rare power of changing turbid sentiment into clear thought and rational enthusiasm, has special claims upon our friendship and the intimate confidence which only friendship on equal terms can create. There are many cheering signs that there is a growing sense both of the greatness of the need and of the unique character of the present opportunity. On the French side the interest in English literature and the problems of English social life goes steadily forward. Among ourselves the spirit of the French army has made a deep impression and there is a genuine desire to understand the moral idealism which sustains it. We are becoming aware that there are war books over there, which in the depth of their human appeal and the perfection of their art put the work of all but a very few of our own poets and prose writers in the shade. *The Westminster Gazette* gives its readers a fortnightly chronicle on 'Life and Letters in France'; *The Athenæum* has just issued an admirable supplement on 'French Literature during the War'; while the recent foundation of the Anglo-French Society may be accepted as a pledge that the claims of French life and thought, in all their varied activity, will be impressed with fresh energy upon the public mind. Clearly on the intellectual plane we have no excuse for either ignorance or apathy.

But all this is not enough. It touches only indirectly many of the urgent questions of the common life. The domestic interior, the problems of labour in agriculture and factory, the amusements of the people, their spiritual condition, these are all matters about which we need information. The scholar has his books of reference and he knows how to put his hand upon elaborate treatises on these subjects; but it is a popular literature that is required, chapters in school books which will help boys and girls to understand the life of a French town, pamphlets about industrial conditions and movements of reform in France which our working-men will care to read, some effort to interpret the spiritual life of the people, written without ecclesiastical bias, in order to convey an accurate impression of the character and ideals of Catholics and Socialists, and of the large group of men who, without party ties, cherish the spirit of religion in their hearts. Popular propaganda of this kind is still in its infancy But the day has passed when we can be content to leave the Anglo-French Entente in the hands of politicians or the members of a literary coterie. It must be broad-based upon popular sympathy; and there can be no sympathy without knowledge.

In the address which Mr. Gosse gave the other day at a meeting of the Anglo-French Society he was careful to point out that enduring friendship must rest upon a genuine respect for national differences. "Unless literature is personal," he said, "it has no stimulating value, and without strong national colour personality in literature is unattainable. We must therefore abandon the dream of so many amiable persons at the close of last century, who saw a sort of millennium

spreading before them in which there should be one literature and almost one language. Not only must we reject the idea of a 'European' literature, but we must see to it that English and French writers, in taking each from the other whatever of energy or illumination they can collect, shall remain true to their respective national character....Nothing would be so unfortunate as the adoption even between France and England alone of a sort of spiritual Esperanto." These words are equally true of all the intimate relations between the two countries which may be possible in the future. We look forward to a friendship based upon personal knowledge and mutual respect, in which we shall be able to give much to one another because we have the courage and the common sense to remain entirely ourselves. Cosmopolitanism is an attempt to reach a goal as undesirable as it is impossible. The peace and happiness of the world depends upon the growth of a brotherhood of nations. Political arrangements may establish its framework, but its animating spirit must be the creation of the popular will. For this purpose moral idealism needs the guidance of an instructed judgment. Of all the methods which we can use in the pursuit of our goal, none lies closer to our hands or is richer in promise for the future than the *liaison* of intelligence between England and France of which we have written in this article. Whatever France may gain from it, and we hope that she will gain much, we shall be her willing debtors if she can disclose to us the secret springs of her greatness, and make us partners in the steady power of her best minds to see through the sordid details of war to the heart of immortal ideals.

FIELD AMBULANCE NOTES.

By the Rev. Mortimer Rowe, R.A.M.C.

VIII.—East and West.

I have just been watching the passing of September—a month of marvellous weather, making a world of difference to our life at the front, and ending in a Sunday evening of wonderful beauty.

We knew of no immediate call for our services, so I spent a leisure hour in a quiet stroll beyond the exit from the trenches. There was nothing exceptional in the setting of the sun, and the chill evening mists were gathering very early in the hollows below the wooded village and beyond, where stretched an almost level and monotonous horizon. But the wonder began when the sun had dipped out of sight; rapidly, moment by moment, the after-glow extended and grew richer in colour, tinting more and more deeply a long winding streamer of cloud flung carelessly across the western sky. The floating mists spread steadily wider, until the broad horizon, with its few distant lonely trees, became a mere purple-black profile between the white mantle below and the golden splendour above; and set like a jewel in the gold appeared the solitary evening star. How the glory grew with each moment that passed, until the whole scene was just a miracle of colour and contrast, and one's mind "a thanksgiving to the Power that made it," for the eye to perceive such grandeur and the memory to recall it.

But when the marvel was at its height the thought occurred to me to see what lay behind me in the east; and, turning, I caught my breath in amazement and awe at the equal and opposite beauty displayed—so opposite and so equal that the surprise of it was a measureless joy. There, in a cloudless night sky of shadowy blue, hung the full-orbed moon, so white and wonderful, so calm and pure and still, encircled by a glowing halo as broad as herself; and beneath her, for a setting, a few scattered ruins and a belt of lofty trees. How could one heaven embrace both such an east and such a west? Yet there, in very truth, was the rich and roseate west again with a turn of the head. So I waited and watched, until the west died down to darkness, and in the east the stars appeared and claimed the whole sky for the reign of night.

Sadness had been with me from dawn, because of a brave lad who died at our dressing-post in spite of all that medical skill could do for him. But now at eventide came peaceful thoughts. I could not say:—

When the glad morn upon the hills was spread,
Thy smile was there;
but in my heart I sang:—
Now, when the darkness gathers overhead,
We feel Thy care.

His body lay in the little military cemetery, but his spirit had passed beyond the splendour of the setting sun.

J. A. C., Oct. 16.

For him, no soldier's glorious part to play
To gather laurels on a bloody field,
Or meet grim death, with comrades side by side,
Nor fear to die for England's holy cause.
For him, another battle, day by day,
With brain of insight and with words of truth
To fight the enemies of England's power,
Lifting his workers to their utmost height—
To grudge no sacrifice of time or strength
To meet great needs, with greater effort still
Advising, helping, warning—so, upheld
By one great watchword—who shall say indeed
Which battle is more glorious! One above
Holds careful scales, and marks the work well done,
And hark! the sentry's challenge "Who goes there?"
"A friend—the password, Duty!" Loud and clear
Rings out the answering voice—"Pass on. All's well!"

Anon.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. Letters cannot be inserted without the writer's name, *and all private information should be accompanied by the name and the address of the senders.*

WORKERS' AID SOCIETY.

To the Editor of The Inquirer.

Sir,—This year the difficulty of providing gifts of warm underclothing for the poor women and children connected with our Domestic Missions will be very great, and I would especially urge their claims on your readers who have so faithfully for many years supported the Workers' Aid Society. It exists to provide suitable garments for the poor of our Missions, and for the invalid children at Winifred House. Membership consists of a contribution of two or more garments yearly, with an optional subscription of 6*d.* to defray expenses. May I also beg the secretaries of working parties to send me whatever they can spare from their own special needs. Parcels should reach me by the first week in December.—Yours, &c.,

Mabel Barmby.

Mount Pleasant, Sidmouth.

MEMORIAL NOTICE.

MISS M. E. BROCK.

The Unitarian Church at Swansea has sustained a heavy loss by the death on Saturday, October 27, of one of its most faithful members and trustees, Miss Mary Emma Brock of Holland House, in her 75th year. She was the eldest daughter of the Rev. George Browne Brock, from 1837 to 1854 minister of the Unitarian Church, Swansea. Having received a good education at Bedford College and elsewhere Miss Brock, when she settled down in her native place, became the pioneer of higher education, especially among women. She was one of the first lady members of the old School Board, and when that body was disbanded her services were requisitioned as a co-opted member on the new Education Authority, on which she faithfully served until failing health compelled her to resign. She was also greatly interested in the Swansea Training College for Women, and many of the Unitarian students will have kind recollections of the hospitality of her home. As a member of the Swansea Board of Guardians and of the Committee of the Swansea General Hospital, by public donations and private charity she helped wherever she could to alleviate the lot of the suffering and the poor. Her kindliness was a key that opened to her the door to all hearts and kept her own doors open to all needy cases and good causes of every sect and party. The town, the Church, and the denomination in Wales are all the poorer by her death. A memorial service, conducted by the minister, the Rev. Simon Jones, was held in the church on Wednesday, November 1. The interment took place in the Dangraig Cemetery, Swansea.

PUBLICATIONS RECEIVED.

Messrs. George Allen & Unwin, Ltd.—Towards Industrial Freedom: Edward Carpenter. 2*s.* 6*d.* net. Democracy after the War: J. A. Hobson. 4*s.* 6*d.* net.

The Athenæum Literature Department.—The Rural Problem: Arthur W. Ashby. 3*d.* Taxation and Social Reconstruction: Arnold N. Shimmin. 6*d.* Woman in Industry after the War: Miss B. L. Hutchins. 6*d.*

Cambridge University Press.—Instinct in Man: James Drever. 9*s.* net.

Messrs. James Clarke & Co.—A New Spiritual Impulse: L. Swetenham. 2*s.* 6*d.* net.

Messrs. Constable & Co., Ltd.—New and Old: Edith Sichel. 10*s.* 6*d.* net.

Messrs. J. M. Dent & Sons, Ltd.—The Blessed Birthday. A Mystery Play: Florence Converse. 2*s.* 6*d.* net.

Messrs. Headley Bros.—S. Francis Xavier: Edith Anne Stewart. 12*s.* 6*d.* net.

The Lindsey Press.—The Soul of the Nation, and other Essays: Wm. Hamilton Drummond. 2*s.* 6*d.* net.

Messrs. Longmans & Co.—Church and State in England to the Death of Queen Anne: H. M. Gwatkin. 15*s.* net. Correspondence of John Henry Newman with John Keble and Others, 1839-1845: Edited at the Birmingham Oratory. 12*s.* 6*d.* net.

Messrs. Macmillan & Co. Ltd.—Sacrifice and other Plays: Sir Rabindranath Tagore. 5*s.* net. Life of John Keats: Sidney Colvin. 18*s.* net. Political Portraits: Charles Whibley. 7*s.* 6*d.* net.

Messrs. Sherratt & Hughes.—Sir Charles W. Macara, Bart. A Study of Modern Lancashire: W. Haslam Mills. 6*s.* net.

Messrs. T. Fisher Unwin, Ltd.—General Von Bissing's Testament: A Study in German Ideals. 2*d.*

Messrs. Watts & Co.—The R.P.A. Annual for 1918. 1*s.* net. Charles Blount: by Mysticus. 6*d.* net.

Messrs. Williams & Norgate.—Home University Library—Serbia: L. F. Waring. 1*s.* 3*d.* net.

Miscellaneous.

Prussian Poland: Jan. J. Kowalezyk. The Cornhill.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is registered by the London County Council, under the provisions of Section I. of the War Charities Act, 1916.

The objects of the Fund are: (1) *To aid the Belgian hospitals and convalescent depots in France, and the Belgian military doctors at the Front in Belgium.* (2) *To maintain a Civil Hospice at Calais.* (3) *To aid the Belgian School Colonies in France.*

148th List of Subscriptions.

	£	s.	d.
Already acknowledged	19,007	8	3
Mr. C. Harris (3rd)	0	10	0
Mr. John S. Hill (2nd)	1	1	0
Empty Spools, Hill & Co. ..	0	11	1
Mrs. Hicks (4th)	1	1	0
Mrs. Fairfield (2nd)	10	0	0
Miss Gertrude Martineau (11th)	10	0	0
Mrs. Campbell	10	10	0
Mrs. Forman (2nd)	2	0	0
Miss F. Rathbone (2nd) ..	1	1	0
Mrs. Louise Brunner (4th) ..	10	10	0
Captain Carpenter, R.N. (2nd)	0	10	0
Anne, Lady Scott (5th) ..	5	0	0
Miss E. Rosalind Lee (9th) ..	5	0	0
Mr. Walter Burton	1	1	0
Miss Anne Garrett (12th) ..	0	10	0
Chorley Unitarian Church Sunday School (pence collection) per the Rev. W. T. Bushrod	0	7	4
From a Friend in Chesterfield (3rd)	1	0	0
Mrs. Wallace Bruce (13th) ..	5	0	0
Mr. John H. Croxford	5	0	0
Mr. and Mrs. C. W. Washbourne	2	0	0
All Souls' Church, Belfast, per the Rev. E. H. Pickering (18th)	1	14	0
Mr. and Mrs. John T. Osler (6th)	20	0	0
Miss Helen M. Sturge	1	0	0
Miss Catherine Scott (10th) ..	5	0	0
Mr. Wm. Cheshire	1	1	0
Miss S. J. Gregg (23rd)	1	0	0
Mrs. Crooke	0	10	0
Lady Agatha Russell (3rd) ..	1	0	0
Miss Evelyn M. Oram (7th) ..	3	0	0
Miss M. E. Swaine (31st) ..	2	0	0
Mr. Fred Maddison (32nd) ..	0	10	0
Miss J. Badland (7th)	1	0	0
Miss C. Badland (7th)	1	0	0
J. N. and F. Wilson, "In Memoriam" (2nd)	1	1	0
	£19,119	16	8

Parcels have been received from:—Ullet Road Sewing Circle, Liverpool, per Mrs. Odgers; Old Meeting Church, Birmingham, per Mrs. Lloyd Thomas; Mrs. F. F. Perris; Mrs. Jules Greener; Mrs. William Tangye; M. S. W. and J. D.; Miss Mellor; Mrs. A. J. Gimson; Mrs. Kenrick Champion; Miss Tayler; Miss Short; Plymouth Branch of the Women's League, per Miss R. A. Bond; Mme. Van de Kastele; Bournemouth Branch of the Women's League, per Mrs. V. D. Davis; Mill Hill Sewing League, Leeds, per Mrs. P. Jackson; Mrs. Sturge Moore; Mrs. Titterton; Mrs. D. Healey; Miss E. M. Greg; Nottingham High School for Girls; Mrs. William Healey; Miss Swaine; Miss Evelegh; Miss Minns; Mrs. Helsby; Miss Partridge; Mr. and Mrs. Mark Winder.

WEEKLY NOTES.

I have received a special letter of thanks this week from both the Head of the Belgian Army Medical Corps, and from the Belgian Minister of War, who both recognise most warmly the work we have been able to do for their wounded soldiers. I have also had a good many letters from hospitals, acknowledging arrival of goods, and expressing warmest thanks for our gifts. They all seem to expect a great many wounded in the near future and their hopes are high of getting back another piece of their country soon.

Rose Allen.

SPECIAL WANTS.

Pyjamas, shirts, socks, and all sorts of men's underclothing.
Mufflers, cardigans, slippers.
Clothing for women and children.
Games, jigsaw puzzles, old tennis balls.

The name and address of sender and list of contents should be enclosed in each parcel.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

A SCHOOL FOR MINISTERS AT OXFORD.

[*From a Correspondent.*]

The first School for Ministers at Manchester College, Oxford, is at an end, and the ministers have returned to their various fields of work. Not the same men. We are different. We have brought back with us treasure. How rich this treasure is, how helpful it will be to us and, we hope, to others, we do not yet know; but we know that it is great. As we go through our notes in the coming weeks, and especially if it is possible by and by to study some of the lectures in print, we shall realise more fully what we have received.

The names of the lecturers giving the public lectures, together with their subjects, appeared in a communication in The Inquirer of October 27. To give even the shortest report of the nine lectures delivered since that communication was sent is, it will be obvious, not possible. Dr. Schiller's lectures were a keen examination of present conditions, brilliant with mordant aphorisms, and, if more critical than constructive, not without helpful suggestion, explicit and implicit, for the future. Dean Inge had the largest audiences. The keynote to his lectures was given in the opening remark that he was inclined to agree with one of the few German great thinkers at the present time, that the survival of Christianity depends upon the revival of the old alliance with Platonism; while their heart was found in the repeated quotation from Plotinus: "Nothing that truly is can ever perish." Especially should we like to have in print Principal Jacks' three lectures on 'The State, Visible and Invisible.' It was not possible to take in all their implications at a hearing, so full were they of suggestion. Their main thesis was that the truth is in the world but has not been accepted by the world, has been almost without effect upon the world in general because it has lacked the necessary "power," and this power is found in goodwill. The great empires of the world have to choose between goodwill or downfall. So in the relations of class with class. When there is goodwill laws will cease to be compulsory by penalty, and become simply declaratory, no man will impose his will upon another, and government will become the absence of government.

The lectures in College by the Principal, the Rev. H. Gow, and the Rev. D. C. Simpson, caused us to wish we could, again or for the first time, take the full theological course, and to think very fortunate the students who hear courses of lectures each of distinctive type and all admirable. We thought they would be of even greater value to us in middle age, though indispensable in youth. We were also very fortunate in coming in for the first part of Dr. Carpenter's late lectures on 'The Doctrine of Life after Death in Greek and Roman Religion.' The four lectures we heard brought keen disappointment that we could not complete the course.

But the treasure we received was not only from lectures. There were the morning prayers in chapel, the week-night and the Sunday services. These can only be mentioned. Those who have shared in them know what their influence is. There were the evening discussions and conferences on 'Industrial Reconstruction,' 'Spiritualism,' 'Social Service,' 'Supply of Ministers,' 'Prayer,' 'Preaching after the War,' the last introduced by a stimulating paper by the Rev. Joseph Wood. There were the informal talks in the Common Room during the day, and in our own rooms when the day's work was done, often going on into the small hours. And there was just the daily life together of those who before the month did not know one another, or had barely met, but who in the common experiences of our month, experiences intellectual and spiritual, and striking deep into the nature of each one of us, have been brought close together.

The School for Ministers was an experiment. It is difficult to think of a point of view from which it has not been a success. Already ministers are heard of who wish they had realised what the opportunity was. It is to be hoped earnestly that the authorities may see their way to repeating the experiment. If it is repeated, the response is likely to be such that the month will cease to be an experiment and will become an institution. Such a month makes the College known to ministers who had not known it before. Through them the congregations hear of it, and additional students become possible. (There is evidence in that direction already.) That is an advantage to the College and to the congregations. A further and important advantage to

the congregations is the reflection of the advantage to the ministers. To the latter, and perhaps especially those who are very much cut off from intellectual life and religious fellowship, it is incalculable. A minister in a more or less isolated field of work is likely in course of time to become what one of our number on speech night graphically described as "depleted." The College gives replenishment. The month, then, gives the minister new material. That is important, but it is the least of the advantage. It gives refreshment and invigoration of mind. That, especially in these times, we all need. And it means deeper insight into things of the spirit, spiritual inspiration. And that we all need at all times.

Probably, if the school can be repeated in coming years, and if the time were equally convenient to the College, for ministers a change from October to some period between Easter and July would be a better arrangement. The week-night winter work, often begun in October, would not then keep many busy men away.

———

UNITY CHURCH, ISLINGTON.

250th ANNIVERSARY OF THE CONGREGATION.

The 250th anniversary of the founding of the congregation of Unity Church, Islington, was celebrated on Sunday, November 11, when an address was given in the morning by the Rev. Alexander Gordon on 'The Early History of the Congregation.' In an interesting survey, which covered the first ninety-one years of the life of the church, Mr. Gordon traced its growth from the earliest meetings in Rutland House, Charter House Yard, after the Ejection in 1662, to the death of Thomas Newman, pastor of the Carter Lane Chapel in succession to Dr. Wright, in 1758. Rutland House had formerly belonged to the Earls of Rutland. In 1558 Queen Elizabeth held her court there for six days, and the opera was performed for the first time in England in one of its chambers. It was destined to become the first meeting place of the congregation that met to profit by the teaching of Matthew Sylvester, a Nottinghamshire man, who had been educated at Cambridge, and placed in a rectory in Lincolnshire at the age of 21, and who made the great sacrifice which conscience demanded of so many four years later when the Act of Uniformity drove more than two thousand men out of their livings. A distant relative, who had been made his Bishop at the Restoration, offered many inducements to Sylvester to remain where he was, but he elected to sink to the position of private tutor in the house of Sir John Bright, a moderate Parliamentarian, who had worked for the Restoration. We hear of him at several places after this, until he came to London after the Great Fire and took part in helping the sufferers in the desolated city. In the year of Charles II.'s Indulgence, having previously married, he settled with his young wife in Coleman Street, and took out a licence as a Presbyterian preacher "in any allowed place." No licence was taken out for Rutland Place, however, and it is not certain whether he continued his ministry there, though it is probable that he did, taking rank as one of the Duke's chaplains for whom no licence would be required. He carried out his pastoral charge with a care and assiduity which Baxter praises highly, and, though his delivery was poor, the matter of his sermons was good, while he had a gift of prayer which deeply impressed Oliver Heywood. In 1687 he was living at Rutland House, which was now licensed under the dispensations allowed by James II. In the previous November Richard Baxter had been released from prison, and, old as he was, and with his health shattered, he offered himself as unpaid assistant to Sylvester. For over four years he preached, when he was able to do so, on Sunday and Thursday morning, and the congregation decreased considerably in numbers after his death. Mr. Gordon paid a high tribute to the memory of Baxter, whose works, he said, he would choose in preference to all others if he were condemned henceforth to restrict his reading to a single author.

Sylvester was now left alone, but it was at this time that a resolution was carried into effect to provide him with a Meeting House of his own. It was situated in a court off Knight Rider Street. In 1692 young Edmund Calamy became his assistant. Sylvester's stipend never exceeded £70 a year, and did not always reach that figure, yet he contrived out of it to offer Calamy £40, and the latter preferred this, and the opportunity of remaining in London, to the chance of going to Bristol at £100 a year. He only remained at the newly erected Meeting House four years, however, for his promotion was rapid. We are accustomed to look upon him as the biographer of the Ejected, but in his own day that brought him more odium than praise. He was the most influential Nonconformist that ever lived in London, and was so regarded, not only in his own ecclesiastical circle but in high quarters. He became familiar with the Court, he even had access to the Throne Room, and was a man of infinite tact, genial humour, and imperturbable temper.

Matthew Sylvester died in 1708. He has been described in his later days by Calamy as "meek, silent, inactive and in straitened circumstances." That he was poor was owing to his great generosity, and, as has been inferred, to the inroads made upon his means by the improvidence of two of his three sons. It is interesting to note that when the fund for the benefit of poor Dissenting ministers, now known as the Presbyterian Fund, was started, the largest contributors were London ministers, no layman, with one exception, subscribing more than £10; and Sylvester subscribed £30 a year, paying it while he was also paying Calamy, so that every penny of his stipend was absorbed by the good cause which he loved.

The next minister was Dr. Wright, who, after an early life spent in grinding poverty, had been educated at the Academy of Mr. Timothy Jollie at Attercliffe, and had become celebrated as a preacher. He became the minister of the chapel in Meeting House Court, and, two years later, married Sylvester's widow. Wright, theoretically at any rate, would have been glad if Presbyterianism had been instituted in this country, and his taking charge of Sylvester's congregation marks a change in the history of the ministry, for Baxter, Sylvester, and Calamy had all been advocates of comprehension. The thirty-seven Articles of Faith which he drew up at the time of his ordination reflect a robust Trinitarianism, but he was a man who held his opinions with a due regard for those of others, and he admitted the possibility of a change in his views being effected after further study and inquiry. His views did not, however, alter greatly, but for such a man, strong in orthodox convictions, to say: "I am prepared for the toleration of heresy, though I do not hold any of it myself," is the sign of a brave and fine spirit. In 1734 a larger chapel was built for Dr. Wright in Little Carter Lane, on the site of an inn known as the Saracen's Head, and the foundation stone of this place was removed to Unity Church when the congregation settled in Islington. Mr. Gordon concluded his survey by giving a brief account of the life and work of Jeremiah Burroughs, and Thomas Newman, who successively assisted Dr. Wright in his ministry, the latter succeeding him on his death in 1746.

A SOCIAL SERVICE UNION AT NEWARK.

The Rev. J. Walter Cock recently got into touch with all the ministers of religion in Newark with a view to such a union being formed, and found them all in sympathy with the project. He was aided in his mission by being able to furnish each of them with the leaflet, 'An Experiment in Evesham,' issued by our Social Service Union, and the pamphlet, 'A Scheme of Christian Social Reconstruction,' issued by the Inter-Denominational Conference of Social Service Unions. The former gives in detail the steps taken in the formation of the Evesham Inter-Denominational Social Service Union, and the latter embodies the fundamental principles of Christian social reconstruction which have received the assent of representatives of all the great Christian denominations of our country. Finally, Mr. Cock invited all the ministers of the town to attend a meeting at the Town Hall, November 6, in order to take steps to form a Union, and he also asked the Rev. H. H. Johnson to attend and give some account of the founding and work of the Evesham Union. Thirteen out of a possible fifteen ministers attended that meeting, two being unavoidably absent but in full sympathy with the proposal. The Vicar of Newark, Canon Hindley, was in the chair, and there were also present four other clergy of the Church of England, the Roman Catholic priest, three Wesleyan ministers, the Congregationalist and Baptist ministers, the Rev. J. Walter Cock, and the Captain of the Salvation Army. The spirit and unanimity of the meeting were remarkable. The Union was constituted, its basis established, an "object" agreed upon, officers and executive appointed, all on the lines of the Evesham Union. The Vicar was appointed Chairman and the Rev. J. Walter Cock was appointed Hon. Secretary. The Union is to be on a Christian and Inter-Denominational basis. Its "object" is the same as that of the Evesham Union: "To study the social conditions of the town, and to endeavour to promote the general welfare through the inspiration of the Christian spirit and the application of Christian principles." The Executive consists of the minister of each congregation and one, or two, members of his congregation nominated by him.

The Rev. H. H. Johnson, of Evesham, Secretary of the Union for Social Service, will be glad to give help and advice in the founding of similar inter-denominational Unions elsewhere.

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BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

The colonial and foreign work transacted at the October meeting of the Executive Committee included a careful report and statement of accounts submitted by the Rev. Nilmani Chakrabarti, relating to the Khasi Hills Unitarian Mission Stations. Mr. E. Harris, son of the late Mr. Edwards, had, with the aid of the Association, completed his studies at Calcutta, and he would probably begin his missionary work in the Khasi Hills at an early date. It was intended to continue, and to increase if possible, the superintendence and control of the work through the Committee and ministers of the Brahmo Samaj.

At Vancouver the services are still conducted by laymen with an occasional visit from a minister. Hopes are entertained that after the war a minister may be appointed. Victoria, B.C., has been fortunate in securing the services of the Rev. E. J. Bowden, who recently completed his studies at the Unitarian College at Berkeley, U.S.A. A grant of £50 towards his salary is made by the Association; and a generous grant is also made by the American Unitarian Association. The important church

at Montreal is without a minister, the Rev. F. R. Griffin having accepted a call to Philadelphia. There is a splendid opening at Montreal for an able, active minister.

The liberal religious movement in Italy had suffered a very serious loss in the death of the Rev. Gaetano Conte. Supported by the American Unitarian Association and the British and Foreign Unitarian Association, Mr. Conte had carried on propaganda work in Italy, more particularly among the educated classes, and had succeeded in creating a widespread interest in Unitarian and Free Christian thought and literature among his fellow-countrymen. It was agreed to send Mrs. Conte a letter of sympathy in her sorrow, and of appreciation of the services rendered by her husband to the liberal religious movement in Italy. It was further agreed to continue the grant in aid of the work until March 31, 1918; and meanwhile to obtain a detailed report from the responsible committee at Florence, and to communicate with the American Unitarian Association in respect to the work in the future.

Interesting letters were received from Lagos, Nigeria, where several earnest religious inquirers are meeting together; books and pamphlets were forwarded to them. Grants of Unitarian literature were also made to correspondents in Canada, India, and Trinidad. Mr. Sasipada Banerji, the aged apostle of a free and enlightened religious faith and of benevolent and practical philanthropy in India, sent a most grateful letter of thanks for a grant of a thousand rupees in aid of the fine work he is doing.

The report of the work at Lawrence House was most encouraging. Letters from our sailors and soldiers are received daily at Essex Hall, and very delighted they are with the literature which they receive. It was agreed to issue a second Lawrence House *Bulletin* early in December, under the editorship of the Rev. W. G. Tarrant. Upwards of six thousand copies will be sent to men on active service whose names and addresses have reached Essex Hall. There are not a few additional names and addresses which the Committee would be very glad to have, if only ministers and secretaries of congregations would write them out and forward them to Essex Hall. The Hostel, No. 1 Essex Street, is proving a great boon to many of our young men. There being only six bedrooms, some nights there is no bedroom available, but men are told where to find one in case of need. From June to September 444 beds were made and occupied. The building and equipment cost more money than had been anticipated, but it is not intended to make any further appeal for money this year.

A SCHOOL FOR MINISTERS will be held at the Unitarian Home Missionary College, Manchester, from January 7 to March 11, 1918. The long list of lecturers includes Dr. Jacks, Dr. Mellone, Principal Graham, Prof. A. S. Peake, Prof. S. A. Alexander, Dr. Mellor, the Revs. H. McLachlan, C. J. Street, and J. C. Flower, Dr. Jessel, Mr. G. G. Armstrong, Mr. G. B. Wilson, and Councillor Margaret Ashton. The School will be held on Mondays, from 10.30 to 12.30 A.M. and from 2 P.M. to 4 P.M. It will be open free to all ministers whose names are in *The Essex Hall Year-Book*, and to others upon special application to the Warden, Summerville, Victoria Park, Manchester. Lunch will be provided daily at 12.45 P.M., and travelling expenses for single journeys will be paid for all ministers who attend the lectures. Application for membership should be made to the Warden as early as possible, and, at latest, before December 24, 1917.

MAJOR CROTHERS, the eldest son of Dr. Crothers of Cambridge, Mass., has been spending a few days in London on his way to America after a strenuous time in France where he has been attached to our army as a member of the American Medical Unit. He is deeply impressed with the splendid qualities of the British soldier. His father follows the course of the war with intense eagerness, and nothing would please him better than to take some active part in it himself either as a chaplain or in connection with the work of the Y.M.C.A.

THE Rev. Mortimer Rowe, of Preston, who has been serving in the R.A.M.C. in France, has been gassed, and is now a patient in the Military Hospital at Tooting. We are glad to hear that he is not seriously ill.

THE Rev. Walter Short, of Bootle, who holds a commission in the King's Own Yorkshire Light Infantry, has shown the capacity for leading men which his friends expected from him, and has been promoted to the rank of Captain and Adjutant as from August 17.

THE Rev. Harman Taylor, till recently assistant minister at Ullet Road Church, Liverpool, where he did most valuable work in the Sunday school, has completed his medical training. He has received a commission in the R.A.M.C. We understand that he will go out to Mesopotamia shortly.

AN Army officer on leave chanced to attend one of our Chapels where Lieut.-Col. C. S. Bullock was preaching, and he wrote as follows:—

I feel I should like to write and tell you how much I benefited by your service at the Unitarian Church last Sunday morning. Though not officially a Unitarian I am so by conviction, but having spent most of my time in the East I have had no opportunity of associating myself with such a Church. This, however, was not really the reason which led me to come on Sunday. My reason was one which, had you known it, your sermon could not have been more helpful. I had my son home from school for the week-end to give us the chance of enjoying one another's society before I started for service in the East again, and I was anxious to counteract in as gentle a way as possible a tendency which I fancied I had discovered in him towards over-rating the value of the externals of orthodox religion; and I hoped to let him see that God could be worshipped as truly in plainer circumstances than those which obtain in the Church services to which at school he is accustomed. Your sermon not only helped us both, but gave us pleasure, and led us to a discussion such as is necessary between a father and son some time in life and which I had been cowardly enough to put off from time to time. Next to the fact that I leave a wife who is as wonderful a mother as she is wife, and a son whose best happiness is to care for his mother, my chief pleasure and compensation in again going on active service is the happy revelation of my son which your sermon led to. I am sure it must be some satisfaction and some encouragement to know that you have been so helpful.

NEWS OF THE CHURCHES.

Cape Town. In connection with the Jubilee Anniversary of the Unitarian Church at Cape Town the following letter was sent to the Rev. R. Balmforth, signed by the President and Secretary of the British and Foreign Unitarian Association: "We learn with much interest that your church will celebrate its Jubilee in August next, and the Committee of our British and Foreign Unitarian Association desire us to convey through you their sincere congratulations on the completion of fifty years of its activity and their hopes for its future prosperity and usefulness in the midst of your growing community. The lapse of half a century must under any circumstances bring with it many changes. Your own ministry has covered two out of its five decades. The founders of your Church have probably all passed away, committing their enterprise to sons and daughters after them, and many new names appear upon your roll of membership. Your city has become the centre for fresh enterprises of vast national importance; new ideals of government have brought with them unexpected opportunities of development and have generated fresh obligations. And the great scientific and theological movements of our time cannot have been without their influence, as your own contributions to the independent study of the Bible have sufficed to prove. Such conditions make the testimony of a Free Church, unhampered by traditional creeds, and pledged only to the search for truth and righteousness, all the more important; and we rejoice that in the midst of so many conflicting interests your Church has borne its steadfast witness to a Christianity untrammelled by ecclesiastical system, in simple fidelity to the two great commandments of love to God and love to man. To apply these under the complex conditions of modern life can never be an easy task. You have your own problems of special difficulty. Those who undertake to bring the trusts and demands of religion to bear upon them, must often face unpopularity; they must not be afraid of prejudice and suspicion; they must be willing sometimes to stand alone. May you and your people go forward on the next stage of your united labour with good heart and hope; and may the blessing of the Heavenly Father rest on your word and work."

Dukinfield.—On the occasion of the formal resignation by Mr. T. H. Gordon of the position of Town Clerk which he had held since the town was incorporated, he was the recipient of many compliments on his long period of service at a meeting of the Town Council, when a presentation was made to him by the Mayor (Mrs. Kenyon). Reference was made to the great interest which Mr. Gordon had taken in education, having himself, as a voluntary worker, taught classes at the old Village Library, before it became known as the Technical School. In the course of his reply Mr. Gordon said that of the 68 years of his life he had spent in their midst 39. He came to Dukinfield for the second time 35½ years ago—a young man, known personally but to a very few, but possessing a surname identified with his father's ministrations to the congregation at the Old Chapel on the hill. When the town was incorporated it had no tradition behind it, but he trusted that the foundation which they had laid might be as firm and durable as a block of Aberdeenshire granite. Mr. Gordon has been obliged to relinquish office owing to ill-health and increasing years, and we understand that he will make his home, in future, at Sidmouth.

Evesham.—The Rev. H. H. Johnson, minister of Oat Street Chapel, is giving a series of four addresses on 'A Liberal and Rational Christianity' on the Sunday evenings in this month. The first two were on 'God' and 'Christ'; other subjects will be 'The Bible' and 'Immortality.'

Killinchy.—On November 3 a social meeting of the congregation of the Remonstrant congregation was held, and a cheque for a substantial amount was presented to the Rev. D. J. and Mrs. Williams in recognition of their work during the past nine years. Mr. F. J. Orr of Ballystockart in making the presentation spoke in high terms of the success which had attended Mr. Williams's ministry and the energy which he had thrown into his pastoral visiting and other departments of his work. Mr. Williams in the course of his reply spoke very gratefully of the unfailing kindness of his people, and referred to the improvements which had been effected in the Church, Lecture Hall and Manse during his ministry. The Rev. Kenneth Dunbar also spoke on behalf of the ministers of the neighbourhood.

Llandyssul.—At Graig Chapel, on Sunday, November 11, at the Communion Service, the minister, the Rev. T. Arthur Thomas, J.P., welcomed fifteen new members.

London: Hackney.—The second Annual Baby Show was held in Aspland Hall on Monday, November 12. Forty-three babies were entered, some of whom had won prizes the previous year. Dr. Stansby judged the babies, and afterwards spoke of the great care for their welfare which must have been given to them by their mothers through the year. The prizes were distributed by Mrs. W. H. Drummond, who expressed her pleasure at being able to be present, and at seeing such a large number of beautiful, healthy little babies.

London : Mansford Street.—The fiftieth Annual Meeting of past and present scholars, teachers, and workers of Spicer Street and Mansford Street, Bethnal Green, was held on Saturday last, November 10. The Rev. Gordon Cooper welcomed the visitors on behalf of the teachers. Mr. Alfred J. Clarke responded, and bore strong personal testimony to the valuable work done by the old Spicer Street Mission and its revered guide for many years, the Rev. C. L. Cockran, and emphasised his faith that the Mansford Street Church and Mission, with its increased facilities and under the care of its able minister, the Rev. Gordon Cooper, will long be a power for good, in ever widening circles. A short musical programme was rendered by Miss Margaret Gould and Miss Edith Ryman.

London : Ministers' Meeting.—At the Ministers' Meeting held at Essex Hall on November 12 the following resolution was passed: "That the London Unitarian Ministers' Meeting protests against the continued disregard of the Statutory provisions passed by Parliament with the intention of protecting those who conscientiously object to take any part in the organisation of military force, and more especially against repeated punishment for what is one and the same offence; and calls upon His Majesty's Government to take immediate and effective steps to put an end to the present state of affairs in this matter."

London: Stratford.—A Sale of Work will be held on Thursday, Friday and Saturday, November 29 and 30, and December 1, in aid of the Church Renovation Fund. £150 is needed to meet present requirements.

Manchester District Lay Preachers' Union.—The members of the Lay Preachers' Union in connection with the Manchester District Association, paid a visit to the Unitarian Home Missionary College, Manchester, on Saturday, November 4, when the Warden of the College, the Rev. H. McLachlan, gave an informal address on the College library and its contents. This visit is part of a scheme for making use of the College during the disorganisation caused by the war. In the course of his remarks Mr. McLachlan explained the method of using the library, described the convenient and efficient system by which the books are indexed, and pointed out the conditions on which the members of the Lay Preachers' Union would be allowed to borrow books. He is himself forming a collection of chapel histories, which he hopes to make one of the special features of the library.

Manchester : Women's League.—The Autumn Meeting of the Manchester Branch of the Women's League was held on November 3 at Stalybridge. Seventy-eight members represented the following branches: Bury (Bank Street), Chesham, Gee Cross, Oldham Road (Manchester), Mossley, Oldham, Padiham, Stalybridge, Stand, and Stockport. There was a Conference of Delegates in the afternoon. After tea Mrs. Ellis welcomed the visitors to Stalybridge, and addresses were given by Mrs. Laycock of Sheffield and Miss Johnstone, President of the Manchester District League.

Mottram.—A Social arranged by the two senior classes to raise funds for soldiers' Christmas comforts was held on November 3, and realised about £10. Some week night Lecture Talks by the Rev. H. Bodell Smith are being well reported in the local press. The subjects have included 'God and the War,' 'What can We Do for Mottram?' 'The Goodwill of Mottram Folk,' 'What—after the War?' Temperance Sunday, November 11, was kept, Mr. C. Pollitt of Stockport giving a temperance address to the school. The Rev. H. Bodell Smith preached at evening service on 'The Evils of the Drink Traffic.'

Newcastle-on-Tyne.—Mr. H. Boothroyd, Superintendent of the Unitarian Sunday school, has gone to France to serve a second period in the Y.M.C.A. huts.

Portsmouth.—At an "At Home" which has been held in connection with the General Baptist Church in St. Thomas's Street, the Rev. T. Bond, who has been minister there for thirty-two years, was welcomed back after his recent illness, and a presentation was made to Engineer-Captain and Mrs. Hills as a token of appreciation of the good work they are doing in Portsmouth. It was stated that over a thousand garments had been given to the children in and around the town.

Sheffield.—A series of Sunday evening lectures is being given by the Rev. C. J. Street at Upper Chapel on 'Modern Developments of Hindu Religion,' ranging from the religion of the Vedas and Upanishads to the Sadharan Brahmo Samaj, the Theistic Church of India. The lectures began on November 11 and will continue till December 16.

MARRIAGE.

CRUICKSHANK—BLOOR.—On November 10, Alexander Tytler (Royal Engineers), only son of Alexander Nicol Cruickshank of Aberdeen, to Ruth Fulgoux, only daughter of Margaret and Robert Bloor.

DEATHS.

BLAKE.—On November 7, at Bridge, South Petherton, Somerset, Fanny Follett Osler Blake, aged 96, widow of the late William Blake.

OUR CALENDAR.

SUNDAY, November 18.

LONDON.

Acton, Creffield Road, 11.15 and 6.30, Rev. H. C. HORSLEY, M.A.

Bermondsey, Fort Road, 6.30, Mr. S. P. PENWARDEN.

Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. G. LANSDOWN.

Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. W. COPELAND BOWIE.

Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.

Finchley, Granville Road, Ballards Lane, 11 and 5.30, Rev. D. BASIL MARTIN, M.A.

Forest Gate, Upton Lane, 11, Mr. J. BEGG; 5.30, Mr. J. P. ROSLING.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6, Rev. BERTRAM LISTER, M.A.

Hampstead, Rosslyn Hill Chapel, 11 and 6.30, Rev. HENRY GOW, B.A.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.

Ilford, High Road, 11, Mr. E. R. FYSON; 3.30, Mr. JOHN BEGG.

Islington, Unity Church, Upper Street, 11 and 6.30, Rev. J. VINT LAUGHLAND.

Kentish Town, Clarence Road, N.W., 11 and 6.30, Rev. F. HANKINSON.

Kilburn, Quex Road, 11 and 6.30, Rev. J. ARTHUR PEARSON.

Leytonstone, Haydn House, 63 Fairlop Road, 6.30, Mr. A. STEPHEN NOEL.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.

Peckham, Avondale Road, 11 and 3.30, Rev. R. T. HERFORD, B.A.

South Norwood, League House, 141 Portland Road, 6.30, Mr. PERCY SHAWYER.

Stoke Newington Green, 11.15 and 6.30, Dr. LIONEL TAYLER.

Stratford Unitarian Church, 11, Mr. J. P. ROSLING; 6, Mr. JOHN BEGG.

University Hall, Gordon Square, W.C., 11.15, Rev. GILBERT T. SADLER, M.A., LL.B.

Wandsworth Unitarian Christian Church, East Hill, 11 and 6, Rev. W. G. TARRANT, B.A.

West Hampstead, All Soul's, Weech Road, Finchley Road, 11.15, Rev. EDGAR DAPLYN.

Wood Green, Unity Church, 11 and 6, Rev. G. COVERDALE SHARPE.

ABERYSTWYTH, New Street Meeting House, 11. Supply.

BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.

BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.

BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE CLARE.

BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIGHTON, Free Christian Church, New Road, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.

BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

CAMBRIDGE, Assembly Hall, Downing Street, 11.30, Rev. A. H. BIGGS, M.A., LL.M.

CHATHAM, Unitarian Church, Hamond Hill, 11 and 3.30, Rev. W. H. DRUMMOND, B.A.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. J. EVANS.

CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.

DEAN ROW, 10.45, Rev. E. A. VOYSEY, M.A.

DOVER, Adrian Street, near Market Square, 11 and 3.15, Rev. C. A. GINEVER, B.A.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.

EXETER, George's Chapel, South Street, 11 and 6.30.

GEE CROSS, Hyde Chapel, 11 and 6.30.

HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. E. LOCKETT.

HINDLEY, Nr. Wigan, Market Street, 10.30 and 6.30.

HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. JONES.

HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. Dr. HARGROVE.

LEICESTER, The Great Meeting, 11 and 6.30, Rev. R. F. RATTRAY, M.A., Ph.D.

LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. F. K. FREESTON.

LIVERPOOL, Bootle Free Church, 11, Mr. HARRISON FAULKNER; 6.30, Mr. W. NEWALL.

LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. MELLOR.

LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Rev. L. REDFERN, M.A., B.D.

MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.

MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. J. C. HIRST.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.

MANCHESTER, Sale, 11 and 6.30.

NANTWICH. Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. PARK DAVIES, B.A., B.D.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A., B.D.

NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.

OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.

PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.

PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.

SHEFFIELD UPPER CHAPEL, 11 and 6, Rev. C. J. STREET, M.A., LL.B.

SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.

SOUTHAMPTON, Church of the Saviour, London Road, 11.15 and 6.30, Rev. VICTOR MOODY.

SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, B.A.

TORQUAY, Unity Church, Montpellier Road, 11 and 3.30, Rev. JOSEPH WORTHINGTON, B.A.

TUNBRIDGE WELLS, Free Christian Church, Dudley Road Institute (side entrance), 11.15, Rev. S. BURROWS.

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. ERNEST PARRY.

WARWICK, High Street Chapel, 11.15 and 6.30, Rev. GARDNER PRESTON.

WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. C. ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.

Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

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NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

WRITING last week we singled out the need of closer union among the Allies in counsel and action as the dominant note in the Paris speech. Mr. Lloyd George's words in the House of Commons on Monday justify this point of view. He confessed that he had recourse to shock tactics and deliberately chose to make a disagreeable speech in order to drive it home. For the moment the use of the megaphone may have achieved its purpose, but it has grave drawbacks. It tends to bring shouting into fashion among men who want to get things done, and it starts currents of disturbance and misunderstanding in public life, which may easily get out of control.

* * *

WE cannot leave the incident without a reference to Mr. Asquith's speech. The newspapers had prepared for it an elaborate stage-setting, and in their disappointment they could find no words to describe it but "tame" and "ineffective." Self-restraint and the resolute refusal to accept a tempting opening for attack, because private ends have no place in public policy, are the marks of great character and noble mind. In Mr. Asquith's words there was not a trace of any desire to embarrass the Government or to swing the feeling of the House to his own side. His request for information provided Mr. Lloyd George with the opportunity of scattering some clouds of bewilderment and misapprehension, and having done that he was content to leave the rewards of oratory to others. It is often in his silences that the character of the true patriot is displayed.

* * *

WE watch the recovery of the fighting spirit of the Italian army with tense admiration. The spirit, which carried the struggle for United Italy to victory, has flamed up again in the civilian population. Germany has arrayed the moral forces of nationality against her, and already it is difficult to see what ultimate advantage she hopes to win by her violent and costly adventure. Who can read unmoved these words of a blind Italian soldier, whose one desire is still to be of use to his country? "Yesterday I presented myself to the Army Staff and begged the General to send me there where the danger is greatest, so that I may be, if of no other use, an example to those laggards who, having eyes and arms, still cannot make up their minds to do their duty. At my repeated entreaties the General at last consented, and I am permitted to send in the official request, and am now full of confidence that I shall soon be on my way."

* * *

THE long period of inactivity at Salonika and disgust at the treachery of the Court have caused the affairs of Greece to fall a little into oblivion. But our genuine concern for Greek freedom has received a new impetus through the welcome visit of M. Venizelos. Lord Bryce, who is accustomed to weigh his words, spoke of him the other day as "one of the foremost men in Europe and one of the foremost men among the nations of the world." "M. Venizelos," he said, "had shown not only boldness in action, but a prudence and power of waiting, a self-restraint, and moral as well as physical courage which had deserved, and had received, our warmest admiration."

* * *

IN the speeches which he has made since his arrival M. Venizelos has expressed his firm faith in democratic principles. He looks forward, at the end of the war, to the organisation of a community of democratic nations. But he is convinced that this can only be achieved if the Allies win a complete victory.

It is only by such a victory [he said at the Mansion House last week], a victory that will abolish brutal force and will establish justice, that real peace can be secured—a peace that must not be a mere truce, during which the world would continue to be crushed with military expenditure and after a few years find itself, out of breath, faced with the horrors of a fresh war; but a peace that will establish the community of nations and will create a new world, a better world than that in which the will of a single man was sufficient to plunge humanity into this unprecedented catastrophe. Toward the new edifice which has thus to be raised, Greece can contribute but a few minor blocks of stone. Yet she will be proud to know that, in the midst of dire difficulties and in spite of the disastrous consequences of the absolutism of her King, she remained to the end faithful to her obligations and refused to accept the dogma of "scraps of paper."

* * *

AT a meeting held in Liverpool on Monday in support of the North Wales Heroes Memorial at Bangor, Lord Kenyon said that he hoped the scheme would include the idea of a memorial chapel, not representative of any creed, and not served by any parson, but a place of prayer and meditation, which would help to lift the people above petty religious squabbles and teach them the spirit of true Christianity and unity. At the same meeting Sir Henry Jones spoke of the scarred land of the Somme battlefield. The whole countryside, he said, would probably in the future be covered with a vast forest, and what more beautiful thought for bereaved parents than this, that the resting-places of their dear brave lads were sentinelled by giant trees, through whose branches God's music played? Both suggestions serve to remind us that the strongest appeals of religion at the present time come through the deep needs and emotions of the common life, and are largely independent of the familiar ecclesiastical channels.

* * *

FAR-SEEING men in all the Churches are becoming aware of this fact. Thus

Artifex in *The Manchester Guardian* confesses quite frankly that in his opinion 90 per cent of the adult males of the country are totally indifferent to every question connected with the Anglican Church. He does not think that the Free Churches are in any better position. "Men do not go to church because they love church, or to chapel because they love chapel. Most of them stay away altogether, and send their children to the school which is handiest or has the pleasantest district visitor or the best-equipped club or brigade....For most men the issues that divide church and chapel or chapel from chapel are dead and done for....Many men greatly desire spiritual guidance and prophets who can speak with conviction about God. Most men desire from the Church brotherhood, service, and teaching as to good living. The issues that divide Christian people are, for most men, dead ones." In all this there may be a tinge of exaggeration. But broadly speaking the facts are true. What do we intend to do about it? If we simply stand aside, or allow ourselves to drift into a campaign of self-defence, nothing can save us from the lingering death which is the fate of those who meet the shock of great days with small minds.

* * *

On Wednesday the House of Commons resolved by a majority of 38 to disfranchise the conscientious objector. We view the decision with grave misgiving. Logic, possibly in some cases tinged with resentment, has triumphed over common sense, and logic is often a very unsafe guide in political action. At first sight it seems reasonable enough to forbid a man to take any part in the government of a country which he will do nothing to save from destruction. It may even be pleaded that he has disfranchised himself by refusing the duties of a good citizen. But this is a line of argument which men who have not forgotten the long struggle for Catholic Emancipation and the removal of Nonconformist disabilities will be very slow to adopt. No doubt the case is extreme and a war for national existence requires drastic measures; but this is no reason for inflicting political disabilities when the war is over, which are not demanded by any temperate regard for the general welfare.

* * *

No reasonable man can object to the regulation that pamphlets and leaflets dealing with the war, which are issued for public distribution, must bear the names of author and printer. The country has a right to defend itself against the corroding influence of anonymous sedition. But compulsory censorship before publication is a very different matter. To the departmental mind, accustomed to move along the grooves of safety, all originality of thought is unwelcome, and it is within the bounds of possibility that it may include the prophet and the criminal under a common ban. Let the penalty be swift and stern for all proved offences against the law; but at the same time let us beware lest an uncontrolled censorship should reduce public utterance to a mean standard of uniformity and sterilise mental activity at its source.

LORD MORLEY'S RECOLLECTIONS.

"There are some books," Lord Morley writes, "which cannot be adequately reviewed for twenty or thirty years after they come out." Regardless of this plea for delay the reviewers were busy with his 'Recollections' on the very day of publication. The practised hand searched its pages with feverish haste for political revelations, *bons mots*, or opinions on his great contemporaries, and there was no difficulty in gathering a rich harvest. Fortunately for good books the first storm of applause is succeeded by the quieter and more reflective methods of the critic, who shrinks even from unlimited praise before he has steeped himself in their atmosphere and allowed their vital power to play upon his own mind. This is the method used by Lord Morley himself in the pages devoted to literature, as he seeks to explain what it is that holds him in Lucretius or Wordsworth or the poetry of Matthew Arnold. We have no desire to attempt such an adventurous task. We are still too much under the spell of first acquaintance with a book, which is likely to take its place with the greatest of its kind. It belongs to the class of "Memoirs" in which French literature is so much richer than our own. It gives us a picture, full of light and glow, of the man and his age. Alike in its clear intellectual passion, its vein of pungent humour, and its moral austerity, it is a revelation of the living mind. On this personal side we may hazard a few impressions.

One of the first things which will strike the reader is the consistency and the earnestness with which Lord Morley has adhered to the rationalism of his early days. He has never been the easy victim of casual creeds or succumbed to the fashionable weariness of thought. In some men this would only be the badge of narrowness, but with him it points to the central loyalties which have given consistency and completeness to life. Amid the absorbing interests of his long career, the battles of the mind and "the tidal agitations of the parliamentary world," he has never allowed himself to tamper with the moralities of thought. But there has been nothing slavish in his reverence for Mill and his early teachers. Does he not remind us that "even young disciples do not always lose the rudiments of a mind of their own"? For him thought untrammelled by human authority was combined with the forward look and an eager receptiveness, and it gave to him unswerving confidence in the blessings of freedom in human relationships. "You do not feel the inherent power and glory of the spirit of Liberty," he wrote once to Walter Bagehot. It is his capacity for feeling these things and communicating them to other men, which has turned the careful thinker and student into a prophet of democracy.

Even more than a history of his own mind this book is a record of Lord Morley's friendships, but never surely were a man's friends so true a revelation of himself. His generosity of nature shines through them all, and with this native instinct was combined from early years a trained mental capacity for doing justice to those with whom he disagreed. He has never pretended that difference in opinion does not matter, and he warns us against the danger of allowing the Laodicean, the Latitudinarian, the Trimmer, the Manpleaser to make for himself a complacent lodging in our bosom; but this is not inconsistent with just and temperate judgment and the sovereignty of good temper in human relationships. He quotes with approval the saying of Halifax that, "The Man who is Master of Patience is Master of Everything." It is a reflection of his own that "love of truth is often a true name for temper." If this had been remembered there would have been fewer partings of friends over changes of policy. He once wrote the following criticism of Chaumette, "one of the least estimable of terrorist Jacobins":—"Our opinions are not more important than the spirit and temper with which they possess us....It would be far better to share the superstitious beliefs of a virtuous and benignant priest like the bishop in Victor Hugo's 'Misérables,' than to hold whatever was truer in the opinions of Chaumette as he held them with ravening intolerance, and a shallow forgetfulness of all that part of our nature that lies out of the immediate domain of the logical understanding." As we read these words we seem to grasp the secret of the steadiness of Lord Morley's friendships with men who were not in close agreement with him. He is most expansive and delightful where there was intimate harmony of mind and purpose, as in the sketches of George Meredith and John Stuart Mill, and of Chamberlain in the early days of their friendship; but the whole record, with its candid good humour, has in it no flaws of taste. It is instinct with the spirit of justice and charity.

Recollections. By John, Viscount Morley, O.M. London: Macmillan & Co. 2 vols. 25s. net.

Of the spiritual influence of the life depicted for us in these volumes it is too soon to speak. Lord Morley has impressed himself deeply upon his generation by the force of his personality and the special qualities of his mind. Of the first one memorable illustration must suffice. Just before the outbreak of the Boer War a meeting of protest was held in Manchester. The great hall was packed with an excited throng. There was organised opposition. Not a word of the chairman's speech could be heard even at the reporter's table. For ten minutes Morley stood face to face with a deafening uproar. Then he subdued it, and for an hour there was breathless silence, till at the close he swept aside the arguments of policy and in a magnificent crescendo appealed to the deep human instinct of right and wrong, and the vast audience sprang to its feet in an answering cheer of approval. For many of those who were present it remains in memory as one of the most signal triumphs of the moral forces of personality which they have ever known. But in quieter and not less effective ways his influence has penetrated into the higher life of our day. If he has widened the horizons of thought, he has also elevated feeling and purged it of much of its dross. Some people will describe an influence of this kind as purely moral, while others will see in it some of the most gracious qualities of religion. We care not which word is used, so long as men recognise and honour the thing itself. "Religion," he said in one of his election addresses at Newcastle-on-Tyne, "has many dialects, many diverse complexions, but it has one true voice, the voice of human pity, of mercy, of patient justice, and to that voice your candidate, to the best of his knowledge and belief, has always done all he could to listen."

As we turn the last page of this record, with a mind braced and enriched, we linger for a moment on the words, feeling how apt is their quotation in this place, "The nobler a soul is, the more objects of compassion it hath." To this memorable saying of Bacon we are tempted to join another. Its fitness will be enhanced for those who remember that it is a paraphrase from Lord Morley's favourite poet, Lucretius. "It is a pleasure to stand upon the shore, and to see ships tost upon the Sea; A pleasure to stand in the window of a Castle, and to see a Battaile, and the Adventures thereof below; But no pleasure is comparable to the standing upon the vantage ground of Truth (A hill not to be commanded, and where the Ayre is alwaies cleare and serene,) And to see the Errors, and Wanderings, and Mists, and Tempests, in the vale below. So alwaies that the prospect be with Pity, and not with Swelling or Pride. Certainly it is Heaven upon Earth to have a Man's Minde, Move in Charitie, Rest in Providence, and Turne upon the Poles of Truth."

ZIONISM.

By C. G. Montefiore.

The Zionist movement was caused by anti-Semitism. Its creator and founder, Dr. Herzl, was an Austrian Jew, a journalist and writer, of distinguished appearance, wide culture, charming manners, and attractive personality. Yet such a man, no less than the most vulgar and disagreeable upstart, was the victim of anti-Semitic prejudice and hatred. He was as Western and "Austrian" in culture and habits of thought as any Christian Viennese. So far as religious practices were concerned, and religious belief as well, he was estranged from the synagogue. But, at last, as he told me himself, he could bear it no longer. He realised that his own lot was even less irksome, less galling, and less restricted, than that of hundreds and thousands of his fellow Jews. He remembered the Russia of *that* day, and the persecution and the disabilities that were *then* in full swing. He said to himself: "They will not let us be Austrians or Russians. They spurn upon, and spit at us, be we never so patriotic. Well, then, let us find a home and a country for ourselves."

Thus he argued in dejection and despair. At first he thought of a home in the New World, but he soon realised that an immense power and impetus would accrue to the movement if the home were to be the old country of the forefathers. So South America was soon abandoned for Palestine.

The movement caught on, and after many ups and downs, has become powerful and important. It gradually drew to itself many kinds of adherents. (1) There were those who despaired of emancipation and of freedom in Russia and Roumania. (2) There were those who, like Dr. Herzl himself, thought that anti-Semitism was incurable; that if, in any European or American country, there were more than a minute number of Jews, anti-Semitism was inevitable and permanent. (3) Again, there were thousands in Eastern Europe who were quite estranged from Jewish orthodoxy, or even from religion, while no other presentation of Judaism had ever been put before them. Yet deep within them their Jewish feelings slumbered. Zionism awoke these feelings. Here was an ideal to work for apart from, and unassociated with, religion. (4) The nationalist cravings and impulses, which have so greatly increased in recent years, affected many Jews. They, too, would be again a nation; they, too, would have a home. Naturally, those Jews specially felt like this who had *no* home and *no* country: the unemancipated and persecuted Jews of Eastern Europe. (5) Even when the Jews were technically free—in Germany and Austria—there was the galling, the bitter, the virulent, anti-Semitism. And it was not a mere sentiment. Hardly a Jew in those countries ever became an officer in the Army, or a full professor, or reached the higher stages of Government employ. The young men were, therefore, fired by the dream of a country of their own, where they could shape their own life, and develop their powers unhindered. (6) The immense number of newly settled Russian and Eastern European Jews in America took up the movement. They had not been long enough in America to develop American patriotism and American feelings. Their separatist and Jewish-national feelings were played upon, and they yielded to the incitement. (7) And now a certain number of other Jews were also infected. The romance of it all fired their imaginations, and they asked themselves, Should they selfishly ignore the feelings, the needs, the aspirations of their brethren? Should they not cast in their lot with the masses? Zionism was a *democratic* movement. But they were democrats too. Should they, because themselves comfortable and happy, ignore the wounds and yearnings of their brothers? (8) Lastly, many recruits came to Zionism from the religious side. For, after all, the old prophets had predicted the restoration. It was a dogma of the faith. Might not, perhaps, man assist God, and so anticipate the Messiah? Moreover, emancipation and liberty have their dangers. They promote indifference and mixed marriages. The law can only be observed, in its perfect fullness and strictness, in a Jewish environment. How observe the Sabbath, when the national day of rest is Sunday? In Palestine the Jew need neither starve nor sin.

These eight classes have brought to Zionism a large number of eager supporters. Before the war, the Zionists were, upon the whole, supporters of Turkey. It was hoped that Turkey might, perhaps, allow the Jews to become the practical owners of Palestine, under the nominal suzerainty of the Porte and guaranteed by the Powers. I do not know what the German and Austrian Jews think and feel and hope to-day. But, in England and America, Turkey has naturally been dropped. The idea now is that Palestine shall be the national home-land of the Jews under English suzerainty. By a curious turn in events it would seem that such an eventuality would not be unpleasing to the British Government, and so we have the recent "declaration," which has filled the hearts of the Zionists with justified pride and rejoicing. Whether the Declaration will be fulfilled, and in what form, remains to be seen.

The Zionist movement was not, at first, taken seriously by the majority of Western and Emancipated Jews. Only very gradually did they begin, one might almost say, are they beginning, to realise its implications. What is the position, and what are the ideals, of this large and important body?

In their eyes the Jews are *not* a nation, and do *not* constitute a separate

political nationality. For them the great bond which knits the Jews together is not so much a bond of race as the higher, more spiritual, bond of a common religion. They are not unwilling that those Jews who may *desire* to settle in Palestine *should* settle there; and if the settlers can develop a separate nationality of their own—if circumstances allow, and even conduce to, this—by all means let them do so. But outside this local nationality of the future, there is no present and common Jewish nationality of to-day. The Jews whose views I am now describing are patriots and citizens of the lands in which they live. They want nothing better, and they will be satisfied with nothing less. In countries where their full and complete citizenship is still to seek, they will not be satisfied till they have attained it; in countries where this full and complete citizenship is theirs, they will make every effort to retain it. They are English, French, Italian, yes, even German, Jews of the Jewish faith, and they want no other home of country than England, France, Italy, yes, even Germany. They want no other nationality, they repudiate any other nationality, than that which is equally enjoyed, but not more keenly beloved, by their fellow citizens of the Christian faith.

Russian Jews have now won, or been given, their freedom, and, by such accounts as reach me, comparatively small is the percentage of those who would wish to leave Russia for Palestine, or abandon their Russian nationality for a new nationality elsewhere.

The Jews of whom I am now speaking see in Zionism a serious danger. For though they do not believe with Dr. Herzl that anti-Semitism is a permanent disease or weakness of non-Jewish humanity, though they hold that such a view is a libel alike upon humanity and the Jews, yet they cannot shut their eyes to the fact that in every country there is an anti-Semitic party—a small, noisy, and disagreeable group of anti-Semites existing even in England. In certain prominent journals there are constant attacks upon, and innuendos against, the Jews. But all the anti-Semites are enthusiastic Zionists. And the reason is clear. If all the Jews could be deported to Palestine, the nations among whom they now live would be rid of them. But that is not all. The Zionists, by asserting the nationality of the Jews, by declaring that the Jews are homeless strangers all over the world, by desiring to leave Europe and America and to settle in Palestine, are confessing and agreeing to the very charges which the anti-Semites are always bringing against the Jews everywhere. The Zionists—strange that they do not see it—play into the anti-Semites' hands. They, too, say that the various countries of Europe and America will never, gladly and willingly, incorporate among their citizens a large number of Jews. They, too, say that the man who claims to be, and believes that he is generally regarded as, an Englishman of the Jewish faith, and neither more nor less, is a mere victim of self-delusion. Now the more Jews who say and feel all these things, the more real justification is there for the attacks of the anti-Semites. The chief point is this: do the Jews feel themselves to be devoted citizens of the countries in which they dwell, differing from their fellow citizens merely in certain religious doctrines and practices? Do they *want* to remain where they are, or do they *want* to go elsewhere? If, as I fully believe to be the case, the vast majority feel themselves to be citizens of *this* kind, if they do not want to leave their homes, but to remain in them, *then*, even though some may be Zionists *for others*, vicariously, but not for themselves, they are no mere birds of passage, *then* emancipation and liberty are reasonable, *then* the sneers and taunts and attacks of the anti-Semites are false and unjustified. But if not, then not!

Other objections to Zionism of a more purely religious kind I will not now mention. Some feel them; others do not. I have only mentioned those objections in which all anti-Zionists are united. The very practical nature of these objections may be realised by this single reflection. Suppose all went well with Zionist hopes, and suppose that in ten years from now there were one million Jews settled in Palestine. That is a very high estimate. There would remain ten or eleven million Jews elsewhere. Is *their* status, well-being, and half of all that makes life worth living, to be endangered because of the million? And is not being a full, free, acknowledged, undisliked, and devoted citizen of your country, half of what makes life worth living?

THE Z—— BETWEEN.*

THE short December afternoon was drawing to a close. Darkness settled sooner than elsewhere on to Z——. The sun went off to the forests of Trois Fontaines on the other side of the hill, and the citizens of the little township sloping towards the north kept early hours. Already at 5.30 the most zealous were preparing for repose.

The Relief-Worker, a long round of visits accomplished, consigned to the pockets of her oilskins the list of beds and tables. The pressing demands of the immediate present yielded place to other interests. She crossed the one-time square below the fountain, whence rounded chalky roads like the legs of a great spider radiate on every side.

The streets were empty. Twilight had stilled the resonant hammers of the English builders. Over the hillside above her it seemed to Mademoiselle there spread tall red-roofed houses along well-tended streets, stores, bureaux, hotels she had never known, ghosts of a Z—— that had gone up in smoke and collapsed in red-hot ash on that terrible Sunday afternoon when the Battle of the Marne began.

Involuntarily she passed her hand over her eyes to sweep out the phantom buildings and looked again.

This city of maisonettes—a queer sort of Z—— it must be to those who had known the other; but even it was acquiring an air of homeliness all its own. The red glow of the stove behind the neatly curtained window of Madame Lefèvre rivalled the bright coloured tiles of her humble roof.

Madame Lefèvre and her daughter, their frugal supper over, had drawn their chairs to the stove to sit for awhile and talk ere they went to bed.

The Relief-Worker entered without preliminaries. They had greeted her half-a-dozen times that day and were looking for her to come. Dropping her wet oilskins in a corner of the hut, she took the well accustomed seat by the warm pipe of the chimney.

"There is just one *sou* in the house and never a candle, and none at the *épicerie* if we had the money to buy them!" Madame laughed gaily, explaining the absence of a light.

The thoughts of the Englishwoman, however, were upon other topics.

"I have been seeing, out there in the square," she began, "a Z——, that I never knew, tall, red-brick and rich; then after that I saw the Z—— that was really there, white huts near the ground, small and poor. One thing I tried to see but did not know how, that was the Z—— between, the invaded Z——. But you, you saw it all."

Mademoiselle waited. Charcoal fell together in the stove, but no one spoke. "Why did you stay?" she asked.

"I do not know," the woman answered. "I did not mean to stay; but at the last they came so quickly. I hoped all the time they would not reach us. Where was there for me to go? There was no food, no shelter. The roads were full. Nearly everybody went. I stayed in my cellar as long as I could, and when I had to go it was too late. The flames were right across the road in front and I could not get through."

"Did they fire the place on purpose, do you think?"

"Well! Yes and no. Some of our people say they saw Boche soldiers lighting a fire at the corner there to the left; but I did not see that. I saw the incendiary shells fall into the houses and then the houses took fire. I could see the fires starting everywhere. There was a strong wind blowing from the north-east. It took the fires and rushed them up the hill till the whole hillside was ablaze; it lifted the flames high up into the sky making a mountain of fire. It was magnificent! magnificent! I never saw anything like it before, and I never want to again.

"I stayed until my own house was on fire above my head and it was too hot. Then the only way I could get out was down at the back towards the station. I walked down to the Sugar Refinery and I saw them coming in—Boches everywhere. Very, very black they were, and their uncut beards made them look blacker still. I did not entirely like it, not entirely." Madame Lefèvre shook her head meditatively.

"When they saw me they took me prisoner, me and a few other women and children who had not got away. They put us in the Sugar Refinery and we were not allowed to go out. We could not

* We print this sketch by the courtesy of Messrs. Headley Brothers. It is taken from 'The Track of the Storm,' a volume of sketches of life in the devastated villages of France, by Miss Margaret B. Crook, which they will have ready immediately.

tell what was happening, and we did not like that at all.

"There was no food either. There we were in the Sugar Refinery surrounded by sacks and sacks and sacks of sugar! For two whole days we had nothing to eat but sugar! I laugh about it now; but I did not laugh then. I *hated* the sugar. It was worse for the poor children, they were so hungry and the sugar made them ill. The countryside had been eaten bare of food. There were no rabbits, no chickens, no bread. The Germans themselves had none. They had biscuits, however, and some of them came down to the Sugar Refinery and gave their biscuits to the children. They could not speak much French.

"'Moi pas méchant, pas méchant,' they would say; but they looked very 'méchant' all the same." Madame laughed a second time.

"Still, we could get along quite well with them. It was the Commandant we did not like, and, as for that, neither did they.

"He, too, came down to the Sugar Refinery and strode about. He wanted Monsieur le Maire and the other men. He thought we might be shielding them; but we could tell him nothing. We did not know where they were.

"He said, 'You shall hang for this! You shall all hang!'" Madame raised her hand to draw in the air an imaginary gi bet, and once more a ripple of laughter filled the hut.

"But," she added naïvely, "we did not hang. Later in the week the shells began to fall into Z—— again, and we did not know what would happen. One shell fell right into the house where the Commandant was asleep and killed him. His little grave is on the hill there with the rest.

"When the men knew he was dead they were not going to stay. Quite suddenly they broke and ran. Even in their haste they did not forget us. They came rushing down to the Sugar Refinery, shouting as they ran:—

"'You are free! You are free! Go back to your houses!'"

The woman's voice rang through the little hut. A gleam from the stove showed the animation dying from her face.

"As though," she continued quietly, "we had any houses to go back to. They had forgotten that. We went out, and we saw them going down, running over the bridge yonder by the canal. They went very quickly indeed. Then we turned and went up the hill. That was on the Friday, and I had seen nothing since Sunday, the day of the fire, when the town was in flames; but now it was all black ash. Everywhere black ash, over the roads and all. I never saw so much blackness in my life before, and never, never do I want to see that again."

Madame changed the subject abruptly.

"You, too, have suffered. Your East Coast is laid waste, is it not?"

Mademoiselle smiled. "It is not so bad as that," she said. "But tell me what became of you that day?"

"Oh, I—" Madame resumed, the interest passing out of her voice, "I came back to my cellar. It was half-full of water at times, and there was no house above it, and even by day it was dark."

Mademoiselle, slipping on her oilskins, pointed to the stove. "Even here it will be dark if you do not remember the fire."

Madame threw up her hands. "No fuel!" she said briefly. "To-morrow, perhaps—I do not know—the savings of forty years are not made good in one or two."

Outside the snow was falling, thick and soft. The maisonettes were roofed and plastered in white, the ruins disguised as banks of drifting snow. But Mademoiselle saw a Z—— of yellow fire, and along the snowy streets she passed through flames that did not burn.

MARGARET B. CROOK.

MEMORIAL NOTICE.

CAPTAIN E. S. RUSSELL, M.C.

It is with deep regret that we have to announce that Captain Edward Stanley Russell, M.C., Hereford Regiment, youngest son of the Rev. and Mrs. J. R. Russell, of Birmingham, was killed on November 6. Born in 1882, he was educated at London University and Manchester College, Oxford, and was for three years assistant and co-minister at Ullet Road Church, Liverpool. In September, 1914, he enlisted in the Liverpool Regiment, and soon became corporal and then sergeant. In February, 1915, he received a commission in the Herefordshire Regiment, with which he landed at Suvla Bay in August, 1915. Later he was invalided home with typhoid fever. He rejoined again in the spring of 1916, and shortly afterwards went to another front, where he won the Military Cross. Captain Russell married in 1913 Elizabeth Durning Holt, daughter of the late Mr. and Mrs. Robert Durning Holt, of Liverpool, and leaves a son who was born on the day war was declared.

Mr. Russell is the first Unitarian minister who has been killed in action. He was a man of great personal charm and will be deeply mourned by a large circle of friends.

'CONTEMPORARY THOUGHT IN FRANCE,' by Dr. Lilly Mary Grove, will be found a helpful guide by those who wish to know something in outline of modern French literature. It deals with the period from 1900 to 1914, and is issued by the National Home Reading Union, 12 York Buildings, Adelphi, W.C.2, price One Shilling.

'THE SOUL OF THE NATION' and other Essays on Religion, Patriotism, and National Duty, by the Rev. W. H. Drummond, is now ready. It is published by the Lindsey Press (price 2*s.* 6*d.* net).

PUBLICATIONS RECEIVED.

CAMBRIDGE UNIVERSITY PRESS.—Hazlitt. Selected Essays: edited by George Sampson. 3*s.* 6*d.* net.

MESSRS. MACMILLAN & CO., LTD.—Recollections: John, Viscount Morley. 2 vols. 25*s.* net.

MESSRS. JOHN MURRAY.—Life and Letters of Maggie Benson: A. C. Benson. 7*s.* 6*d.* net.

MESSRS. WILLIAMS & NORGATE.—Writings by L. P. Jacks, LL.D. Vols. 4, 5, and 6. 2*s.* 6*d.* net each.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is registered by the London County Council, under the provisions of Section I. of the War Charities Act, 1916.

The objects of the Fund are: (1) *To aid the Belgian hospitals and convalescent depots in France, and the Belgian military doctors at the Front in Belgium.* (2) *To maintain a Civil Hospice at Calais.* (3) *To aid the Belgian School Colonies in France.*

149TH LIST OF SUBSCRIPTIONS.

	£	*s.*	*d.*
Already acknowledged	£19,119	16	8
Friar's Street, Ipswich (2nd) ..	0	10	0
Mr. J. S. Mackie (8th)	0	5	0
Miss E. H. Leigh	1	0	0
Miss Johnson	1	1	0
Mrs. Roscoe (19th)	10	0	0
Mrs. G. S. Mathews (3rd) ..	10	0	0
Northgate End Chapel, Halifax (18th)	1	9	8
Northgate End Sunday School, Halifax (9th)	0	12	6
Mr. and Mrs. J. R. Gimson (5th)	5	0	0
Mrs. Eric Lemmon (7th) ..	1	0	0
The Rev. W. G. and Miss Cadman (3rd)	1	1	0
Mr. and Mrs. C. W. Chitty (41st)	4	0	0
Mr. J. G. Johnson (2nd) ..	1	1	0
Mr. L. N. Williams (15th) ..	1	1	0
Mr. and Mrs. Harold Coventry (11th)	2	0	0
R. L. (16th)	0	5	0
Mr. J. G. Chattaway (5th) ..	5	0	0
Mr. John Sale (7th)	5	0	0
Miss Emily Ryley	30	0	0
Mr. Thos. Chattaway (9th) ..	0	5	0
Bootle Free Church War Relief Committee, per Mrs. Yates (30th)	1	9	0
Miss H. I. Ruddle in memory of H. H. Whitfield (2nd) ..	1	0	0
	£19,202	16	10

The £5 acknowledged last week as from Mrs. Wallace Bruce should have been from Miss M. Bruce.

Parcels have been received from:—The Misses Suttill; Miss Sharpe; Church of the Messiah, Birmingham, Adult Class, per Miss M. Abbott; Finchley Unitarian Church Sale (contents of basket for gifts for B.H.F.) per Mrs. Blake Odgers; Mrs. Robinson's Redlynch House Work Depot; Stockport Branch of the Women's League, per Miss New; Miss Isabel Worsley; Bournemouth Unitarian Church Working Party, per Mrs. V. D. Davis; Kentish Town Branch of the Women's League (parcel from their Sale of Work), per the Rev. F. Hankinson.

WEEKLY NOTES.

AMONG the parcels this week was a large one containing seventy-eight articles from the Finchley Sale of Work. In sending it, Mrs. Blake Odgers writes: "We workers at Finchley have felt sorry that having so much to do for our Sale, we could not keep our monthly parcels to you up to last year's standard in quantity. But all along I have said we would make suitable things for your purposes and buy them for you at the Sale. So I wrote a notice for the basket and Miss Lawrence urged the idea in her little speech, that anyone present should put in at least one thing for you. I think the response was very good, and I am so glad to pack the seven guineas' worth off—a most varied assortment! But it might be good to mention the plan we adopted as so many sales are coming on just now,

and say how good the result was at Finchley yesterday." The Rev. F. Hankinson evidently had the same idea, as he forwards a parcel of twenty articles from his Sale of Work at Clarence Road Church, Kentish Town. May I commend the idea to other sales of work? Clothes for men in hospital, for women, children and babies, and any little gifts for Christmas would be very welcome. ROSE ALLEN.

SPECIAL WANTS.

Pyjamas, shirts, socks, and all sorts of men's underclothing.
Mufflers, cardigans, slippers.
Clothing for women and children.
Games, jigsaw puzzles.

The name and address of sender and list of contents should be enclosed in each parcel.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

TOYS FOR BELGIAN CHILDREN.

MRS. W. H. DRUMMOND acknowledges with many thanks gifts for the Belgian children from: Mrs. Green, Mrs. Sydney Martineau, Peggy, Annys and Kathleen Cusack, Mrs. F. E. Baines, Mrs. Byles, Margaret and Kathleen Falconer, a Friend from Chatham, the Rosslyn Hill Chapel Children's Guild, Miss H. Scott. The first consignment of toys will be sent off at the beginning of next week. Further gifts will be most welcome, so that a second consignment may be sent out with as little delay as possible. Address—23, Cannon Place, Hampstead, N.W.3.

A SOCIAL REFORM SOCIETY AT PLYMOUTH.

OUR columns have reported the formation of Social Service Unions at Evesham and Newark, and an account of a similar society formed in Plymouth over two years ago may be of interest and serve as a guide for other towns. The initiative in Plymouth was taken by the Rev. Charles Joseph, a former President of the Baptist Union, and the Rev. A. W. T. Perowne, Vicar of St. Andrew's. A meeting of the ministers of religion of the town and others known to be interested in social subjects was called, and resulted in the founding of the "Plymouth Social Reform Society," with the following objects: (1) To cultivate and promote the love and practice of purity in conversation and in conduct; (2) To afford opportunity for conference, for the public declaration of opinion, and for joint action on questions affecting the moral and social condition of the Borough; (3) To secure the impartial administration and enforcement of the existing laws relating to social conditions, and to seek the improvement of such laws; (4) To promote the election and appointment of fit persons of high moral character upon the various governing bodies of the Borough, irrespective of Imperial politics or distinctive religious belief, and generally to seek by all legitimate means to reclaim the fallen, to protect the weak, and to purify and safeguard the social life of the community.

The work of the Society is carried on by four Committees elected by the Council. The Council itself is elected annually from the general body of members. The committees are known as the Social Purity, the Licensing, the Housing, and the Labour Committees, in accordance with their specific fields of inquiry and work. The Unitarian minister serves on two of these committees. The Society has been active and helpful. It has been able to engage a paid general secretary, Mr. Robert Fairbraes, in addition to enjoying the services of two honorary secretaries, one an Anglican vicar and the other a United Methodist minister. Several improvements have been effected as the result of representations made by the Housing Committee. The efforts of the Social Purity Committee have met with some success in handling a very difficult problem. The Society works in harmony with the Civic Guild of Help and allied institutions, and is winning the confidence of the Town Council. By two large meetings in the Plymouth Guildhall, one addressed by the Bishop of Oxford and the other by the Rev. Thomas Phillips of Bloomsbury and Sir Walter Essex, M.P., the Society has focussed local attention upon the need for social reforms. It is a hopeful sign that similar societies are springing up in many towns in answer to a common need.

THE LAWRENCE HOUSE BULLETIN.

THE Lawrence House Committee are about to post a new *Bulletin* to upwards of six thousand soldiers and sailors connected with our Churches and schools, so far as these can be reached. There is reason to fear that some of the former addresses are out of date, and ministers or other friends are asked immediately to send the present addresses, in postal detail, of all those men who have changed their status or whereabouts in recent months. The names and addresses of men who have newly joined the forces will be specially welcome. Communications should be forwarded to the Secretary, Essex Hall, Essex Street, Strand, W.C.2.

LORD MORLEY AND DR. MARTINEAU.

THERE are two interesting references to Dr. Martineau in Lord Morley's 'Recollections':—

"Saturday, September 11. Such glorious golden weather. Wrote a few letters. At noon we all went off on a picnic with the Murrays to Loch-an-Eilein. Most delightful in every way. Murray and I called on old Dr. Martineau. Wonderful old fellow. Is 93; comes down soon after 8 and does not retire until midnight, but has plenty of dozing in the day. Can walk up a hill that would wind most of us. Is deep in Harnack's History of Christian Literature up to Eusebius. Lent me a funeral sermon by Harnack on Frau Lisco. Alas, he gave me a piece of funeral news that filled me with sorrowful and affectionate thoughts; he had heard that day that poor Hutton is dead: 'a most tender-hearted, upright, and truth-loving man,' said the old man truly. He was indeed all that, and we have lost a fine English critic and a beautiful character. Read Martineau on Death again. Excellent writing, but unconvincing as argument."

"The most brilliant English apologist of our day, I should think, has been Martineau, and when the apologist comes to deal with the 'great mountain-chain of death,' and life to come, it is to the rolling hexameters from Lucretius he goes for adverse texts that he made it his business to overthrow. Goethe himself, so widely counted 'Europe's sagest head,' may well be said to be the founder, guide, and oracle of an informal, nameless, and unorganised communion of his own—men and women content to live their lives independently of two articles of such profound and saturating belief as those against which Lucretius waged his impassioned war."

NEWS OF THE CHURCHES.

Croydon.—An interesting account of the various activities of Mr. John Bredall, F.R.G.S., the popular secretary of Messrs. Cook & Son, the tourist agents, has just been published in *The British Workman*. Mr. Bredall has been with the famous firm at Ludgate Circus for forty-seven years, and during that time has not only made an extensive study of travel, but has himself travelled in many parts of the world, including Egypt, Palestine, and India. At the time of the Franco-Prussian war he had an exciting journey to Paris during the terrible siege, when he was sent there with important documents on behalf of the committee established in London to collect money for feeding the starving Parisians. In connection with his work he has met many prominent people, and has a fund of anecdotes to draw upon which adds much to the liveliness of the lectures which he occasionally gives on the subject of his travels. In addition to being a Fellow of the Royal Geographical Society he is an Esperantist, a student of astronomy, a good amateur photographer, and a life-long teetotaller.

Huddersfield.—Dr. Arthur A. Beale of Bradford spoke on 'Mind in Relation to Health,' at the usual weekly meeting of the Fitzwilliam Street Social Union on Wednesday, November 14. The Rev. Robert A. Dickson, in introducing the speaker, referred to the deep significance of the newer psychological thought, which recognises that the body is not something separate and distinct from the mind, but merely the objectivised aspect of mind; that all disease is due to, and the physical expression of, mental imperfection. "As a man thinketh in his heart, so *is* he"—bodily; and disease is the effect of habitual mental states out of key with the true norm of life, and calling for redress. A corrected mentality is followed automatically by an improved objective state of body, as St. Paul very well knew when he said, "Be ye transformed by the *renewing* of your mind." The power of mind over matter is no longer hypothetical—it is a fact to be dealt with in every condition of the human body. Taking as his text the dictum "Mens sana in corpore sano" Dr. Beale said that his psychology was not in any way the psychology of the Western world. For all conceptions of the deep mysteries of life they were bound to go to the East. The brain was the registering organ for the mind, and in the highest sense mind, properly understood, was identical with man himself; that was to say, man was a conscious entity, a mentality. With regard to health, the keynote lay in the realisation of an old aphorism which again had its origin in the East, and which said that the mind took on the form of that which it contemplated; and another aphorism stated that mind was like a mirror which, whilst it reflected, covered itself with dust, and which constantly required the breeze of wisdom to brush away the dust of illusion. Again, a man contemplating a beautiful picture, if capable of appreciating it, was lost in its atmosphere, and his countenance took on a more beautiful aspect. The constant association with hills produced not only a type of mind, but also a type of body. If the mind took on the shape of that which it contemplated it was desirable that those who aspired to improve social and physical conditions should ensure that the sort of thing that the people contemplated was such as was desirable. They must not present evil in the press, on the stage, or elsewhere if they wished to avoid evil. In this connection the speaker uttered a warning against the terrible danger in any circumstances of using hypnotism as a means of acquiring influence over one's self or over other persons. Persons who obtained profit by imposing upon credulity in this way were, he said, a class of criminal from which society should be protected. Although it might not be easy to prove it he believed that thoughts were things, and the influence of those thoughts none could estimate. In this age of wireless telegraphy it was not difficult to imagine that they could impress the mentality of people at some great distance, and if thoughts were things, and could impress themselves on the body, it was not difficult to trace some definite relationship between disease germs and mentality. As a result of wrong living and wrong thinking food poisons were produced. The mind was the great disease producer, and yet, paradoxical as it might seem, the mind was the great healer. They poisoned by their thoughts their highest selves, and became the willing bondslaves of passion. They could, on the other hand, literally dwell among pure and noble thoughts, recognising that nothing is of value but the beautiful, the true, and the good; and such mental condition would bring *wholeness*, or health, or holiness, of body and spirit. A long, interesting, and appreciative discussion followed.

London: Finchley.—During the past ten months the members of the Unitarian congregation have been steadily preparing for a Sale of Work in aid of the funds of their church. The sale took place on Wednesday, 14th inst., and was opened at 11 A.M. by Miss Durning Lawrence. In introducing her, the chairman, Dr. Blake Odgers, recalled the fact that she was the daughter of the late Sir James Lawrence, who was the Lord Mayor of London at the time of the Franco-German War. Belgium at the time, as in 1914, was in danger between the two great military powers. Then it was that Sir James Lawrence, to show the sympathy of England with Belgium, visited, in the full panoply of all his mayoral dignity, the city of Brussels, and so assured the world of England's care and sympathy with the small nations of Europe. Miss Durning Lawrence, after a pleasant and friendly little speech, declared the sale open, and was duly thanked for coming to perform the ceremony. The result has been most satisfactory, as over £146 has been already cleared after paying the necessary expenses. And there are still sundry orders to carry out which will bring the total up to £150 or more. Warm thanks are due to those kind friends from other congregations who by their presence and generosity helped to bring about this success. But the most gratifying feature of all is the goodwill and enthusiasm shown by men and women alike in working together to secure the adequate maintenance of the church they love; such a united spirit in the congregation augurs well for the future of the Finchley Unitarian Church.

London: Wandsworth.—On Monday evening the Rev. W. G. Tarrant gave a lecture, with lantern views, on 'Palestine and General Allenby's Campaign,' specially illustrating the physical features of the country between the Suez Canal and Galilee. The schoolroom was well filled. On Sunday evenings in October Mr. Tarrant spoke on 'National Reconstruction,' dealing with the subjects of Child Life, Education, Housing, and Land. Considerable interest was evoked. In December the evening addresses will be on 'The International Debate in 1917,' referring to representative utterances on the part of our Allies, the neutrals, our enemies, and the British, respectively. The services now begin at six o'clock.

Manchester: Moss Side.—The Rev. H. C. Horsley, M.A., of Acton has accepted a cordial invitation from the Moss Side Unitarian Church.

Pudsey.—There was a crowded congregation at the Unitarian Church on Sunday evening, November 18, when a selection of sacred music was given after a short devotional service. In the absence of the Mayor through illness the Deputy-Mayor presided. The Rev. R. Newell in the course of a short address pleaded that there should be greater facilities in the town for good music and also a public library and art gallery, in order to bring high and ennobling influences within the reach of the working people.

Scottish Ministers' Fraternal.—The Scottish Ministers' Fraternal met at Dundee on Saturday, November 17, when there were present the Revs. H. Williamson (Dundee), E. T. Russell (Edinburgh), L. Jenkins Jones (Glasgow), Raymond V. Holt (Edinburgh), H. Dawtrey (Dundee), and S. T. Pagesmith (Kirkaldy). In the morning the Rev. Raymond Holt read a paper on 'The Old and the Newer Nationalism.' In the afternoon a congregational public meeting was held in the Unitarian Church in which all the ministers present took part.

Stand.—Dr. Thackray, minister of Stand Chapel, is now serving for four months with the Y.M.C.A. in France. Various ministers have undertaken to supply the pulpit during his absence.

York.—The congregation of St. Saviourgate Chapel have received with profound regret the announcement of the resignation of their minister, the Rev. J. Tyssul-Davis, B.A., who is taking up the ministry of the Theistic Church, formed by the late Rev. Charles Voysey, and now meeting at Essex Hall, London.

SEVERAL of our ministers in different parts of the country have been granted permission by the prison authorities to visit conscientious objectors to military service who describe themselves as Unitarians. In the London area this work has been undertaken by the Revs. W. G. Tarrant, F. Hankinson, and Basil Martin. We understand that in many cases the Home Office scheme of National Service has been accepted, but a certain number have persisted in their refusal and are included in the group for whom greater leniency of treatment was urged by Lord Parmoor and other speakers in the House of Lords last week.

BIRTH.

HUXLEY.—On November 22, at 16 Bracknell Gardens, Hampstead, the wife of Leonard Huxley, a son.

MARRIAGE.

WAID—HARDY.—On November 17, at Wandsworth Unitarian Church, by the Rev. W. G. Tarrant, B.A., Engineer Sub-Lieutenant W. H. Waid, R.N., elder son of the late Rev. C. H. Waid, to Edith, second daughter of Mr. T. Maskell Hardy.

DEATHS.

BAKER.—On November 15, at Brooklands, Ringwood, Malachi Blake Baker, solicitor, aged 84, eldest son of the late John Baker, solicitor, Ilminster.

CROOK.—Killed in action on November 9, Lieut. Philip Joseph Crook, D.L.O.Y., dearly loved only son of Mr. and Mrs. Edward T. Crook of Lostock, Bolton, and Woodlands, Bridgnorth, Shropshire.

HAWKINS.—On November 17, at 147 Fawnbrake Avenue, Herne Hill, Annie Haskard, widow of William John Hawkins, for many years connected with the Stratford Unitarian Church, aged 73.

OUR CALENDAR.

SUNDAY, November 25.

LONDON.

Acton, Creffield Road, 11.15 and 6.30, Rev. H. C. HORSLEY, M.A.

Bermondsey, Fort Road, 6.30, Mr. S. P. PENWARDEN.

Blackfriars Mission and Stamford Street Chapel, 11, Mr. A. A. TAYLER; 6.30, Mr. S. P. BARHAM.

Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. FRED HANKINSON.

Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.

Finchley, Granville Road, Ballards Lane, 11 and 5.30, Rev. D. BASIL MARTIN, M.A.

Forest Gate, Upton Lane, 11, Mr. J. HARRY SMITH; 5.30, Mr. J. BEGG.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6, Rev. BERTRAM LISTER, M.A.

Hampstead, Rosslyn Hill Chapel, 11 and 6.30, Rev. HENRY GOW, B.A.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.

Ilford, High Road, 11 and 3.30, Rev. A. H. BIGGS, M.A., LL.M.

Islington, Unity Church, Upper Street, 11, Rev. J. VINT LAUGHLAND; 6.30, Mr. E. C. HAYNES.

Kentish Town, Clarence Road, N.W., 11 and 6.30, Mr. J. P. ROSLING.

Kilburn, Quex Road, 11, Rev. J. ARTHUR PEARSON; 6.30, Mr. WM. LEE, B.A.

Leytonstone, Haydn House, 63 Fairlop Road, 6.30.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.

Peckham, Avondale Road, 11 and 3.30, Rev. R. T. HERFORD, B.A.

South Norwood, League House, 141 Portland Road, 6.30, Mr. J. ARTHUR PEARSON.

Stoke Newington Green, 11.15 and 6.30, Dr. LIONEL TAYLER.

Stratford Unitarian Church, 11, Mr. GEORGE W. MURRELL; 6, Mr. J. HARRY SMITH.

University Hall, Gordon Square, W.C., 11.15, Rev. Dr. HARGROVE, M.A.; 3, Children's Service, Address by Rev. Dr. HARGROVE.

Wandsworth Unitarian Christian Church, East Hill, 11 and 6, Rev. W. G. TARRANT, B.A.

West Hampstead, All Soul's, Weech Road, Finchley Road, 11.15, Rev. EDGAR DAPLYN.

Wood Green, Unity Church, 11 and 6, Rev. G. COVERDALE SHARPE.

ABERYSTWYTH, New Street Meeting House, 11. Supply.

BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.

BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.

BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE CLARE.

BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. PERCY W. JONES.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIGHTON, Free Christian Church, New Road, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.

BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

CAMBRIDGE, Assembly Hall, Downing Street, 11.30, Rev. W. COPELAND BOWIE.

CHATHAM, Unitarian Church, Hamond Hill, 11 and 3.30.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. J. EVANS.

CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.

DEAN ROW, 10.45, Rev. E. A. VOYSEY, M.A.

DOVER, Adrian Street, near Market Square, 11 and 3.15, Rev. C. A. GINEVER, B.A.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.

EXETER, George's Chapel, South Street, 11 and 6.30.

GEE CROSS, Hyde Chapel, 11 and 6.30.

HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. E. LOCKETT.

HINDLEY, Nr. Wigan, Market Street, 10.30 and 6.30.

HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. JONES.

HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.

LEEDS, Mill Hill, 10.45 Lieut.-Col. BULLOCK; 6.30, Rev. F. COLEMAN.

LEICESTER, The Great Meeting, 11 and 6.30, Rev. R. F. RATTRAY, M.A., Ph.D.

LEWES, Westgate Chapel, 11 and 6.30, Rev. W. H. DRUMMOND.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. A. E. PARRY.

LIVERPOOL, Bootle Free Church, 11, Mr. C. S. JONES, M.A., C.C.; 6.30, Mrs. SPENCER YATES.

LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. MELLOR.

LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Rev. J. C. ODGERS, B.A.

MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.

MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. A. W. FOX, M.A.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.

MANCHESTER, Sale, 11 and 6.30.

NANTWICH, Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. PARK DAVIES, B.A., B.D.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A., B.D.

NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.

OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.

PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.

PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.

SHEFFIELD: UPPER CHAPEL, 11 and 6, Rev. C. J. STREET, M.A., LL.B.

SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.

SOUTHAMPTON, Church of the Saviour, London Road, 11.15 and 6.30, Rev. VICTOR MOODY.

SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, B.A.

TORQUAY, Unity Church, Montpellier Road, 11 and 3.30, Rev. JOSEPH WORTHINGTON, B.A.

TUNBRIDGE WELLS, Free Christian Church, Dudley Road Institute (side entrance), 11.15, Rev. S. BURROWS.

WALLASEY, Memorial Church, Manor Road, 11 and 6.30.

WARWICK, High Street Chapel, 11.15 and 6.30, Rev. GARDNER PRESTON.

WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. C. ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.

Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

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THE ANNUAL GENERAL MEETING

of Subscribers will be held at

THE MEMORIAL HALL, MANCHESTER,

On WEDNESDAY, NOV. 28, 1917.

The chair will be taken at 4 o'clock by the President (Rev. A. GORDON, M.A.).

BUSINESS.

1. Annual Report and Treasurer's Statement of Accounts.
2. Election of President, Officers and Committee for 1917-18.
3. The Scheme of Work in hand.
4. Votes of thanks, &c.

The attendance of all Subscribers and Friends of the College is earnestly invited.

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Chairman - Mr. H. W. CLARKE.

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APPEAL.

The Committee asks friends for financial help in order to meet the cost of repairs to the Church and School buildings.

These had been postponed owing to the War, but the conditions of the fabric has become so bad during the last two years, that further delay would have been disastrous.

Mr. Arnold S. Tayler, at the request of the London District Unitarian Society, inspected the buildings and submitted a report of such repairs as were structural and indispensable.

The work has been put in hand, and the estimated cost is about £250. The Congregation has guaranteed to raise one third of the amount, and, as this will tax their utmost resources, the Committee has to make this urgent appeal for outside help.

Subscriptions will be thankfully received by the Minister,

REV. R. TRAVERS HERFORD, B.A.,
Dr. Williams' Library,
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The London District Unitarian Society Minister,
REV. J. ARTHUR PEARSON,
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NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

IN M. Clemenceau France seems to have got the strong man she desires. His blunt manner of speech, which brushes all irrelevancies aside, has rallied people to his side. His policy is to get on with the war and to put his whole energy into the military task, believing that in present circumstances it is the only way of promoting peace. "We must conquer for the sake of justice" is his motto. Another saying of his is this, "I believe that when you are in the middle of action you should talk as little as possible."

* * *

IN the series of Allied Portraits which is appearing in the pages of *The New Europe* there is a notable sketch of Georges Clemenceau, which brings him vividly before us as "the most nimble witted of Parisians, the cleverest of intellectual and political forces, quick as lightning with the thrust and parry, quelling his adversaries, disciplining his friends, and urging them on with *le mot cinglant*, the word that cuts like a whip." The writer adds, "But behind all this inimitable play of the rapier stands a great personality, the biggest heart and the clearest head in French public life." In another passage he describes how "on a day of crisis you will see him pass like a tornado through the lobbies of the peaceful Senate—assuredly the best club in Paris—followed by a breathless throng of senators and journalists, unaccustomed to such rapidity. He sees to the heart of a situation in a trice, and every one knows that he knows what is going to happen. There can be few men living who have such an 'intelligent appreciation of events before they occur.'"

IN the earnest plea for economy in food which the Bishop of London made in St. Paul's last Sunday he laid special stress upon the fact that the cause of the Allies hangs together in the matter of food as in other things. We have got to share our food with Italy and France—the terrible shortage of supplies in Greece might also have been mentioned—if the great Alliance is to hold together to the end. The bishop showed little patience with the people who excuse themselves from taking the situation seriously because some people are growing rich out of the war. "I do not know the facts about the lives of others," he said. "I only know the facts about my own. With this great question our concern is with ourselves. Compulsory rations may be found necessary. This is the last appeal to the honour of the nation. Let us all at least answer it for ourselves, and for our households. If there is going to be a traitor in this country to sell the pass, let it at least not be myself. If there is going to be a traitor in the beleaguered garrison who is going to steal other people's food in addition to his own, let it not be me. If there is going to be someone who would rather have his beer than that his child should have bread and sugar and milk, let it not be me. If a sufficient number of people from one end of the country to the other will fill in the cards which will be freely distributed in every church and chapel in Great Britain and will keep the resolution they make, by doing so the situation will be saved, and the disgrace of compulsion will be avoided. Those at home will then have taken their part with the soldiers at the front, and having shared the hardship they will share the victory."

* * *

THE card to which the Bishop of London referred has upon it the following appeal:—"Men and Women of England: Under the providence of God and by His arm that steels the heroic self-sacrifice of our kinsfolk fighting on sea, on land, and in the air, you live in safety. But to you also the call now comes to serve in the cause of humanity. Will you not therefore fill in the attached card, offering yourself as a member of the League of National Safety?"

* * *

WE called attention to the three striking articles on 'Liberal Policy' by Prof. Gilbert Murray, when they appeared originally in *The Daily News*. They have been published this week by Messrs. George Allen & Unwin, Ltd., under the title of 'The Way Forward,' with a preface by Viscount Grey. The former Foreign Secretary writes with caution about the distinction which is made in some quarters between the militarist German Government and the German people. He admits that there are some ugly facts against it, especially the prevalent belief that defeat or even failure was impossible, and that war was synonymous with success and speedy victory. "It is incredible," he says, "that this belief will survive this war. There are some indications that it has already finished or is finishing, and, if so, we shall sooner or later get concrete evidence of the fact. The German people will then think and feel about war and militarism as we think and feel about it; and, if they make themselves masters in their own house, the conditions contemplated by Prof. Murray, which are also those demanded by President Wilson, will be forthcoming, and peace will be possible."

* * *

INTERESTING news reaches us from America of the zeal and generosity with which the Unitarian churches are taking up their share of the burden of the war. At the October meeting of the Board of Directors of the American Unitarian Association it was resolved to make gifts of the publications of the Association and of *The Christian Register* to the various camps and cantonments. Arrangements were also made for the selection and publication of suitable pamphlets and bulletins to be issued as an Army and Navy Series. These pamphlets are intended to meet the special needs of the men in camps and on the ships. The President of the Association was also authorized to appoint volunteer chaplains for the camps.

THE contribution of Harvard University to the Allied cause is described in a special bulletin entitled 'Harvard in the War 1917.' With its classes for military instruction, its Base Hospital Units of which three are at present on active service in France, and departments for scientific research including psychological tests for aviators and submarine operators, the whole institution is teeming with practical effort. At present 5,429 Harvard men have enlisted in the army or some other form of national service, while 116 members of the teaching staff have either severed their connection with the University or obtained a leave of absence to devote their full time to war work for the government. One hundred others are engaged in some form of national service while conducting their regular courses of instruction at the University.

* * *

THE new regulation that all pamphlets and leaflets dealing with questions of war and peace must be passed by the censor before they are issued has aroused a great deal of criticism. This is due not to any desire to embarrass the Government, or to impede a policy of "thorough" in the prosecution of the war, but to a genuine belief that it is contrary to sound policy. Even the *Times*, though it sees only the hand of the pacifist and the political partizan in the objections which have been raised, acknowledges that our present system of censorship is quite unsuitable for this new task. The suggestion has been made that adequate control would be secured if it is made an offence to distribute any leaflet without depositing a copy at the censor's office. To this course we can see no possible objection.

* * *

IT is with very deep regret that we hear of the death of Mr. Charles Hawksley, which took place suddenly on Tuesday afternoon. We are not competent to speak of his eminence as a civil engineer. He had received the highest honours of his profession, and great weight was attached to his judgment. It is as an earnest-minded, religious man of boundless generosity that we remember him in this place. During his year of office as President of the British and Foreign Unitarian Association he became widely known in our churches, and he has left a fragrant memory of simplicity and unfailing kindness in many hearts. We must reserve a fuller memorial notice till next week.

* * *

THE publication last Tuesday of 'The Life and Letters of Stopford Brooke' by Dr. Jacks is a literary event of special interest to our readers and will stir many kindling memories. It is to a large extent a self-revelation in diaries and letters to his family and intimate friends. Among the family claimants to his gratitude Dr. Jacks says that the chief place must be given to his wife, "who has written out the whole text from my dictation, and suffered no word to pass unchallenged which, in her judgment, might leave a wrong impression on the reader's mind. It is to her that I would dedicate the book. Without her the biography of her father could not have been written by me."

THE VIOLENCE OF THE PEACEMAKER.

LAST week we called attention to two matters affecting the rights of the public and the liberty of the individual, which require grave consideration on the part of all thoughtful citizens. We did so in calm language, and we hope without any tinge of exaggeration. We had no desire to denounce anybody or to indulge in the angry vehemence which upsets the balance of judgment. To some people, and especially to many ardent lovers of peace, such restraint is strange and reprehensible, and they are inclined to attribute it to tepid convictions or a wavering loyalty to the principles of freedom. For them the warmer tones, which fall away so easily into the banalities of abuse, are natural and appropriate in order to express their distrust of persons and their dislike of policies, even at a time when our acute problems have little similarity to any which we have had to face before.

But for most of us it is quite impossible to view any aspect of our present duty out of relation to the dominating fact that the people of these realms are fighting against a crafty foe who desires to cripple and enslave them. A cheerful surrender of personal liberty in many directions is the condition of the common action needful for victory. There is no code of rules, no principle of abstract justice which can save us from the trouble of thinking out the problem of the rights and liberties of the individual, and the limits of wise action by the State, in the special circumstances in which we stand. Anarchy in speech and conduct, which is an element in the free conflict of intellects and wills in time of peace, may be fraught with terrible danger to the common safety and happiness amid the swift and critical decisions of war. But if we are to think, and to make our thinking contribute to the common stock of practical wisdom, which is a vital element in the fighting efficiency of our armies in the field, the disciplined strength of our people at home, and the attainment of a just and lasting peace, we must be careful to avoid the language of abuse or denunciation, which is nearly always an attempt to enlist prejudice on the side of weak argument.

It is for this reason that we dislike the habit, which is becoming very common in some quarters, of using the words "Prussian" and "Prussianism" in order to hold up restraints upon liberty to public contempt. Some of the temporary regulations to which we have to submit may be unwise as others are plainly necessary, but the slinging of epithets does not help us to decide in any special case between quiet acceptance and candid criticism. It cannot be pleaded that it is a justifiable method of summary argument, a kind of short-hand of reason, for its effectiveness depends upon the creation of a barrier of prejudice in the mind before the particular case has been examined. For the friends of freedom and peace to use weapons of this kind in public controversy is highly dangerous, for it robs their just criticisms of the attention which they deserve, and causes them to be neglected in the counsels of the wise as the complaints of men to whom dogmatism is more precious than large-minded concern for the public welfare. It is not by abusing the State, which after all is the creation of human wills and is good or bad according to the ideals by which it is inspired and controlled, that we shall guard the rights of the individual, but by a careful attempt to think out the reciprocal relations between public authority and private freedom at a time when national safety is gravely threatened, and in the new conditions which may arise after the war.

We have had a long and painful experience of the rhetoric of abuse in matters of religion. Nowhere else have men been so prone to mistake their own temper for the love of truth. It is only slowly that sharp conflicts of dogma, barbed with prejudice and personal misunderstanding and thriving mightily on angry watchwords, have given place to a desire to examine human conduct and belief in a reasonable spirit. Even now the victory is only partial. Belief without reticence or reserve, which makes no allowance for the light and shade of a particular situation, is still mistaken for deep conviction, and there are signs in some quarters that the positiveness which tries to browbeat an opponent and does not care to understand him is seeking to gain a new ascendancy. It is this spirit which must be banished from all our discussions in politics as well as in religion, if we are to disagree with charity and advance in the ways of peaceable friendship without the constant stings of irritation. At a time when excitement runs high, and weariness after long effort makes men quick in speech and impatient in temper, all the true friends of liberty must set a watch upon their lips and steadily refuse to seek relief for their feelings in words of abuse or despondency. We do no good even to ourselves, when we call a man "a Prussian" because he disagrees with us upon some difficult question of public

policy. Besides, when we have recovered from our temper we know that it is not true. Even the peacemaker is not justified by the loftiness of his aims in using these methods of violence.

FIELD AMBULANCE NOTES.

By the Rev. Mortimer Rowe, R.A.M.C.

IX.—Out on Patrol.

They were truly as cheerful a couple of cases as ever walked down to a dressing station; and with good reason, for in each case the bullet had inflicted little more than a deep scratch—although, be it remembered, that a wound so slight is in general a cause for sad and bitter reflections, being so near a thing to good "Blighty" wound, and yet so far! Still, a few inches difference in the line of each bullet would have meant the loss of all smiles for at least a good while, so they were very jovial about the adventure, especially as they were the only casualties.

"'Ow did it 'appen? Oh, we was out on patrol, nine of us, and we'd just got as far as Fritz's barbed-wire, when suddenly we 'ears 'im shout—some blessed thing or other, I dunno—from a bit of an old "commy" (communication) trench we 'adn't no idea 'e was occupying now. So we flops down and keeps quiet, but 'is pals all comes running along—we could 'ear 'em—and 'e shouts again—needless to say none of us answers 'im back; then 'e puts up a Verey light, but evidently they couldn't spot a man of us, so 'e puts another up, and then another. 'Owever, they must 'ave thought we was there, for they starts shooting, and straight away I feels something 'ot on my neck, and my head gives a jump, and I knew I'd been 'it."

"So what did you do?"

"Me? 'About turn,' and crawls back towards our trench."

"Same with me," added the second; "in fact we was all beginning to think about how to get back—you see, we had 'is wire to cross when 'e spotted us, so it was all up for to-night anyway—then I gets this one like a hot poker across my shoulder-blade, so I 'about turns' too, and the rest comes along behind us, all expecting more bullets in our anatomies every second. 'Im and me just tumbles into the trench with a rush, nearly on top of the sentry. 'Password!' says 'e, would you believe it? with 'is baynit up, just as I fell over the parapet. 'Password be blowed!' says I, dropping very nearly on top of 'is chest; as if the fool could expect me to stop on the parapet and remember to say ''ampstead' at a time like that!"

"''Ampstead!' you idiot!" cheerfully remarked his friend, "it's 'Ighgate,' not ''Ampstead'—you'd 'ave looked well saying ''Ampstead!'"

"Blow me if you're not right, now I come to think of it!" he replied, unperturbed.

So we dressed their little wounds, and made them comfortable for the night, and in the morning took them off to the motor-ambulance and away—but not, alas! I fear, to journey as far as "Blighty."

X.—A City of Destruction.

Broken and shattered villages are amongst the commonest of sights in the broad belt of country behind the firing line. Some of them are sheer mounds of utter ruin on either side of a bare road; others retain a certain picturesqueness amongst the trees which once gave to them a special beauty of their own; and one which is often "mentioned in despatches" appeals particularly to my eye, for in spite of its battered and deserted state it still remains a little "city set on a hill, which cannot be hid," and even on many a cloudy day the sunshine seems to favour it and clothe its distant ruins with a mystic radiance. By borrowing a pair of field-glasses I have often (in imagination) climbed the slope behind it and wandered securely through its silent streets—a journey not yet permissible, I believe, in reality, "except on business."

But the first sight of a large town which has suffered a similar fate gives one a new thrill of interest and awe; and within a reasonable walking distance, when we are out of the trenches for a spell, is one of the most familiar of these. Crossing over a railway bridge one comes into full view of the handsome station, still complete in outline despite the shattering of its thousand panes of glass, but now untenanted and unused: tall weeds hiding the steel rails, green grass struggling everywhere between the paving-stones of the platforms, and a most indescribable air of desolation about the once bustling and busy scene. Words cannot utter it, a photograph would not reproduce it; perhaps an artist might convey it.

So one wanders thence into the city, which opens fan-wise in most pleasing fashion from the square before the station-front; along a boulevard of villas and gardens, whose centre is still littered with a tangle of red, rusty barbed wire; or down one of the narrower business streets; across the "Grand Place," imposing even yet, though so strangely silent and still. And although damage is everywhere apparent, yet now that the streets have been cleared and the city is to some little extent in use, the majority of the buildings look surprisingly whole—until one turns a corner and sees a sudden change, for here is the absolute wreckage of a noble Town Hall, the poor stump of its lofty tower and some fragments of its beautiful walls and doorways; yonder, a hundred yards further, the naked white walls of a vast cathedral church, rising bare from among mountainous heaps of stone. The heart of the city's deepest life—its civil and religious life—has been utterly broken by the merciless wrath of the guns. But with what interest one reads a report that a wealthy American city has decided to "adopt" this unfortunate city of France, and shoulder the task of its restoration to beauty and prosperity again in the days of peace!

CORRESPONDENCE.

AN INTERNATIONAL CHRISTIAN MEETING.

To the Editor of The Inquirer.

Sir,—In this time of deep and universal heart-searching many people are becoming increasingly convinced that neither arms nor politics can save civilisation from the risk of destruction, but that only the spirit of Christianity can bring healing to the world Since Christian people in this country are feeling this, we cannot but believe that their convictions must be shared by Christians in other lands. Is it possible to find a means by which such convictions can have expression? There has been some discussion lately of the possibility of holding an International Christian meeting, and an Interdenominational Council has been formed in this country with that object. The Council consists of men and women of very varied religious and political opinions. Their object is to promote a purely religious meeting which will discuss neither the causes of the war, nor the political conditions of peace, but which will demonstrate the true unity which even in the midst of this bitter conflict unites all Christians in allegiance to their common Master. It is thought that if belligerents and neutrals could meet in prayer together they might help to create the atmosphere which is essential if the Governments of the nations are to conclude and to preserve a just and lasting peace. The same thoughts seem to be stirring in other nations, for an invitation has just been received from Archbishop Söderblom of Sweden (a well-known leader, even before the war, in the cause of Christian unity) and Bishop Ostenfeld of Denmark, and Bishop Tandberg of Norway, to a Christian Conference at Upsala, on December 14, of belligerents and neutrals. We are grateful for the spirit shown by this invitation, but we fear that the time is too short to organise a Conference which would be really representative. The British Council hopes, however, to go on preparing the way for such a meeting, to be held whenever the right time may arrive, and we ask all Christians to join us in prayer for this object.

Yours, &c.,

Parmoor.
E. W. Barnes (Master of the Temple).
J. Estlin Carpenter.
M. P. Davison (General Secretary Primitive Methodists).
H. R. Gamble (Canon of Westminster Church).
Alfred E. Garvie (Principal of New College, Hampstead).
R. C. Gillie.
A. Herbert Gray (Glasgow).
Henry T. Hodgkin.
R. F. Horton.
W. R. Inge (Dean of St. Paul's).
J. Scott Lidgett.
W. Lock (Warden of Keble College, Oxford).
Thomas Phillips.

P.S.—Those who desire further information should apply to the Hon. Secretary, International Christian Meeting (British Council), 74 Parliament Chambers, 14 Great Smith Street, Westminster, S.W.1.

THE DISFRANCHISEMENT OF THE CONSCIENTIOUS OBJECTOR.

To the Editor of The Inquirer.

Sir,—The grave misgiving with which you view the triumph of logic over commonsense in the disfranchising of the conscientious objector is no doubt shared by many of your readers. Possibly, however,

that may not trouble them as much as does the admission of the Home Secretary that these objectors, having been endowed by statute with the right to claim exemption from military service, could not fairly be penalised for exercising that right. Yet he pressed the amendment.

One is reminded of Bethmann Hollweg, who acknowledged that it was wrong to go to Belgium, and went. That gives cause for more serious feelings than misgiving at any failure in common-sense.

However, it is good to see you appreciate common-sense since common-sense tells us that the objectors are no worse citizens than Sinn Feiners, convicted criminals and profiteers who have the vote, that they are few in number, have proved their sincerity by suffering, and are not dangerous to the success of the war, or, if they are, that they can be kept in confinement without being exposed to useless suffering. The dignified paucity of your misgivings leads me to confine my remarks to the common-sense point of view.
—Yours, &c. ALEX. R. ANDREAE.
Sarisbury Green, Southampton.
November 26, 1917.

BOOKS AND REVIEWS.

THE REMINISCENCES OF TAGORE.

MY REMINISCENCES. By Sir Rabindranath Tagore. London, Macmillan & Co. 7*s.* 6*d.* net.

SIR RABINDRANATH TAGORE is a mystic, an Oriental mystic. It is safe to say that for those who are impatient with either orientalism or with mysticism he is, and is likely to be, of small estimation. His very merits give offence. He is most desirous to understand not only the East, but also the West. He delights in taking in impressions from the Western nations, and particularly from Great Britain and from the United States of America. But he by no means falls down and worships those nations. Nor does he admire them for the solid reasons for which they are apt to admire themselves. Thus, Tagore is a mystic without being a recluse. His interest in Western civilisation must, in many cases, lose him the sympathy of the Eastern mystics, whilst his mysticism is a distinct hindrance to the warmth of his welcome by many of the British and American writers and readers. If an adjective is applied to him, he may be said to be "elusive." Yet it is possible to be attracted to Tagore, without being a mystic on the one hand or a prosaic scientist on the other. Perhaps the largest audience which Sir Rabindranath gathers together, either when he speaks or when he writes, is of the type which Dr. S. M. Crothers so delightfully describes in one of his essays in the volume, 'The Gentle Reader':—

"For myself, I like to have a general reception-room in my mind for all sorts of notions with which I desire to keep up only a calling acquaintance. But let them all be welcomed, good, bad and indifferent, in the spacious ante-chamber of my ignorance. But I am not able to invite them into my private apartments, for I am living in a small way in cramped quarters, where there is only room for my own convictions. There are many things that are interesting to hear about which I do not care to investigate. If one is willing to give me the result of his speculations on various esoteric doctrines I am ready to receive them in the spirit in which they are offered, but I should not think of examining them closely; it would be too much like looking a gift-horse in the mouth." So we readily feel interested in any speaker or writer who is simple and sincere; child, peasant, or the man of intellect who makes no pretensions to "unmitigated" knowledge, as Dr. Crothers so aptly describes one well-known type. Tagore claims to know "little more than we do." And yet he shares with us his wisdom gathered from the experience of life, as the courteous Spaniard, when we travel with him, abstains from eating unless he first asks the foreigner to share his food with him. Tagore confessed to a Japanese audience that people who see him with his grey beard and white hair and flowing Indian robe will insist that he is an old man, and give him "the higher seat," and show him all other marks of deference accordingly. But he disclaims any such honours, for he covets the distinction of child-likeness. "I am childish enough," he says, "to believe in things which the grown-up people of the modern age, with their superior wisdom, have become ashamed to own—and even schoolboys also. That is to say I believe in an ideal life. I believe that, in a little flower, there is a living power hidden in beauty which is more potent than a Maxim gun. I believe that in the birds' notes Nature expresses herself with a force which is greater than that revealed in the deafening roar of the cannonade—in fact, in 'the still small voice.'" Yet Tagore is no pacifist. He tells us that, in his view, the breaking up of the old ways is a matter for joy, not sorrow. "In Europe this war, which is robbing so many homes by death, is really the tearing off, on a vast scale, of the wrappings of dead habits of mind which have been cumulating for so many years only to smother the truth of our nation. The currents of life, which had become choked and stagnant, will once more become free to flow in fresh channels."

In both the East and in the West, Tagore sees that education might be a great reforming power. But to be effective it must be towards simplicity, not complexity of life. He is glad that he was brought up so that "many a trivial thing was for us (children) a rarity....what little we got we enjoyed to the utmost; from skin to core nothing was thrown away." He contrasts such training with that of the modern child who "nibbles at only half the things he gets." Many of his educational hints are as suggestive for the West as for the East. Whether home-work for the evening should be required from school-pupils receives at least an interesting comment when Tagore suggests "how fortunate the little birds are that their parents cannot light lamps of an evening. They have their language lessons early in the morning. How gleefully they learn them." "Of course," he adds with the Tagorean humour, "we must not forget that they have not to learn the English language." Those of us who remember the old type of text-book for Shakespeare in English, and for all the Latin and Greek authors, will side with Tagore when he says, "To employ an epic to teach language is like using a sword to shave with—sad for the sword, bad for the chin." As to rewards, Tagore is deprecatory. "There is no harm in making gifts to children, but they should not be rewards. It is not healthy for youngsters to be made self-conscious." In many respects, Tagore is an oriental Rousseau, but with the great difference that religion is throughout in the closest relation to life, for to Tagore religion is not "a fractional thing to be doled out ....it is the centre of gravity of life" for man and for child. Tagore, however, runs full tilt against some modern educationists when he argues that children should be introduced to what they understand *and* what they do not. Tagore's point is: "The child makes his own what he understands, while that which is beyond leads him on a step forward." Tagore could at any rate call in Charles Lamb on his side, for Lamb approved of turning the child out to browse on the books of a good library. Tagore is quite deliberate, and puts up a fight on the matter. "Children dwell in that primal paradise where men can come to know without fully comprehending each step ....If that (method) be barred, though the world's marketing may yet go on as usual, the open sea and the mountain top cease to be possible of access."

Illustrations could equally well be taken from Tagore to show his keen interest in other departments of social life besides education, in art, in politics, in social reform, in women's questions, in literature, and above all in religion. In self-revelation, Tagore is an oriental Montaigne. His sketches of his old tutors and teachers are quaint and genially humorous. His description of scenery in his own country and abroad show a real love of nature; forests and open fields are to him educational environment affecting character development, and he shows the effect of his father's taking him to live a few months under the Himalayas. But in a work varied in its details of spontaneous reminiscences over large shares of the earth, nothing is more remarkable than the revelations of child mind-activity, and lovers of children's minds should read this book. It suggests the coming of the time when education more in close contact with physical nature will be advocated by the combined thinkers of East and West. Tagore, on the whole, appeals to the class of "Gentle Readers." He is no self-conscious propagandist. No one need fear that he is endeavouring to convert his reader. In these 'Reminiscences' he is showing whomsoever may care to see them, from his portfolio of recollections, sketches of the mental inward light and colour of the incidents which spontaneously occur to his mind as having enlightened, enriched and intensified his personality. Not altogether unlike H. F. Amiel in his 'Journal Intime,' in his delicacy and charm of treatment of his inner life, he differs from Amiel, in his joyous, child-like outlook. Tagore is permeated with religious faith. In the background of all the gem-like sketches of incidents in his outward life, illuminated by the disclosure of the inner values of them to himself, much as he reveals, he finally declares: "I have not the power to disclose and display the supreme art with which the Guide of my life is joyfully leading me through all its obstacles, antagonisms and crookednesses, towards the fulfilment of its innermost meaning."

Very remarkable, on the whole, is the work of the translator of this volume. Tagore apparently left to him great freedom in the presentation of his work written in his vernacular. The result is wonderfully good, though sometimes we are not sure whether the exact wording is Tagore's or the translator's. But evidently both writer and translator are in fullest sympathy. FOSTER WATSON.

PUBLICATIONS RECEIVED.

MESSRS ALLEN & UNWIN, LTD.—Elements of Constructive Philosophy: J. S. Mackenzie, Litt.D., LL.D. 12*s.* 6*d.* net. The Way Forward: Gilbert Murray. 1*s.* net.

CAMBRIDGE UNIVERSITY PRESS.—Locke's Theory of Knowledge and its Historical Relations: James Gibson. 10*s.* 6*d.* net.

MESSRS. MACMILLAN & CO., LTD.—Lord Lister: Sir Rickman John Godlee, Bart. 18*s.* net. Immortality: an Essay in Discovery co-ordinating Scientific, Psychical, and Biblical Research. 10*s.* 6*d.* net.

MR. JOHN MURRAY.—Life and Letters of Stopford Brooke: Lawrence Pearsall Jacks. In 2 vols. 15*s.* net.

MEMORIAL NOTICE.

LIEUT. S. F. JACKSON.

WE regret to announce that Lieut. S. F. Jackson, West Yorks Regiment, was killed in action on November 17, 1917. He was 35 years of age. He had been in the army ever since August, 1914, and had spent, in all, two years of that time at the front, first as private, and then as officer, being very popular with his men. He was the fourth son of Mr. and Mrs. G. W. Jackson, and, like all his brothers and sisters, had attended Mill Hill Chapel since early childhood, they being at least the fourth generation of the family to do so. He was educated at Leeds Grammar School, and in civil life was on the staff of the Leeds Branch of the Commercial Union Assurance Co. Two of his brothers are also in the Army. At morning service on November 25th, the preacher (Col. Bullock) paid an appropriate tribute to Lieut. Jackson's memory, and, in honour of the deceased officer, the anthem 'What would we give to our beloved?' was sung, while a Funeral March was played at the close of the service.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

150TH LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	19,202	16	10
Mrs. Osborne (3rd)	1	1	0
Miss Katharine A. Finer (8th)..	0	5	0
Mrs. Murray Macdonald ..	1	1	0
"Olwen," by sale of waste paper (8th)	0	10	6
South Shore Branch of the Women's League, Blackpool, per Mrs. Atkinson	0	5	0
Miss Grace Holmes (5th) ..	1	0	0
Miss Etta Horne	0	2	6
Mr. Henry Sharpe (35th mthly.)	5	0	0
Miss A. E. Delf..	0	2	6
Mr. Eustace Charlton	1	0	0
Mrs. G. F. McCleary (2nd) ..	1	1	0
Mrs. Peyton (8th)	20	0	0
Mrs. J. M. Perry (8th)	2	0	0
Mrs. Bishop Harman	2	2	0
Mr. Archibald Kenrick (3rd) ..	20	0	0
Staff of Haverstock Hill Central School (25th)..	0	18	0
"J. S., Plymouth"	0	2	6
	£19,259	7	10

Parcels have been received from:—Miss Dendy; Miss Crowe; Miss Ryley; Mrs. Edmund Grundy; Mrs. Basil Hardcastle; Lady Durning-Lawrence and Miss Lawrence; Essex Church Work Party, per Mrs. Worthington; Miss Ryley; Miss L. A. Russell; Mrs. Cooke Taylor; Mrs. Wm. Skelton; Miss Gertrude Martineau; Miss Edith Higginson; Miss A. Whitfield; Bournemouth Unitarian Church Working Party, per Mrs. V. D. Davis; Miss M. T. Worsley; Mrs. Bryan Johnson; Mrs. Andrews; The Misses Jones; J. S., Plymouth; Old Meeting Church, Birmingham, per Mrs. Lloyd Thomas; Mrs. William Tangye.

WEEKLY NOTES.

A NEW source of revenue has been found this week by a subscriber "Olwen," who has collected and sold waste paper and so realised ten and sixpence—I hope others may follow her example. I have had a letter from a nurse this week asking for more jig-saw puzzles; she says the men in her wards like them so much and keep asking her when she will have more. I should be very glad of some to send her. I should also be glad of more strong calico bags, 2 ft. by 3 ft., with a draw string.

Miss Grace Holmes returned to Calais this week (after being at home for a holiday), to continue her work at our Hut. I fear her life there this winter will not be at all comfortable, with shortage of coal and of food, and a good chance of air raids. Still, she very pluckily wants to do her bit. She is doing a really useful piece of work, and I know the men appreciate warmly her kindly and self-sacrificing interest in them. ROSE ALLEN.

SPECIAL WANTS.

Pyjamas, shirts, socks, and all sorts of men's underclothing.
Mufflers, cardigans, slippers.
Clothing for women and children.
Games, jig-saw puzzles.

The name and address of sender and list of contents should be enclosed in each parcel.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

GENERAL CONFERENCE OF UNITARIAN CHURCHES AT MONTREAL.

REPORTS of the General Conference of the Unitarian Churches held at Montreal at the end of September have now come to hand. We are indebted to *Word and Work* for the following account of the proceedings.

The Conference was a most significant one if only because it was the first meeting of the organisation to be held outside the United States. It was further peculiarly interesting because of the opportunity given at Montreal for the celebration of the One Hundred Years of Peace between the United States and Great Britain. A summary of the accomplishments of the Conference is not easy, because the main thing was the development of the spirit of courage and confidence and the drawing together of the bonds of fellowship and goodwill. By an overwhelming vote the Conference put itself squarely and emphatically behind the national administration in the conduct of a necessary and righteous war. A judicious and promising plan for the future conduct of the *Christian Register* was adopted, and hearty support pledged to the paper under its proposed new administration. Canadian interests naturally received much attention, and the American delegates learned a good deal from the experience of Canada during the last three years. Much valuable information was acquired in regard to the safeguarding of soldiers and sailors, the suppression of the liquor traffic and of vice, and the care of the wounded and convalescent. Important amendments were adopted in the rules for guiding the work of the Fellowship Committee of the Conference, which may well result in the more adequate protection of our ministry and churches from ministerial adventurers. Amendments to the Constitution of the Conference itself were also adopted, and the officers of the Conference were made voting members of the Council. The delegates received a new lesson in the value of beauty and order in the service of worship. Among many vitally interesting meetings, two particularly stood out. These were the vesper services held in the beautiful Church of the Messiah. At one of these the Conference Sermon was preached by Dr. Peabody; at the other the Tablet given by the American delegates to the Church of the Messiah was unveiled, with an address by Dr. Eliot and a response by the President of the Montreal Church. These meetings owed much of their impressiveness to the beauty of the surroundings, the appropriateness of the music, and the dignity of the service. The outstanding personalities at the Conference were those of the President, Mr. Taft, and of the Chairman of the Council, Mr. Holmes. Mr. Holmes's sermons on the Sunday preceding the Conference were of marked value. Mr. Taft's forcible addresses were listened to by great audiences, and vigorously expressed the principles and hopes which animate the Unitarian fellowship in these critical times. These two leaders differed absolutely in their convictions, and Mr. Taft was justified in feeling that the report of the Council, read by Mr. Holmes, did not represent the convictions and purposes of the Unitarian body. It was repudiated, as stated above, by an overwhelming vote, and the resolution offered by Mr. Taft adopted. During the discussion of the resolution the feeling was tense and the debate animated. It should be said, however, that Unitarians exercised their customary self-control. Not one word was said which anyone needs to regret. The opposing speakers did not deal in personalities but with principles. Complete courtesy was shown to the members of the minority, and they were given entire freedom of speech. There was ample evidence of the spirit of unity beneath diversity of judgment. The Unitarian people again demonstrated the reality of their belief in freedom, their tolerant goodwill toward even a very small minority, and their capacity to reach a practically unanimous and ardently patriotic decision.

THE UNITARIAN CLUB OF BOSTON.

THE Boston Unitarian Club, says *The Christian Register*, began its meetings for the season on Wednesday evening, October 10, at the Hotel Somerset. Echoes of the Montreal Conference furnished the themes of the speakers, coupled with the thought of the forward look for the denomination. President George H. Ellis introduced as the first speaker the newly elected Chairman of the Council of the General Conference, the Rev. Dr. Paul Revere Frothingham, who regretted that he could not, like Burton Holmes, show moving pictures of some of the incidents, amusing or thrilling, of the Conference. "I am sure you would be thrilled," he said, "if I could throw upon the screen the climax of the whole Conference, which came at the beginning of the session and cleared the air for many of us, and I think for the denomination itself—if I could show you our ex-President, Mr. Taft, leading that great gathering and insisting that this terrible business must be seen through."

Dr. Frothingham touched on the past history of the Conference, referring to the steps by which it had gone farther and farther afield until two years ago it reached the Pacific Coast. "But it was a greater step still," he said, "to go outside the United States. And what a time it was to go outside our own territory! A Montreal friend of mine, a prominent physician, told me that last summer, while motoring through Vermont to Massachusetts, as he would stop for luncheon and leave his car, some New England farmer would approach, and, seeing the insignia on his car, would say, 'You live in Canada?' The doctor would reply 'Yes,' whereupon a great horny hand would reach out and the old man would say: 'Grip! There's no line any longer between your country and mine!'

"Some of us have been working for years to develop this international spirit, to get countries working together and to

feel that they had a common cause for humanity; and now, before we know it, a League of Nations has been formed, by which, as Mr. Wilson has said, four-fifths of the people of this world are united—for what? Not to crush a people, but to crush a system, and to establish in this world enduring peace. Now, thank God, we are united by the closest kind of bonds, so that the peace is going to be kept not only between our countries, but eventually between all countries, because of this great and holy alliance."

Dr. Francis G. Peabody spoke enthusiastically of the fine spirit prevailing in the Conference, especially as reflected in connection with the exciting episode of the opening session. "There was not a word spoken," he said, "in that great tension and excitement which was not praiseworthy; and the little group who dissented from the opinion of the vast majority expressed themselves in their turn in a noble, self-abnegating manner. The whole matter passed off in a way which made us all proud of our brethren and confident of our future."

HISTORICAL JUBILEE PAGEANT OF LIBERAL RELIGION IN CAPE TOWN.

A FEW words about our Jubilee Pageant may be of interest to members and secretaries of our churches and Sunday schools in Great Britain. The Pageant is likely to be of much greater educational and artistic value than the bioscope. The latter is simply pictorial, but the pageant requires much preliminary thought and study of history, biography, social and political life, and religion. It requires also intelligent and sustained co-operation on the part of those who undertake its presentation as well as some training in dramatic and artistic taste and ability. Yet there is no reason why every school, church, village, town, county, and nation should not have its annual pageant.

We were fortunate in having in our Church a member of the Municipal Orchestra, Mr. W. J. Pickerill, who kindly composed the whole of the music for the Pageant and acted as musical conductor. The *motif* of the musical prelude was the struggles and triumph of Liberal Religion. Miss Pauline Benning, representing the Muse of History, recited the versified Prologue. The scenes and tableaux which aroused the greatest interest and enthusiasm were those of the trial and condemnation of Servetus by the ecclesiastical council of Geneva, the arrest of John Biddle at a private meeting for worship, a short scene from Milton's 'Comus,' ending with a beautifully arranged dance, the reception of Dr. Priestley at the house of Theophilus Lindsey after the Birmingham riots, and Milton's recital of the sonnet on his blindness; Sir Isaac Newton and John Locke (tableau), John Pounds and his Ragged School (tableau), and Florence Nightingale in the hospitals in the Crimea (tableau). Every detail, from wigs and costumes down to the buckles on our shoes, was in keeping with the period represented, and added effectively to the artistic effect of the various scenes. The second half of the programme consisted of poems, songs, and selections from the works of Charles Lamb, Wm. Lloyd Garrison, James Russell Lowell, Sarah Flower Adams, Emerson, Longfellow, Oliver Wendell Holmes, Dr. Martineau, Joseph Chamberlain, Melt Brink (the Africander poet, and for many years our Treasurer), Wm. Porter, the Rev. J. J. Kotzé, and the Rev. D. P. Faure. Unfortunately, the programme as arranged was too long, and several items had to be omitted. The Pageant was a great success in every way and many people had to be turned away from the doors. We were greatly indebted to Miss Hermann for her effective stage management and for the many weeks of preliminary training.

On Saturday, August 4, the fiftieth anniversary of the founding of the Church, a party of members paid a visit to the Maitland Cemetery to place flowers on the grave of the Rev. D. P. Faure, the founder of the Church. The Rev. R. Balmforth gave a short address. On Sunday, Aug. 12, the Anniversary Service was held, and messages of greeting, congratulation, and goodwill were read from Dr. J. Estlin Carpenter and the Rev. W. Copeland Bowie, the President and Secretary of the British and Foreign Unitarian Association, the Rev. W. G. Tarrant, of London, and the Rev. R. J. Hall, of Durban. I shall be glad to send a programme of the Pageant to any Church Committee which cares to go and do likewise

R. BALMFORTH.

Cape Town.

NEWS OF THE CHURCHES.

Bury.—The December Calendar of Bank Street Chapel announces that 'Conferences of delegates from three neighbouring associations (viz., Manchester District Association of Presbyterian and Unitarian Churches, the North and East Lancashire Unitarian Mission, and the East Cheshire Christian Union), have been held in Manchester, in September, October, and November of this year, to discuss the question of stimulating, strengthening, and enhancing the religious life of our congregations. It was ultimately decided to organise a series of exchanges, and for this purpose all the churches have been divided into groups, each group consisting of four or five churches. The suggestion is that one group should exchange with another group. Thus it is proposed that our group, which consists of Ainsworth, Bank Street, Bury, Chesham, and Stand, should exchange with Ashton-under-Lyne, Mossley, Mottram, and Stalybridge. Ministers and lay speakers from our group will hold an evening meeting on Saturday, January 19, 1918, at a centre fixed by the group to be visited, *e.g.*, Ashton, or some other place. On Sunday, January 20, our ministers will preach in their chapels, and their ministers will preach in ours. On Saturday, February 16, a return visit will be paid by ministers and lay speakers from the East Cheshire group, who will speak at an Evening Meeting at Bank Street Schools, Bury; and their ministers will again preach Special Sermons in our chapels—our ministers preaching in their pulpits—on Sunday, February 17. It is suggested that the Saturday Evening Meeting in February be held at 6.30 P.M., and be finished at 8 o'clock, to be followed by refreshments, and a short Social Meeting, if provisions are possible. All expenses of printing, advertising, and travelling in connection with these meetings are kindly defrayed by the British and Foreign Unitarian Association."

Chester.—The 217th anniversary of the founding of Matthew Henry's Chapel was celebrated on Sunday, November 18. The Rev. D. Jenkin Evans conducted both services, while the preacher was Lieut.-Col. C. Seymour Bullock, Ottawa. In the morning the preacher spoke on 'Things that remain, the Unshaken Things of the War days'; and in the evening his subject was 'Where no Vision is, the People Perish.' There were large congregations. The collections were for the Mayoress of Chester's "Prisoners of War Fund," and amounted to £5.

Ipswich.—The annual meeting of the congregation of the Friars Street Church, Ipswich, was held on Thursday evening, November 22, in the hall attached to the chapel, under the chairmanship of Mr G. J. Notcutt. The secretary, Miss Jellie, read the annual report, which stated that the church had held its own during the past year in a difficult time, and paid a tribute to the value of the ministrations of the Rev. J. W. Saunders, M.A., the pastor, and to Mrs. Saunders. Allusion was made to the recent death of the Rev. Lucking Tavener, a former pastor. The accounts of the church were laid before the meeting by the warden and treasurer, Mr. R. Hamblin, and showed an improvement of the position on the revenue account of some £14, and a reduction of indebtedness by £33, as well as increased offertories. A report was presented by Mr A. J. Hamblin on the proceedings of the Literary and Social Guild, and by the Rev. J. W. Saunders on the Sunday school. All the reports were agreed to, the Chairman remarking on their encouraging character. The committee and officers were re-elected, with thanks for past services, and thanks were voted to the choir and teachers. During the meeting feeling reference was made by Mr. Saunders and the Chairman to a recent and serious seizure suffered by Mrs. Ward, one of the oldest members of the congregation, and to the promotion by Mr. Saunders of a Young People's Church, to meet the needs of the younger members of families in the congregation.

Liverpool: Ullet Road Church.—The Rev. J. C. Odgers, preaching on Sunday, November 25, paid an affectionate tribute to Captain E. Stanley Russell, formerly assistant minister to the Church, who was killed in Palestine on November 6. They had had, he said, the happy experience of his charm and loveableness, his varied abilities and accomplishments, the many inspiring ways in which he had attached himself to the persons and activities of the church. The preacher took as his text "Greater love hath no man than this, that a man lay down his life for his friends," but, he said, he took it with diffidence. How should one venture to speak on that great theme who had not himself ascended to those heights of sacrifice, to whom the call to forsake all of life for right and freedom and justice had not come? How can those in security and comfort at home, unable to compass either in knowledge or imagination the dread reality of that experience, essay a tribute of praise to the great deeds they have not themselves done, the great sufferings they have not shared? Only in humble though high admiration could he speak of those who went forth to tread that path, animated by the greatness of their cause to a degree of intensity which made them forget self, forget all that life and youth promised; and so greatly and willingly died. Beside Stanley Russell the preacher placed his comrades whose names were on their Roll of Honour: seven heroes gone out from their midst, who had sealed, like him, their ideals with their lives. And of all the others of their number who were still immersed in the struggle, as well as of that other minister of theirs, Lieut. Harman Taylor, now starting out on his fine task of bringing skill and tenderness and comfort to the wounded, the preacher spoke words of loving remembrance. In the roll of heroism he included those who had given their best and stayed behind to endure and work, as well as those who had gone. He denied the apparent waste of the noblest things that some saw here; surely God was as careful an economist in souls as He was in atoms. The greater the promise of the life taken, the greater the hope of the continuance and fruition of that promise. The preacher spoke fine and comforting words of the unconquered power of Love. "If there were no other bridge across the river of death Love alone would be able to bridge it."

Manchester: Pendleton.—A very successful re-union meeting was held on Saturday, November 17, for the purpose of unveiling the portraits of Mr. J. Wigley, J.P., and the late Councillor J. Milner. Mr. E. Robertson presided, and in testifying to the splendid services both friends had rendered to the church and Sunday school, explained that the decision of the members and friends was taken before the recent death of Mr. Milner. The unveiling ceremony was performed by Mr. T. Fletcher Robinson, who for the last twenty years had been associated with Mr. Wigley and Mr. Milner in their work at Pendleton. Mr. Robinson said Mr. Milner had been a member of the congregation since the opening of the church in 1874, under the ministry of the Rev. J. McDowell, and remained an active member until his death last June. He early became morning Superintendent of the Sunday school and held this office for thirty-five years, resigning in 1909. He was a staunch supporter of the Temperance cause and had been an influential member of the Independent Order of Rechabites, as well as of the Band of Hope movement. He worked hard in North Salford for the liberal cause. He was a convert from Wesleyanism to Unitarianism in 1874 and was always a courageous advocate of his new religious faith. By his bright and jovial disposition, and his love for the children, he had endeared himself to all, and his example was an abiding influence for good. Mr. Wigley becam a convert to Unitarianism from Congregationalism in 1871 and joined the Strangeways Unitarian Free Church during the Rev. Brooke Herford's ministry. In 1882 he joined the Pendleton Church and school, and at once took up important work for both institutions, having been prominently associated with the work of the church and school and all the efforts to enlarge the buildings and clear the property from debt. He early became the afternoon Superintendent of the Sunday school and still held that position. He was chairman of the

Church Committee for eight years. Mr. Wigley's strenuous work, and the high ideals he had maintained, had been an inspiring example throughout these long years to all connected with the church and school. Whilst doing this valuable work at Pendleton he had devoted himself to the general interests of our denomination, and had held the Presidency of the Manchester District Association of Presbyterian and Unitarian Churches; The Provincial Assembly of Lancashire and Cheshire; The Manchester District Sunday School Association; Manchester Sunday School Union. No other layman of our denomination had preached for so long and so acceptably, and for so many of our churches, helping our Sunday schools by addresses and by lessons to adult classes throughout the district. Apart from his work in our own churches, Mr. Wigley has been a leader in the social and political welfare work in the borough, and his services have been recognised this year by his appointment to the bench of magistrates. "Well read and of conspicuous ability," the Chairman said in conclusion, "he has worked strenuously to elevate the lives of all with whom he came in contact, and I am certain there is no other man in our ranks to-day who is so well known and has had so great an influence for good in our churches and Sunday schools. The members in presenting his portrait desire to testify their affection, and their appreciation of Mr. Wigley and his good work, and earnestly hope that he may be long spared to continue his influence for good."

Nottingham.—Under the leadership of the Rev. J. C. Ballantyne, Nottingham held a Flag Day on November 10 for the Armenian refugees (Lord Mayor's) Fund. The next day there were special sermons and collections in the various churches. £250 was raised. The collection at the High Pavement Chapel amounted to £30. The members of the congregation ran three stands, and in various other ways contributed greatly to the success of the effort.

Oldbury: Midland Guilds Union.—The second meeting of the Union for the present session was held at Oldbury on November 17. Five of the constituent Guilds were represented. After tea, provided by the Oldbury friends, an address was given by the Rev. Stanley Mossop on 'The Church and Kingdom of God.' Others taking part in the Conference were Miss Twist, Mr. H. Crabtree, and the Revs. H. C. Hawkins, A. H. Lewis, W. G. Topping, and H. Warnock. A vote of thanks to Mr. Mossop for his paper and to the Oldbury Guild for their hospitality concluded the proceedings.

Walsall.—Special services were held on Sunday last in connection with the Ninetieth Anniversary of the opening of the Unitarian Church. Many old scholars and past members were present, and letters had been received from others who were unable to attend. The Rev. H. Warnock conducted both services, which were well attended despite very inclement weather. At the Anniversary Meeting on Monday night the Rev. Lawrence Clare, of Birmingham, gave an impressive address on 'Religion in the Home,' which was much appreciated. The Anniversary was a success in every way, and the collections were higher than those of any recent year.

THE Memorial Tablet to the late Dr. Stopford Brooke which has been placed in Rosslyn Hill Chapel, Hampstead, will be unveiled on Sunday morning, December 9, by Dr. L. P. Jacks. The service, which will be at 11 o'clock, will be conducted by the Rev. Henry Gow.

THE Fifth Report of the Emergency Committee convened by the Society of Friends to aid innocent "alien enemies" in Great Britain rendered destitute by the war, records another year of active work carried on in conjunction with a similar committee, of which Dr. Elizabeth Rotten is the secretary, in Berlin. Over 5,000 cases of need have been dealt with in London alone, 640 having been added to the list during the past year; there are 17 local committees in Great Britain connected directly with the central committee, and Friends' Emergency Committees are doing work of the same kind in Ireland and Australia. Both the English and German committees have been able to do something to alleviate the lot of military prisoners in the respective countries, though their main object is to aid civilian sufferers, and in this country the chief military Prisoners' Camps have been visited. Country Homes for children and a Rest Home for women have also been provided and the Clothing Room distributes a quantity of boots and garments.

DEATHS.

HAWKSLEY.—On Nov. 27, suddenly, at 60 Porchester Terrace, Bayswater, Charles Hawksley, son of the late Thomas Hawksley, of Westminster, aged 78. Memorial service at Essex Church, The Mall, Notting Hill Gate, Saturday, Dec. 1, at 11.30 A.M.

JACKSON.—Lieut. Sidney Foster Jackson, West Yorkshire Regt, killed in action, Nov. 17, 1917, aged 35, fourth son of Mr. and Mrs. G. W. Jackson, 20 St. John's Terrace, Leeds.

KIRKE.—On Thursday, Nov. 22, at 244 Fulwood Road, Sheffield, Ellen, widow of the late William Kirke, of Hull, aged 75 years. Cremated at Intake, Nov. 24.

OUR CALENDAR.

SUNDAY, December 2.

LONDON.

Acton, Creffield Road, 11.15 and 6.30, Rev. H. C. HORSLEY, M.A.

Bermondsey, Fort Road, 6.30, Mr. S. P. PENWARDEN.

Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. GEORGE LANSDOWN.

Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. FRED HANKINSON.

Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.

Finchley, Granville Road, Ballards Lane, 11 and 5.30, Rev. Dr. HARGROVE.

Forest Gate, Upton Lane, 11, Mr. J. P. ROSLING; 5.30, Mr. J. BEGG.

Hackney, New Gravel Pit Church, Chatham Place, 11.15, Mr. A. STEPHEN NOEL; 6, Lieut.-Col. C. S. BULLOCK.

Hampstead, Rosslyn Hill Chapel, 11 and 6.30, Rev. JOSEPH WOOD.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.

Ilford, High Road, 11 and 3.30, Rev. A. H. BIGGS, M.A., LL.M.

Islington, Unity Church, Upper Street, 11, Mr. J. HARVEY LEWIS; 6.30, Mr. J. HUME GIBSON.

Kentish Town, Clarence Road, N.W., 11 and 6.30, Rev. F. HANKINSON.

Kilburn, Quex Road, 11 and 6.30, Rev. J. ARTHUR PEARSON.

Leytonstone, Haydn House, 63 Fairlop Road, 11, Rev. D. DELTA EVANS.

Mansford Street Church and Mission, Bethnal Green, 6.30, Mr. J. L. GERRARD.

Peckham, Avondale Road, 11 and 3.30, Rev. R. T. HERFORD, B.A.

South Norwood, League House, 141 Portland Road, 6.30, Mr. A. J. HOWARD HULME.

Stoke Newington Green, 11.15 and 6.30, Dr. LIONEL TAYLER.

Stratford Unitarian Church, 11, Mr. FRANK G. FINCHAM; 6.30, Mr. J. P. ROSLING.

University Hall, Gordon Square, W.C., 11.15, Rev. Dr. CARPENTER.

Wandsworth Unitarian Christian Church, East Hill, 11 and 6, Rev. W. G. TARRANT, B.A.

West Hampstead, All Soul's, Weech Road, Finchley Road, 11.15, Rev. EDGAR DAPLYN.

Wood Green, Unity Church, 11 and 6, Rev. G. COVERDALE SHARPE.

ABERYSTWYTH, New Street Meeting House, 11. Supply.

BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.

BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.

BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE CLARE.

BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIGHTON, Free Christian Church, New Road, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.

BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

CAMBRIDGE, Assembly Hall, Downing Street, 11.30, Rev. BASIL MARTIN, M.A.

CHATHAM, Unitarian Church, Hamond Hill, 11 and 3.30.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. J. EVANS.

CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.

DEAN ROW, 10.45, Rev. E. A. VOYSEY, M.A.

DOVER, Adrian Street, near Market Square, 11 and 3.15, Rev. C. A. GINEVER, B.A.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.

EXETER, George's Chapel, South Street, 11 and 6.30.

GEE CROSS, Hyde Chapel, 11 and 6.30.

HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. E. LOCKETT.

HINDLEY, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. J. ISLAN JONES, M.A.

HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. JONES.

HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. COBDEN-SMITH.

LEICESTER, The Great Meeting, 11 and 6.30. Rev. R. F. RATTRAY, M.A., Ph.D.

LEWES, Westgate Chapel, 11 and 6.30, Rev J. M. CONNELL.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. F. K. FREESTON.

LIVERPOOL, Bootle Free Church, 11, Mr. JACOBSEN; 6.30, Mr. DODD.

LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. MELLOR.

LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Rev. J. C. ODGERS, B.A.

MAIDSTONE, Unitarian Church, Earl Street, 11 and 6 30, Rev. ALEXANDER FARQUHARSON.

MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. E. D. PRIESTLEY EVANS.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.

MANCHESTER, Sale, 11 and 6.30.

NANTWICH. Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. PARK DAVIES, B.A., B.D.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A., B.D.

NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.

OXFORD, Manchester College, 11.30, Rev. HENRY GOW, B.A.

PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.

PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.

SHEFFIELD UPPER CHAPEL, 11 and 6, Rev. C. J. STREET, M.A., LL.B.

SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.

SOUTHAMPTON, Church of the Saviour, London Road, 11.15 and 6.30, Rev. VICTOR MOODY.

SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, B.A.

TORQUAY, Unity Church, Montpellier Road, 11 and 3.30, Rev. JOSEPH WORTHINGTON, B.A.

TUNBRIDGE WELLS, Free Christian Church, Dudley Road Institute (side entrance), 11.15, Rev. S. BURROWS.

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.

WARWICK, High Street Chapel, 11.15 and 6.30, Rev. GARDNER PRESTON.

WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. C. ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.

Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

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All Souls Church, 7, Rev. HORACE WESTWOOD B.D. Sunday School, 3.

Notice of any alteration in the Calendar for next week should be sent to *The Publisher*, 13 BREAM'S BUILDINGS, E.C.4, no later than Thursday Morning.

The name of the Minister of the Church is inserted unless instructions are received to the contrary.

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NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

PRESIDENT WILSON has once again given noble expression to the immediate duties and the ultimate aims of the Allies. The phrasing and the particular angle of vision are his own, but the aims are common to us all. The war, he says, is one into which the American people have been forced in order to save the very institutions under which they live from corruption and destruction. Safety would be at an end and honour for ever sullied and brought into contempt were they to permit the triumph of the Central Powers. But the cause being just and holy, the settlement must be of like motive and quality. "For this we can fight, but for nothing less noble or less worthy of our traditions. For this cause we entered the war, and for this cause will we battle until the last gun is fired."

* * *

IN the course of his speech Mr. Wilson made two things quite clear. He will make no terms whatever with the idea of a peace by compromise. The issues at stake go too deep for any such thought to be tolerable. He knows that we must pay the full price of victory before we can have the peace which we desire. But he is equally emphatic that the peace for which we strive must have in it no elements of injustice or needless bitterness. "We intend no wrong against the German Empire, no interference with her internal affairs. We should deem either the one or the other absolutely unjustifiable, absolutely contrary to the principles we have professed to live by and to hold most sacred throughout our life as a nation....No one is threatening the existence, or the independence, or the peaceful enterprise of the German Empire."

IT is clear that Mr. Wilson clings still to his belief that a policy of openness and candour may succeed in detaching a large mass of peaceful German citizens from their militarist government. It is not easy to see upon what evidence this belief is based, apart from some abstract theory of the goodness of human nature; but it is well in all our propaganda to act on the assumption that it may be true, provided always that we do not set our hopes too high. Mr. Wilson faces the possibility quite frankly that after the war political conditions in Germany may make it impossible for us to admit her to the partnership of nations and force us to withhold free economic intercourse. "But there would be no aggression in that, and such a situation, inevitable because of distrust, would in the very nature of things sooner or later cure itself by processes which would assuredly set in."

* * *

IT is well for us to listen to these words, and to extract from them for our own use the last ounce of heartening idealism which they contain. But we could not do America a greater disservice than to speak of her as standing on a different moral plane from her Allies. Mr. Wilson speaks with the glow and enthusiasm of a man who has just set his hand to a gigantic task and is summoning all the moral forces of the nation to his aid. He stands where we did in 1914, and he has this signal advantage that he has been a close observer of the difficulties and mistakes of the intervening years. If we do not strike the resonant note of lofty principle quite as often as we did, it is because we fear the effect of mere repetition, and because our faith is pouring itself into the daily task, helping us to meet the staggering blows of war, to keep our hearts undismayed by sorrow or fear, and to bear the long strain without one thought of yielding. But that first vision of justice and freedom and of a duty laid upon us by God, is with us still as the secret of our strength. How grateful we are to President Wilson for closing his great speech with the appeal of religion. "The hand of God is laid upon the nations. He will show them favour, I devoutly believe, only if they rise to the clear heights of His own justice and mercy."

* * *

WHEN we wrote last week it seemed likely that a satisfactory compromise on the new regulation establishing a censorship of pamphlets and leaflets might be accepted by the Government. We regret that so far this has not taken place. It is most desirable that the War Cabinet should take the House of Commons a little more into its confidence on the matter and explain why they believe this grave infringement of the liberty of printing has become necessary. A meeting of members of Parliament and others specially interested in the question was held on Monday, when the following resolution was passed:—"That the meeting expresses its disapproval of the Order under the Defence of the Realm Act requiring leaflets to be submitted to the censor before publication or distribution, and protests against—(1) Any requirement that matter should be submitted to the censor before publication or distribution; (2) The practice of seizing and destroying papers and property without a previous judicial condemnation, and calls upon the Government to withdraw the regulation in question." Mr. R. D. Holt, M.P., was one of the conveners of the meeting, and Mr. R. M. Montgomery, K.C., Chairman of the Committee of the British and Foreign Unitarian Association, was one of those specially invited to be present.

* * *

THE article on Zionism by Mr. C. G. Montefiore, which we published a fortnight ago, has attracted a good deal of public attention. To-day we are able to present the other side of the case in the form of a verbatim report of the address by the Chief Rabbi (Dr. Hertz) at the Zionist demonstration last Sunday, which he has courteously sent us for publication. Mr. Montefiore's line of argument appeals to us strongly, and it seems to us more in accordance with the liberal tendencies of

the modern world than the aspirations of Zionism. But we are very glad to have the opportunity of hearing both sides and presenting our readers with materials for forming a reasonable judgment on a question of extraordinary interest. We consider ourselves very fortunate in being able to enlist the help of two writers of such high authority as the Chief Rabbi and Mr. Montefiore for the purpose.

* * *

THE war is taking a terrible toll of the membership of our churches. Week after week we have to record that young men bearing honoured names or some of the splendid boys in our Sunday schools, deeply loved in their own locality, have met a soldier's death. We do not grieve for them beyond the natural tribute of tears, or wish for a moment that they had stayed behind. Not till the war has become a memory shall we know how much they have helped to restore simplicity and directness to religion, and to keep our standards of duty high. To the homes, which have lost their bodily presence, only to keep them with unquenchable pride in the heart, we would express the sympathy and affection which spring from our common faith in God.

* * *

IT is announced that a Free Catholic Conference will be held on January 7-10, 1918, presumably with the object of giving greater definiteness to the movement and enlisting public interest in its aims. We need hardly say in this place that we have the deepest interest in every scheme of Christian comprehension. It is a cause to which THE INQUIRER and many of the noblest minds in the movement which sustains its life have long been pledged. The difficulties that beset the new movement are fairly obvious. It is easy to sacrifice breadth and charity on the altar of definition, or to mistake a temperamental preference for a certain type of worship for an essential demand of the Christian spirit. The fact that the Conference is to meet in the Old Meeting Church, Birmingham, with its Puritan ancestry, its manifold links of sympathy with every phase of liberal Christianity, and its particular and inalienable associations with our own religious movement, should protect it from these common forms of mistake. The secret of comprehension is to be found in no formula, for it is within, where the charity of Jesus Christ has fixed it for ever, in the affections and loyalties of the heart.

* * *

WE heard this week of a copy of the INQUIRER which took nine months to reach its destination. It was sent to one of our boys in France, followed him to Salonika, Egypt and India, and was finally delivered to him at Baghdad. A good many copies find their way into the trenches and the camps abroad. We should be glad if more of our readers would forward their copies to the boys in the Army from their own Church or Sunday School, or, better still, buy other copies for the purpose.

THE BIOGRAPHY OF STOPFORD BROOKE.

WE cannot begin to write about this fascinating book without congratulating Dr. Jacks first of all upon the masterly way in which he has accomplished his task. He has given us a noble essay in spiritual portraiture, steeped in an atmosphere of haunting loveliness. It has upon it the marks of close intimacy and revealing affection, and a nature like Brooke's cannot be described in any other way. For the man who passes his days on the stage of great affairs, bringing the whole weight of his personal judgment to the guidance of public policy, a more objective method may be wise; but much of the charm of this biography would be gone without the family interiors and the glancing light of casual remarks and changing moods, which only love can understand. In saying this we do not mean to imply that it suffers from fatiguing eulogy. Dr. Jacks is too good a literary artist, and his sense of humour is too keen for him to fall into that familiar trap. He is the strong, clear-eyed interpreter, whose insight gains in truth because his judgment is guided by affection. He has had the courage to allow Brooke to reveal himself even in his most candid moments, when the exhausting joy of life fell back into weariness or the spectres of the mind fled at the breaking of the day.

It is tempting to linger over the pages consecrated to the love of beauty, for it was as poet and artist that Brooke did most for his generation. It lives in his preaching no less than in his books. In his hands it was the master-key to the deepest secrets of life and religion; for to him Beauty and Love, as they exist in the mind of God and the fairness of His creation, are hardly to be distinguished. But few who felt the power of this note in his preaching can have realised before how rich were the stores of close observation and passionate joy laid up in his own heart. His observation was as keen as that of Tennyson. In lyrical joyousness he resembles Shelley. In imaginative vision he stood with Turner, whom of all painters he loved the best. His lasting service to religion is to be sought in this interweaving of the moods of Nature with all the passions of the human soul. Great as was the help which he gave to many people by placing the Christian story with its strange redemptive power in a new setting of human simplicity and appealing love, he was there one among the gifted teachers of his age, speaking a message which might be heard from other lips, though the light and colour were all his own. But as an interpreter of nature, for whom rushing waters and storm-driven clouds and the loneliness of the hills were full of the life of God, he walked alone. It is true that he owed much to Wordsworth, but Wordsworth had not the power of speaking of these things to listening crowds of men and linking them in closest intimacy with the emotions of Christian worship. It is for this realm, so fresh and untrodden, that the hearts of men are athirst, in the hurrying streets and beneath the leaden skies of great cities, though often unconscious of the reason of their discontent with many current forms of religion. In Brooke's letters and diaries they will find a new scripture of the religion of nature. For some men it may be pitched in too high a key. We are carried away into the wonderland where myths are woven into the living garment of faith, and the nymphs of the fountain and the glade whisper strange secrets to men.

> How the trees must love the wind! [he writes]. They cannot move from their place, they are bound to their neighbours for their lives; they are like monks in a convent, inevitably fixed and hampered. But the wind is the free Bohemian of the Universe, who goes over all the earth, and from north and south, east and west, from tropic to pole and from pole to tropic, it brings to the trees all the news of all the continents and isles of ocean, and of all the life of men and beasts. Every wood is educated by it, and half the music of the trees is made up of gratitude and of joy for all they hear.

This is the vision and language of a poet. But there is something in it which the plain man, who is in tune with the life of the world, can take with him into the worship of God.

From this close communion with nature we must turn for a moment to the human surroundings in which Brooke's life was passed, and especially to his position as a public teacher of religion. No man ever bore fewer of the marks of his profession. Devoted as he was to the work of a preacher he had no love of clerical society. During his ministry in the Church of England, and after his secession, it was a mere accident if any of his friends happened to be preachers too. From the discussions on doctrine and ceremony which occupy and often degrade the clerical mind he held entirely aloof. For this reason his withdrawal from the Church of England left no scar. It marked a stage in the natural development of his own personality and it cost

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The Life and Letters of Stopford Brooke. By Lawrence Pearsall Jacks. London: John Murray. 2 vols. 15*s.* net.

him little struggle. There is an occasional note of wistfulness in the Diary, but never with any feeling of real regret, as in the following passage written in 1907 :—

> I listened [as I stood] outside the church to the hymns—emblem of my position in the religious world of England....But I, as I read the papers, and see that the Church has learnt nothing, but still goes on talking of certain debatable doctrines as realities, and persuading their world that these inventions are celestial truths, and not the mere rags of the lies they were of old, when alive and bold they were the tyrants of mankind —I wonder if men will ever, or can ever, on this earth, distinguish death from life, lies from truth, and the things that endure from those that perish. And I don't regret that I am out of it all, free as the wind on a mountain moor and as alone.

On the subject of veracity Brooke felt strongly. No falsity of position could be made possible to him by unreal compromises. "Theologically," Dr. Jacks writes, "he had abandoned the particular doctrine of the Incarnation on which the Church of England is founded, holding it in a universal form which could not be accommodated to the formularies he had subscribed. Morally his position admitted of a very simple definition—that of a man who week by week publicly declares that he believes what he does not believe; and it is no exaggeration to say that he found the position at this point positively hateful. He was well acquainted with all that had been said and written about the ethics of subscription; but he had a horror of sophistry, and was not the man to balance his soul on a pin-point of logic. He required a broad basis of plain rectitude, veracity, and common sense." It was perhaps natural that the warmest tributes to the significance of his action came to him from laymen. Except for some momentary excitement it made little impression upon the stolid clerical mind of the Church of England, but, as Dr. Jacks observes, "we shall get a truer measure of Brooke's action if we look away from its ecclesiastical bearings and consider it as an event in the moral history of the times." On his own character and influence the effect was as beautiful as it was profound. The surrender of moulds of thought, which the living mind had outgrown, resolved some spiritual discords, and with inward harmony gave him new power of helping men.

It is one of the virtues of this biography that there is so little about it which suggests the tiresome duty of imitation. It is not for that purpose that the strong sons of God are sent to dwell among us. Even the Christian disciple, who makes more of copying the example of Christ than of finding some new expression of his spirit, may miss the chief glory of being alive. Brooke helped to mould the life of his time because he was like nobody else and walked joyously in paths of love and power where we cannot follow. No one who ever heard his voice or grasped his hand can forget the virtue that went out of him to make us glad. These volumes enshrine his influence and do much to explain its secret. Wise men will not be content to read them rapidly and put them aside. They should be placed where they can be used for the soul's help in days of dejection and drought, for they have in them the music of living waters, the colour of noble passion, and the peace of a strong soul at rest in God.

ZIONISM.

ADDRESS BY THE CHIEF RABBI.

The Chief Rabbi (Dr. J. H. Hertz) has kindly sent us a verbatim report of the speech which he made at the Zionist Demonstration last Sunday. Lord Rothschild was in the chair; and the other speakers included Lord Robert Cecil, Mr. Herbert Samuel, and Mr. I. Zangwill.

The Chief Rabbi spoke as follows:—The epoch-making declaration of H.M. Government on Palestine is an assurance given by the mightiest of Empires that the new order which the Allies are now creating at such sacrifice of life and treasure shall be rooted in righteousness, and broad-based on the liberty of, and reverence for, every oppressed nationality. It is a solemn pledge that the oldest of national tragedies shall be ended in the coming readjustment of the nations which shall console mankind for the slaughter and waste and torment of this terrible world-war.

In the face of an event of such infinite importance to the Jewsih people, ordinary words of appreciation or the usual phrases of gratitude are hopelessly weak and inadequate. For the interpretation of our true feelings to-day we must turn to Scripture. Twenty-five hundred years ago Cyrus issued his edict of liberation to the Jewish exiles in Babylon, and an eye-witness of that glorious day has left us in the 126th Psalm a record of how our fathers received the announcement of their deliverance. They could scarcely believe the news. "When the Lord brought back those that returned to Zion we were like unto them that dream. Then said they among the nations: 'The Lord hath done great things unto these.' The Lord hath done great things unto us, whereof we are glad." Ours is a similar feeling of joy and wonder. With us likewise it is the astonishment of the nations, the reassuring approbation of statesmen and rulers that causes us to exclaim: "We will see it done, and done consummately, the thing so many have thought could never be done!"

The spirit of the Declaration is that of absolute justice, whether to Jews out of Palestine, or to non-Jews in Palestine. We especially welcome in it the reference to the civil and religious rights of the existing non-Jewish communities in Palestine. That is but a translation of the basic principle of the Mosaic legislation: "And if a stranger sojourn with thee in your land, ye shall not vex him. But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself" (Lev. xix. 33-34).

But it is the substance of the Declaration—the promise of the national home for the Jewish people—that fills our souls with gladness. For only on its own soil can the Jewish people live its own life, and make, as in the past it had made, its characteristic and specific contributions to the common treasure of humanity. A land focuses a people, and calls forth, as nothing else can, its spiritual potentialities; and the resurrection of the Jewish nation on its own soil will re-open its sacred fountains of creative energy. Remember the days of old. After the proclamation issued by Cyrus, the mass of the Jewish people still remained in Babylon. All told only 42,000 men, women, and children took advantage of the king's proclamation and followed Ezra back to Zion, the land of their fathers. But compare the contribution to civilisation made by these men with that of their brethren who remained in the Dispersion. That handful of Zionists and their descendants, because living on their own soil, changed the entire future of mankind. They edited and collected the Prophets, wrote some of the fairest portions of the Scriptures, formed the canon of the Bible, and gave the world its monotheistic religions. And as in the days of Cyrus, the overwhelming majority of Jews of to-day will continue to live where they now are, praying and working in absolute loyalty for the land of their birth or adoption, and ever beholding their peace in its welfare. Only a remnant shall return. But it is the national rejuvenation of that remnant that will open a new chapter in the annals of the human spirit.

Difficulties? Of course there are difficulties. The task of laying the foundations of a new Israel must be one of long toil and severe trial. But a people that for twenty-five centuries stood victoriously against the storm of time, possesses vitality enough, patience enough, idealism enough, with the help of God, to rise to the level of this unique, world-historic opportunity. In the same Psalm to which I have referred, which is sung in every Jewish home on Sabbaths and festivals, the sacred singer prays for Israel's deliverance to be completed "like the streams in the south." What does that mean? In the south of Palestine, in the Negeb, there are large tracts of bleak rock with empty ravines and dry river beds. For months the Negeb is a picture of desolation. One of the torrential rains, however, peculiar to this semi-tropical region, can convert its empty ravines into rushing streams; as if by magic a green vegetation is conjured up, and the desert changes into an Eden. Israel and its future have often

appeared to many of its children as such a dry land, bleak and dreary and desert. Its seers and patriots, however, have known that, let but the dew of Restoration descend upon it, and a new people would rise on its feet, and the dry river beds of the Diaspora would be changed into living streams of faith and freedom and righteousness.

It is because the Declaration of H.M. Government brings Israel the message of peace—not the peace of a declining day, but, under Providence, the peace of the sunrise, the radiant dawn of a new life and a new hope in which all the families of the earth shall yet be blessed—that I consider it a rare privilege to swell the chorus of joy and gratitude at the broad humanity and far-sighted statesmanship of the men who wield the destinies of the Empire.

J. H. HERTZ.

CORRESPONDENCE.

PRISON OR FRIENDSHIP?

To the Editor of THE INQUIRER.

SIR,—The State Children's Association is deeply concerned at the number of boys between 15 and 18 who are being sent to prison for periods varying from 7 days to 6 months. The overcrowded state of Reformatories and Borstal Institutions—due to the tide of lawlessness which has risen amongst the young as a result of war conditions—is perhaps responsible in some measure for this state of things. Whatever its cause, it is deplorable that young persons should become familiarised with prison life and conditions and thus be thrust further into crime. For our prison system—as we know to our cost—is never reformative. Moreover, imprisonment is unnecessary, for the Justices have another method which they can employ for young delinquents whose desire for adventure and whose inexperience of life have landed them in the Juvenile or in the ordinary Police Court. In some London and Provincial Courts the system of probation is used with such admirable effect that numbers of young persons, after a probationary term, make no further appearance before the Justices. In others this method is employed but little and in a fashion which prohibits success.

In August last, the Home Office issued a valuable letter to Justices, calling their attention to the need for an increased use of Probation, and pointing out the advisability of securing voluntary helpers, to prevent Probation Officers being overburdened with cases, as some of them undoubtedly are. The letter emphasised the necessity of securing as probation workers "persons of intelligence, active and in real sympathy with those coming under their supervision," and stated that some of the existing Officers are too old or are wanting in a knowledge of modern reformative methods. It is undoubtedly true that the best help obtainable is not too good to be of service to eager and imaginative youth.

The purpose of this letter, therefore, is to appeal to such of your readers—men or women—as have sympathy with and understanding of the young, to offer their services to their local Bench of Magistrates as voluntary Probation Officers for one, two or more children, as their time and powers permit. There can be no more important work than that of befriending those boys and girls who are rapidly graduating for citizenship. It is confidently affirmed that the seeds of criminality are sown before the age of 16. We venture to affirm with equal confidence that under the influence of a steadying friendship the greater number of the juvenile offenders of to-day would become trustworthy citizens of to-morrow.—Yours, &c. (Signed)

LYTTON, Chairman.

HENRY BENTINCK, GEORGE TOULMIN } Vice-Chairmen.

ALBERT SPICER, Chairman of Parliamentary Committee.

LOUISE OLIVER, FRANCA BUXTON } Hon. Treasurers.

HENRIETTA O. BARNETT, Hon. Secretary,
State Children's Association,
53 *Victoria Street, S.W.*1.
December 1, 1917.

JOHN POUNDS HOUSE.

To the Editor of THE INQUIRER.

SIR,—The Committee beg earnestly for help in aid of this Institution, which is greatly in need of funds. It is hoped that our many kind friends will assist in keeping open the Home, which is a safe refuge for young girls at this particularly dangerous time, especially for those whose fathers are in the Army or Navy, and who have no mother, or a bad home. A pound or pounds of anything useful will be gladly welcomed for our Pound Day on December 12.—Yours, &c.

MARY ROGERS, Hon. Secretary.
John Pounds House,
St. Simon's Road, Southsea.
December 2, 1917.

MEMORIAL NOTICES.

MR. CHARLES HAWKSLEY.

BY the death of Mr. Charles Hawksley our community loses a friend who throughout his long career was devotedly loyal to the principles and ideals of his youth. Born in Nottingham in 1839, he received his earliest religious impressions at the High Pavement Chapel; and the value which he attached to them found beautiful expression a few years ago in his gift of choir stalls and a chancel rail to the present High Pavement Church in memory of his father, Thomas Hawksley. Mr. Thomas Hawksley was a water-engineer of high distinction, and London became the natural centre for his professional work. There as a young man Mr. Charles Hawksley shared his father's labours, and gained the wide experience which made him in after years so shrewd an adviser on so many important undertakings. His great abilities were sometimes veiled by a slow and somewhat hesitating manner. But his clearness of thought and firmness in handling detail rendered him a most valuable witness before innumerable Parliamentary Committees, and in the severest cross-examination by opposing counsel his imperturbable good nature enabled him to hold his own. His eminent qualities were recognised by his appointment some years ago as President of the Institution of Civil Engineers.

Mr. Hawksley's father had joined the congregation of Little Portland Street Chapel, and there, fifty-three years ago, he himself stood as a young man morning by morning at that superintendent's desk in the Portland Sunday School which was occupied in the afternoon by Dr. Martineau himself. The rapid increase of professional engagements prevented him from taking any active share in our denominational organisations till advancing years left him more leisure, and in 1911 he accepted the office of President of the British and Foreign Unitarian Association. Readers of this journal cannot have forgotten the tale of his pilgrimages to meetings and bazaars; churches in all parts of the country, north, south, east, and west, were cheered by his genial presence, his evident interest in their welfare, and his ever generous gifts. One of our venerated seniors, the beloved pastor of Rosslyn Hill Chapel, Dr. Sadler, once commended to the students of Manchester New College his own habit of the regular composition of sermons by remarking that if he could not say some thing inspired, he thought he could always say something sensible. That was the note of Mr. Hawksley's speeches. His sincerity and simplicity, his absolute freedom from any assumption of superior dignity, his loyalty to the principles of civil and religious liberty as he had inherited them from his father in his youth, his singular kindliness and goodwill, made him everywhere welcome.

That which he was at the council-board or on the platform he was still more in his home. Many of our ministers have enjoyed his hospitality, and felt his consideration for them as a host. He was so gentle, so interested in the comforts and the talk of his guests. Beneath his quiet manner there was an observant eye and behind it a quick brain. He read and thought for himself; he loved good literature, good humour, and good music. Tenacious of old associations his mind was naturally conservative; but it was open to unexpected influences, and no bitterness marked his political judgments. His countless deeds of secret helpfulness flowed from a gracious nature, incapable of ostentation or self-display. He was the warm friend of our Missions, a generous supporter of Manchester College, and a promoter of many a fund for the cause of "truth, liberty and religion." The tragedy of the war drew from him much personal concern for Belgian families, whom he placed and maintained in houses at his own expense or boarded in sensible homes. The circle of his charities was ever expanding. But the end was at hand. On Sunday, Nov. 25, he worshipped, as he frequently did, at University Hall, the present home of the congregation of Little Portland Street (he was also a member of Essex Church), and attended a concert in the afternoon. The next day as he sat at tea with his daughter and daughter-in-law he became unconscious, and he passed away the following afternoon. "Nothing is here for tears"; let us rejoice in the "memory of the just." J. E. C.

A memorial service was held in Essex Church, on Saturday morning, December 1, after the private cremation at Golders Green. There was a large congregation of public men, professional colleagues and private friends. In the course of his address the Rev. J. H. Weatherall spoke of Mr. Hawksley's eminence as a civil engineer, the ingenuity with which he applied his contriving mind to works of philanthropy, and his quiet and generous devotion to the religion which was the inspiration of his life.

An account of Mr. Hawksley's work as an engineer, with a portrait, appeared in *Engineering* on November 30.

CORPORAL L. OAKESHOTT.

WORD was received in London on Monday that Corporal Lewis Oakeshott died at Salonica on November 27.

Lewis Ewart Oakeshott was born in 1894 in London, the younger son of the late R. S. Oakeshott and Mrs. Oakeshott of Colville Gardens, Bayswater. He gave up his position in the Clement-Talbot Works when the war broke out to join the Motor Transport section of the Army

Service Corps. He served in various places on the South and East Coasts till last February, when he was sent out to Salonica. After some months of hard service under trying climatic conditions, he had an attack of fever. He recovered sufficiently to rejoin his unit, but the recovery was not complete. A telegram last week from a Casualty Clearing station reported him dangerously ill, and this was followed a few days later by the announcement of his death.

Lewis Oakeshott was one of the many noble young men whose gifts and sympathies would have found their natural opportunities in civil and domestic life, but who have sacrificed everything to the claims of their country and its cause. He served faithfully and endured bravely. He was a Sunday school teacher in Essex Church, Kensington, and helped with the Boys' Brigade and other institutions, as well as in the Church itself. He was admired and loved by everyone who knew him. The influence of his refined idealistic nature must have been great and deep upon his army companions, as it was upon the young people of school and church. The deepest sympathy is felt in Essex Church for his mother, his brother, Lieut. Harold Oakeshott, Machine Gun Corps, now on service in France, and his sister, Mrs. Herbert Gimson.

A BOOK by the Rev. W. J. Jupp, entitled 'Wayfarings: a Record of Adventure and Liberation in the Life of the Spirit,' will shortly be published by Messrs. Headley Bros. It deals, for the most part, with the process of development from the bondage of superstition and dogma into the freedom of a liberal faith, and may be regarded as a story of the Inner Life. Those who wish to purchase the book are requested to send their names at an early date to certain friends of the writer, including Mr. Maurice Adams, Fairdean Cottage, Downs Road, Coulsdon, Surrey; the Rev. V. D. Davis, 2 Milburn Road, Bournemouth West; Mr. W. E. Dowson, Felixstowe, The Park, Nottingham; Mrs. Mabel Lawrence, 29 Storeton Road, Birkenhead; and Dr. P. H. Wicksteed, Childrey, Wantage, Berks. The price to subscribers will be five shillings post free.

THE December number of the Lawrence House *Bulletin* is full of cheery messages to the "boys at the front" from friends in England, including the Rev. C. J. Street, who occupies the first page, and speaks with confidence of the attempt to build up a better world which all will have to make when the war is over. The Rev. J. Vint Laughland, who is a munition worker at present, gives some personal impressions of Woolwich Arsenal, "with its miles of factories and its eighty thousand workers," and Lieut.-Col. Bullock contributes a greeting "from an Overseaman to Overseamen." There is an excellent photograph of the Y.M.C.A. Hut at Thetford, which is the gift of Mr. Ronald P. Jones; a group taken at Padiham when the representatives of the British and Foreign Unitarian Association were assembled there for the meetings in October; some snapshots from the Home Camps in England, and a portrait of Mr. R. Mortimer Montgomery, K.C., who was the initiator of the Hostel scheme. It is stated that Lawrence House has fully justified the efforts made to establish it, that it is continually being improved, and that the Matron—whose services are given voluntarily, as a piece of war-work—is untiring in her labour to make the men comfortable. It will interest those who receive the *Bulletin* to read the list of names taken from the Visitors' Book.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

151ST LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	19,259	7	10
Mr. Thos. F. Ward (6th) ..	2	2	0
West Grove Women's League, Cardiff, per Mrs. Fox (29th)	0	14	0
Mr. and Miss Hirst (24th) ..	2	2	0
Edinburgh Provincial Training Centre Staffs, per Mr. H. N. Dodds (13th)	2	0	0
Mr. and Mrs. Lawrence Hall (monthly)	1	0	0
Miss Mary B. Lamb (12th) ..	2	0	0
Nurse Copeman (14th)	0	10	0
Mr. J. J. Guppy (4th)	2	2	0
Miss Ada E. Abbott (4th) ..	0	5	0
R. H. (5th)	0	5	0
E. (3rd)	1	0	0
Leeds Collection, Annual Meeting Mill Hill Sewing League, November 30 (£151 11*s.* 6*d.*)—			
Mr. Harry Hirsch (4th) ..	35	0	0
Mr. Chas. H. Boyle (4th) ..	25	0	0
Mr. Philip Boyle (4th) ..	25	0	0
Mr. Jas. Boyle (4th) ..	25	0	0
Mr. Richardson	10	0	0
Mr. J. Hartley Wicksteed (4th)	10	0	0
Smaller sums put in collection bag (3rd)	17	7	6
Mr. Julius Hess (10th) ..	2	2	0
Mrs. Julius Hess (10th) ..	2	2	0
Mrs. R. Hodgson (3rd)	5	0	0
Mrs. Maxwell (3rd)	3	0	0
Mrs. Julian Winser (35th) ..	1	0	0
Mr. C. Reynolds (14th)	0	10	0
Mrs. G. C. Thompson (2nd) ..	1	0	0
Z. A. (22nd)	10	0	0
The Rev. and Mrs. T. Bowen Evans (25th)	1	0	0
Unitarian Church, Sunderland, per Mr. H. French (2nd) ..	0	2	6
Mr. Geo. Banks (35th)	1	0	0
Miss Swaine (32nd)	2	0	0
Mr. E. Braithwaite (6th) ..	0	10	0
Miss G. Anna Coventry (3rd) ..	0	2	6
Highgate Unitarian Church (22nd)	9	13	6
Miss B. Harvey (4th)	1	0	0
	£19,461	7	10

Parcels have been received from: Acton Branch of the Women's League (per Mrs. Sceats); Rochester Grammar School for Girls; Miss E. Thirkell Cox; Mrs. A. J. Gimson; Miss Lemann; Miss R. Wicksteed; Miss M. B. Lamb; Plymouth Branch of the Women's League (per Miss Bond); Miss Funnell; The Misses S. S. and A. J. Partridge; Bessborough Road, Birkenhead, Unitarian Sewing Society (per Mrs. New); Mrs. Byles; Swansea Unitarian Church (per Mrs. Simon Jones); Miss Swaine; Ullet Road, Liverpool, Sewing Circle (per Mrs. Odgers); Miss G. Anna Coventry; Chapel Lane Chapel, Bradford (per Mrs. Paxton); Miss Rosa Robins; Miss C. R. Holland.

WEEKLY NOTES.

THE following is a letter from a little boy from an orphanage at Liège which has just been removed to France:—

"We were so glad to have the good boots which you sent. Please thank the English people who have been so generous to us little Liègeois. We were always damp there from morning till night, just as if we had our feet in cold water, which was very dangerous. We were allowed very little food, no potatoes, and only bad beetroots

Cambridge University Press

The Cambridge History of English Literature. Edited by Sir A. W. WARD, Litt.D., F.B.A., Master of Peterhouse, and A. R. WALLER, M.A., Peterhouse. In 14 volumes. Royal 8vo. Price £5 5s net in cloth; £8 15s net in half-morocco. Single volumes 9s net in cloth; 15s net in half morocco.

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"Enrolled among the English poets."—*Times*

"Verses which Webster would not have disdained to write."—*Spectator*

Hazlitt: Selected Essays. Edited by GEORGE SAMPSON. Crown 8vo. 3s 6d net.

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The Elements of Pain and Conflict in Human Life, considered from a Christian Point of View. Being Lectures delivered at the Cambridge Summer Meeting, 1916, by Members of the University. Crown 8vo. 4s 6d net.

"Contains in perfectly lucid language the considered opinions of some of our leading thinkers on the deepest problems raised by the War."

Church Family Newspaper

Locke's Theory of Knowledge and its Historical Relations. By JAMES GIBSON, M.A., Professor of Logic and Philosophy in the University College of North Wales. Demy 8vo. 10s 6d net.

Instinct in Man. A Contribution to the Psychology of Education. By JAMES DREVER, M.A., B.Sc., D.Phil., Lecturer on Education in the University of Edinburgh. Demy 8vo. 9s net.

"Dr Drever takes us over a wide field of the literature of instinct, and in addition provides us with an excellent bibliography and an index. His survey of his subject is comprehensive."—*Glasgow Herald*

Catalogues, and prospectuses of particular volumes, will be sent on request

Fetter Lane, London, E.C.4.: C. F. Clay, Manager

instead! The farmers had some potatoes but they cost 3 francs a kilog. Butter, meat, and boots were only to be had by very rich people....I will tell you now about our journey. We were at Liège station at 4 o'clock—but the train did not start till midnight. Before starting they gave us a cup of soup of beetroots, but it was not good, and we were nearly all sick after eating. We were locked in carriages like animals, with no light and no windows to open, so we could not sleep at all. When we got to Cologne next day they gave us soup and dry bread again, but the soup smelt very bad. At midnight the second day we arrived at Coblentz, where we had the same soup again. After three days we arrived at the Swiss frontier and we were so happy that we danced! They gave us rolls with ham, which we devoured like lions, and all along the route they gave us chocolate."

The children rested three days in Switzerland, and were fed up, and then came on to the north of France, where they are happily settled in a Colonie Scolaire. This letter is interesting as bearing out the statement made by the Chief Inspector of Schools at Antwerp that out of 17,500 children in his district 11,000 have lost weight to an alarming extent, and fall easy victims to the ravages of almost any disease. He says: "If this state of things continues, aggravated by famine and intense cold, our unhappy country will lose 25 per cent of its child population before next spring."

Extract from a letter from a Belgian chaplain (an old man, wounded six times, and four times decorated for gallantry). "Last Friday two English aeroplanes were injured and fell in the water before our lines. From half past ten till 4 o'clock I was in the water up to my waist and sometimes deeper. In spite of all our efforts we were only able to save one aviator. I was very sad about it. I had only a slight cold as a result! They tried to gas us also while we were there, but fortunately we had our helmets."

I had a delightful visit to Leeds last week on behalf of the Fund. The result in money was £151 11*s.* 6*d.* for our funds, and the Mill Hill Sewing League also undertook to collect £20 and send coverlets for the boys' dormitories at the orphanage at Wisques—probably about a hundred.

ROSE ALLEN.

SPECIAL WANTS.

Pyjamas, shirts, socks, and all sorts of men's underclothing.
Mufflers, cardigans, slippers.
Clothing for women and children.
Games, jig-saw puzzles.
Treasure bags.

The name and address of sender and list of contents should be enclosed in each parcel.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

GENEROUS GIFT TO A SUNDAY SCHOOL.

ON the occasion of the presentation of the portraits of the late Councillor Milner and Mr. J. Wigley, J.P., at the Pendleton Unitarian Free Church, an account of which we published last week, the interesting announcement of the "Jonathan Milner Memorial Fund" was made by Mr. T. Fletcher Robinson, in the following words:—

"Affection finds many ways to express the love of those who are closest and dearest, but I know of nothing so worthy and so appropriate as the way Mr. Milner's family desire to perpetuate his memory, which I am privileged to be the medium to announce to you. Mr. Cowburn (son-in-law), in the largeness of his heart, on behalf of the family, has decided to give £500 as a "Jonathan Milner Memorial Fund," the income from which is to be devoted to the benefit of the Sunday school, especially to help the scholars and teachers to a brighter and happier life, and to enable more of them to take advantage of such institutions as the Great Hucklow Holiday Home, and otherwise for their pleasure and enjoyment, and for other purposes—a wide discretion being allowed to the Trustees of the Memorial Fund. Further, Mrs. Cowburn, in manifestation of her love and affection for her father and mother, has offered to defray the expense of painting and beautifying the school premises. So splendid a gift is in harmony with the magnanimity of Mr. and Mrs. Cowburn, of which they have previously given us many proofs, and this permanent helpfulness for the children's interests is a worthy and appropriate memorial of Mr. Milner, and is in accord with the generous natures of the donors, and will be a strong incentive to those at present engaged in the good work of the Church and school to continue in their praiseworthy efforts."

CHRISTMAS APPEALS.

BLACKFRIARS MISSION.

MR. A. A. TAYLER, Hon. Secretary of the Blackfriars Mission, writes from 110 Norfolk House Road, Streatham, S.W.16, as follows: "May I appeal to the generosity of your readers on behalf of the 'Blackfriars Mission Fund'? We are, at present, without a minister, but the Rev. H. W. Stephenson, B.A., commences his ministry at the end of the year, and we hope to hand to him a substantial sum to meet the numerous requirements of our work in these times.

"Although there are many to whom the war has brought abundant and well paid work, there are also those whom the doubled cost of living has reduced to great distress, and in assisting our friends thus circumstanced and in many other directions we have ample opportunity of making excellent use of all the help we can obtain. Contributions may be sent to me at the above address."

DINGLEY PLACE MISSION.

THE Rev. F. Summers writes from 4 Durley Road, Stamford Hill, N.16.:—

"Will you allow me to make my annual appeal to those good friends who at this season of the year so kindly help me? I am in need of money for the Poors' Purse, also of new and cast-off clothing, books, toys, &c. And may I add that, through scarcity and high prices, never have I known aged people so badly off as now? For them it is a most difficult time."

MANSFORD STREET MISSION.

THE Rev. Gordon Cooper writes from 117 Mansford Street, Bethnal Green, E.2.:

"You always allow me to appeal to your readers at this time of the year for subscriptions and donations to the various funds we have at the Mansford Street Mission. May I ask for their help again this Christmas? The Poors' Purse, the Window Gardening Society, and the Christmas Fund are all at the moment in very low water financially, and I should be very grateful for any contributions that your readers are able to send.

"I wonder if there are among your readers any ladies who could help us in the New Year with the work of our Provident Bank? We are in urgent need of some more collectors who can devote Monday mornings to this valuable and interesting work. I should be happy to send full particulars to anyone who thinks she would be able to help us, if she will write to me."

NEWS OF THE CHURCHES.

Ashton-under-Lyne.—A Sale of Work which was held on November 30 and December 1, at the Richmond Hill Church, realised £108.

Birmingham: Newhall Hill Church.—On Sunday evening, December 2, a special musical service was held, the choir, which had been well trained under the direction of Mr. W. H. Summerfield, rendering Spohr's sacred cantata 'God, Thou art Great.' The minister, the Rev. Stanley Mossop, gave a short address on 'The Value of Music in Worship.'

Birmingham: Old Meeting Church.—The Week-night Devotional Service held on November 22 was made memorable by the exhibition of interdenominational goodwill which was given on that occasion. The vicar of the parish, the Rev. A. E. Heaton, and Canon Adderley of St. Gabriel's both took part in it, the former offering the prayers (with the exception of the first prayer, offered by the minister, the Rev. J. M. Lloyd Thomas), and the benediction before the hymn preceding the sermon, while the latter gave a discourse on St. Francis, offered the concluding prayer, and pronounced the final benediction.

Clifton.—A Memorial Service was held in Oakfield Road Church on Saturday, December 1, at 3 P.M., when the Rev. Dr. J. Estlin Carpenter delivered an address in memory of the late Philip John Worsley, J.P., of Rodney Lodge, Clifton. After referring to the heroism of our men in the field, who by their sufferings were building a new world order, Dr. Carpenter pointed to the less conspicuous but equally heroic virtues of civic and pacific life, which are but too easily forgotten, remarking that Mr. Worsley had eminently distinguished himself in this second category of virtue. Giving a survey of the life which had won the admiration and affection of countless hearts in Bristol, and which had borne rich fruits in industry, commerce, science, and religious devotion, above all in the city of his adoption, the preacher proceeded to unveil the memorial tablet to the late Mr. and Mrs. Worsley, a fine piece of bronze-work mounted on dark oak. In addition to members of the family a large and very representative gathering of friends had assembled, including the heads of many charitable and educational institutions in Bristol, whose presence testified to Mr. Worsley's generosity as well as to the affectionate regard which is felt for the bereaved relatives.

Ilkeston.—The service at the High Street Chapel was conducted on Sunday, December 2, by Miss J. Simpson, the matron of the Nottingham Electro-Medical Hospital. Miss Simpson gave an address on 'The Shield of Truth,' which was much appreciated. There was a good congregation.

Lewes.—An interesting ceremony took place in the Council Chamber of the Town Hall on November 30, when Miss Sybil Packwood, a member of the Unitarian Church, was presented with the Royal Humane Society's certificate on vellum for saving the life of a girl at Seaford in August. Among those present were the Deputy Mayor (Alderman T. G. Roberts), Mrs. Segrave-Daly (the mother of the girl who had been rescued), the Rev. Prebendary Poole, the Rev. W. H. Drummond, and other clergymen and townspeople of Lewes, including the Rev. J. M. Connell, who had made it his business to bring the matter to the notice of the Royal Humane Society. The Mayor, who presided, gave some account of the valuable work carried on by the Society, and Mr. Connell described the particular circumstances which had been the cause of their meeting that afternoon. Miss Marie Segrave-Daly, a girl of 14, was bathing with her father and two younger brothers when she got out of her depth, and, being unable to swim, was in danger of drowning. Her father made desperate efforts to reach her, and the elder boy, the only member of the party who could swim, attempted to save her, but was dragged under the water and forced to let go his hold. Miss Packard, who had been sitting on the beach, then rushed into the sea, fully dressed as she was, and swimming towards the girl managed to seize her and drag her to the end of a groyne, where she supported her with difficulty, as the waves were breaking over them, till other help was available. The act was a particularly brave one, as both in swimming and in attempting to rescue the girl who was drowning Miss Packhard would be impeded by her clothing, and the sea being rough added to the difficulty. It was a great satisfaction to all her friends, Mr. Connell added, that the Royal Humane Society had conferred this distinction on Miss Packard for a great act of courage which might so easily have cost her life, and they rejoiced to think of her as having taken her place with Grace Darling among the heroines of the sea. Mrs. Segrave-Daly, in the absence of her husband on active duty with the Red Cross, also spoke a few words and expressed

her gratitude to Miss Packard. The Mayor then presented the certificate amid loud applause.—Anniversary services were held at Westgate Chapel on November 25, conducted by the Rev. J. M. Connell. The Rev. W. H. Drummond was the preacher for the day.

London: Acton.—The Rev. H. C. Horsley, M.A., has resigned the ministry of the Unitarian Church, having accepted a unanimous invitation to become the minister of the Moss Side Unitarian Free Church, Manchester, where he hopes to commence his duties at the New Year.

London: Essex Church.—The Rev. J. H. Weatherall is giving a series of five addresses on 'Natural Prayer' during the Sunday mornings of December. The subjects are 'The Evolution of Prayer,' delivered last Sunday, 'The Sphere of Prayer,' 'The Working of Prayer,' 'Some Laws of Prayer,' and 'Communal Prayer.' In the evenings Mr. Weatherall is taking five poems by William Watson, namely, 'England, my Mother' (December 2), 'The Things that are More Excellent,' 'The Unknown God,' 'The Dream of Man,' and 'The Father of the Forest,' as the subjects of his discourses.

London: Stratford.—The congregation of the Unitarian Church have learnt with deep regret that Private H. W. Edgar Noel, 30th London Regiment, 2nd Artists' Rifles, who has been reported as missing since October 29, is now believed, from further information received, to have been killed in action.

Manchester: Moss Side.—The Rev. H. C. Horsley, M.A., of Acton, who has accepted a unanimous call to the pastorate at Moss Side, will take up his new duties on the first Sunday in the New Year. The Rev. T. P. Spedding, who, by the kindness of the British and Foreign Unitarian Association, has been in temporary charge at Moss Side for the past three months, recently left with genuine feelings of regret on both sides. His short stay has been productive of much good. At a Social Gathering towards the end of his brief visit, at which well over a hundred friends were present, a cordial vote of thanks to the British and Foreign Unitarian Association for Mr. Spedding's invaluable help was moved by Mr. J. Lord and seconded by Mr. J. White, and carried with much applause. Mr. Spedding in response said how much he had enjoyed his short sojourn there, and how convinced he was that there was a bright future in store for Moss Side. The Revs. C. Roper and H. C. Horsley, who were present as visitors, also spoke. On the last Sunday of his visit a small token of esteem and affection in the form of Morley's 'Recollections' was presented to Mr. Spedding by the congregation.

Mottram.—During November there have been three special events in connection with the Unitarian Church: a Social organised by the Adult Class to raise funds for Soldiers' Christmas Comforts, which cleared over £10; the Annual Congregational Tea Party, at which about 180 attended; and the Chapel Anniversary Services, when the Rev. Charles Travers of Ashton was the preacher, the collections being a considerable increase on the past two years. The minister is continuing his Wednesday Lecture Talks.

Sheffield.—The death is announced with great regret of Private George Shaw, as the result of wounds received in France. Mr. Shaw, who was not yet 20 years of age, had been one of the Sunday scholars at Upper Chapel from childhood, and is the eleventh member on the Roll of Honour to make the supreme sacrifice in this war. Recent collections for St. Dunstan's Hostel for the Blind realised £11 11*s.* 10½*d.*

The annual Church collections on behalf of the Red Cross will be made on Sunday, January 6, the day appointed by the King as the day of National Prayer. The recommendation that the offertories on that day should be devoted to the needs of the sick and wounded men of the King's Forces on the various battle fronts, signed by the Duke of Connaught, Grand Prior of the Order of St. John, and by the Marquess of Lansdowne, Chairman of the Council of the British Red Cross Society, has been addressed to clergymen of various denominations, and signed more numerously by the heads of such denominations on this occasion than in any previous year. It is scarcely necessary to emphasise the urgent need for funds for the work of the Red Cross, which is far greater than it was twelve months ago owing to the enormous increase in the number of the combatant forces. The expenses average over £60,000 a week, and it is gratifying to record that the churches of this country, in response to a similar appeal last year, contributed no less than £45,647. It is hoped that a still larger sum will be raised on January 6.

THE Public Worship Committee of the National Conference is preparing prayers for use in the Service of National Prayer and Thanksgiving to be held in the churches on January 6.

DEATHS.

CRAWSHAW.—On November 26, in hospital abroad, Harry Crawshaw, 1st Loyal North Lancashire Regiment, aged 37 years (son of Fred Crawshaw, Mayfield, Heywood Street, Bury).

OAKESHOTT.—On November 27, on active service abroad, Lewis Ewart Oakeshott, A.S.C., younger son of the late R. S. and Mrs. Oakeshott, 43 Colville Gardens, Bayswater, W.11, aged 23.

SPEARS.—On December 1, at 31 Crescent Road, Crouch End, N.8, Emily, widow of the late Rev. Robert Spears, in her 83rd year.

OUR CALENDAR.

SUNDAY, December 9.

LONDON.

Acton, Creffield Road, 11.15, Rev. H. C. HORSLEY, M.A.

Bermondsey, Fort Road, 6.30, Mr. S. P PENWARDEN.

Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. A. H. BIGGS, M.A., LL.M.

Brixton, Unitarian Christian Church, Effra Road, 11 and 7.

Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.

Finchley, Granville Road, Ballards Lane, 11 and 5.30, Rev. BASIL MARTIN, M.A.

Forest Gate, Upton Lane, 11, Mr. J. BEGG; 5.30, Mr. FRANK G. FINCHAM.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6, Rev. BERTRAM LISTER, M.A.

Hampstead, Rosslyn Hill Chapel, 11 and 6.30, Rev. HENRY GOW, B.A.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.

Ilford, High Road, 11, Mr. E. R. FYSON; 3.30 Rev. A. H. BIGGS, M.A., LL.M.

Islington, Unity Church, Upper Street, 11 and 6.30, Rev. J. VINT LAUGHLAND.

Kentish Town, Clarence Road, N.W., 11, Rev. F. HANKINSON; 6.30, Rev. Dr. W. WALSH.

Kilburn, Quex Road, 11 and 6.30, Rev. J. ARTHUR PEARSON.

Leytonstone, Haydn House, 63 Fairlop Road, 6.30, Mr. E. R. FYSON.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.

Peckham, Avondale Road, 11 and 3.30, Rev. R. T. HERFORD, B.A.

South Norwood, League House, 141 Portland Road, 6.30, Mr. A. J. HOWARD HULME.

Stoke Newington Green, 11.15 and 6.30, Dr. LIONEL TAYLER.

Stratford Unitarian Church, 11, Mr. J. P. ROSLING; 6.30, Mr. J. HARRY SMITH.

University Hall, Gordon Square, W.C., 11.15, Rev. ROBERT ALEXANDER DICKSON.

Wandsworth Unitarian Christian Church, East Hill, 11, Rev. R. TRAVERS HERFORD, B.A.; 6, Rev. W. G. TARRANT, B.A.

West Hampstead, All Soul's, Weech Road, Finchley Road, 11.15, Rev. EDGAR DAPLYN.

Wood Green, Unity Church, 11 and 6, Rev. G. COVERDALE SHARPE.

ABERYSTWYTH, New Street Meeting House, 11. Supply.

BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.

BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.

BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE CLARE.

BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. JOSEPH WAIN.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIGHTON, Free Christian Church, New Road, 11 and 6.30. Rev. R. H. U. BLOOR, B.A.

BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

CAMBRIDGE, Assembly Hall, Downing Street, 11.30, Rev. C. SHARPE.

CHATHAM, Unitarian Church, Hamond Hill, 11 and 3.30.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. J. EVANS.

CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.

DEAN ROW, 10.45, Rev. E. A. VOYSEY, M.A.

DOVER, Adrian Street, near Market Square, 11 and 3.15, Rev. C. A. GINEVER, B.A.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.

EXETER, George's Chapel, South Street, 11 and 6.30.

GEE CROSS, Hyde Chapel, 11 and 6.30.

HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. E. LOCKETT.

HINDLEY, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. J. ISLAN JONES, M.A.

HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. JONES.

HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.

LEEDS, Mill Hill, 10.45 and 6.30, Lieut.-Col. BULLOCK.

LEICESTER, The Great Meeting, 11 and 6.30. Rev. R. F. RATTRAY, M.A., Ph.D.

LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. F. K. FREESTON.

LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. J. MORLEY MILLS.

LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. MELLOR.

LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Rev. LAWRENCE REDFERN, M.A., B.D.

MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON

MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. DENDY AGATE, B.A.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.

MANCHESTER, Sale, 11 and 6.30.

NANTWICH. Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. PARK DAVIES, B.A., B.D.

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APPEAL.

The Committee asks friends for financial help in order to meet the cost of repairs to the Church and School buildings.

These had been postponed owing to the War, but the condition of the fabric has become so bad during the last two years, that further delay would have been disastrous.

Mr. Arnold S. Tayler, at the request of the London District Unitarian Society, inspected the buildings and submitted a report of such repairs as were structural and indispensable.

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The work has been put in hand, and the estimated cost is about £250. The Congregation has guaranteed to raise one third of the amount, and, as this will tax their utmost resources, the Committee has to make this urgent appeal for outside help.

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NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

THE event of this week which will be long remembered has been the entry of General Allenby into Jerusalem. It was carried through with quiet dignity. Not a shot had been fired against the city, and report states that the population was well disposed towards their new master, who came not as a conqueror but as the herald of justice and civilisation. How much all this portends for the dawn of a new era of prosperity in the Near East we have suggested in our leading article.

* * *

IT is interesting to compare this simplicity befitting great events with the play acting of the Kaiser, as we are enabled to do in the humorous article which Mr. Spenser Leigh Hughes has contributed to *The Times*. It was in 1898 that the Kaiser made his memorable entry into Jerusalem. It was an elaborate performance excellently managed in all its details by Messrs. Thomas Cook & Son of Ludgate Circus. "The Kaiser had arrayed himself," Mr. Hughes tells us, "like a Crusader as seen in pantomime—helmet, silk robe, and the other usual trappings for the part. He appeared to be in a mood of exaltation, and saluted with almost epileptic fury. Indeed, it seemed to me that he imagined he had captured the city by the sword instead of arriving there, as was the fact, as one of Cook's personally conducted tourists." It was the Kaiser's complete lack of humour which struck Mr. Hughes more than anything else, a lack so complete as to be hardly consistent with entire sanity. When the performance was over a German officer confided this remark to the critical Englishman, "Whatever you may say about him this at least is true—he is the greatest commercial traveller in the world."

* * *

EVENTS in Palestine have naturally given a great impulse to the Zionist Movement. Whatever may be feasible at the end of the war, and wise men keep to moderate language while a campaign is still in progress, it is well that everything should be done to give the movement breadth of outlook. Unless it is a service to the world as well as a service to the Jewish people little that is good can come out of it. In the able and friendly speech which Sir Mark Sykes made at a Zionist demonstration in Manchester last Sunday he dwelt with force on this aspect of the question. He warned the Zionists that their ideals must be realised in contact with a new Arab civilisation, and disaster might overtake both Jew and Arab unless the Jews from the first looked upon the Arab revival in a spirit of co-operation and goodwill.

* * *

SIR MARK SYKES was quite explicit about the dangers which had to be avoided. The Arab feared, he said, financial corporations, pivoted on Palestine, controlling Syria and Mesopotamia. He feared the soil of Palestine would be bought by companies, and that he would become a proletariat working on the soil. He feared the Palestinian colonists might drop their colonies and drift into Syria and Mesopotamia as middlemen and crush him out of existence. It was essential that Zionists should realise and face these dangers. The Arabs should understand that the Jews sought no land not willingly sold; that all land would only be developed through Jewish labour; that the colonists would be bona-fide colonists, and that the Jews were out to win Palestine not by financial manœuvres, but by the sweat of their brow. The co-operation of the two races offered such prospects to mankind; hostility would mean such an unthinkable tragedy, that he felt it his duty to give the warning.

* * *

MR. ASQUITH'S speech in Birmingham on Tuesday with its fine plea for a "clean peace" has done much to dissipate the tangle of criticism and rather angry feeling which has been created by Lord Lansdowne's letter. We hope that the incident may be regarded as closed on both sides, and that there will be no more attacks upon Lord Lansdowne and no more attempts to prove that all his critics are rampant militarists. Public speech and writing are fraught with enormous responsibility at the present time. The context of every sentence and the emotional value of almost every word must be considered. Calm and balanced statements, with an undertone of deep anxiety, may only chill and discourage instead of rallying the mind to more strenuous thought. It is largely a question of atmosphere, and of never losing the glow of unshaken conviction which is the secret of courage. When President Wilson says almost the same things as Lord Lansdowne, but says them in a very different way, instead of bewildered questioning there is an instant rally to the ideal of a peace based on "generosity and justice, to the exclusion of selfish claims to advantage even on the part of the victors."

* * *

MR. J. H. THOMAS, the Secretary of the Amalgamated Society of Railway Servants, has shown great prudence and sagacity in many difficult situations since the beginning of the war. In a remarkable address which he delivered last week to the members of the Aldwych Club he revealed the deep spiritual impulses which are guiding the best minds in the Labour movement at the present time. He pleaded earnestly for a true spirit of co-operation and the subordination of all personal considerations to the general interests of the State. Let us realise, he said, that we must not prolong the war a moment longer than is necessary and do all we can to hasten the end, but only in such a way that will free the world and our children from having to suffer what we have endured. Let Capital realise its responsibilities to Labour and regard workers as something more than mere hewers of wood and drawers of water. Let Labour recognise that the only safe way to overcome difficulties on both sides is by coming together and working in harmony. Let us hope for the purifying effect of this ordeal of fire and for the taking to heart

of an unforgettable lesson. Finally, he trusted that we might be able to look at a peace based on the greatest of all ideals —the brotherhood of man and the fatherhood of God.

* * *

WE have called attention more than once to the articles on religious topics which appear occasionally in *The Times*. They are informed with the breath of modern knowledge, and show how far the educated English mind has travelled from many of the old standards of belief. A recent article 'On taking the Bible seriously' has for its theme the need of forgetting other people's ideas about it, if we wish to read it with intelligence and enjoyment. The men who wrote the Bible "were in a state neither of invincible ignorance nor of invincible omniscience. They were not utterly right nor utterly perverse. You cannot see the immense value, beauty, truth, passion of the Bible unless you rid your mind of all those prepossessions that will destroy its alertness." To some of us this is quite familiar doctrine. Its wide acceptance marks the beginning of a new era of religious thinking, and it will be very different from the old.

* * *

FOR the first time for several years the Editor will not be able to send his greetings for Christmas and the New Year on the proper day. He cannot, however, leave for France without expressing his most earnest wish that there may be peace in our hearts and quiet happiness in our homes, as we remember God's presence with us and the immortal gladness of the Gospel of Jesus Christ. We shall keep the festival best by consecrating ourselves to a richer service of others' need. It will be a special pleasure to be the bearer once again of friendship and goodwill to our Belgian friends, who suffer so severely in their long exile and bear it with such heroic patience. Our hardships, even our personal losses, are small indeed compared with theirs and those of their countrymen at home, who endure all the horrors of German rule and do not yield.

* * *

FOR another piece of service let us also bespeak a renewal of ardent sympathy. The work of the Y.M.C.A. is too good for praise. The only way to praise it is to help it. Fresh demands are made continually upon its resources in men and money. Work is being opened up on an extensive scale in Italy. Huts are to be erected in Jerusalem. In the ministry at home there must be many men who could volunteer for a period of service who have not done so hitherto, and there is no congregation which ought not to be proud and happy to arrange for their absence. It is the best men that are needed, and it is from the large well-organised churches with their ample resources that ministers can most easily be spared. Is it our comfort, and our well-ordered ways, and the policy of "business as usual" so far as the churches are concerned, which make us a little slow to respond to this call, with its rich opportunities of human help and new experience?

JERUSALEM.

THE capture of Jerusalem is the most picturesque incident in the war. It appeals to the imagination more than any other victory has done. It is foolish to dismiss it, after the fashion of the superior person or the enemy apologist, as a minor incident in a subordinate field. In a war in which moral idealism is the guide of physical force we realise the value of symbols. Everything which appeals to the imagination and renews our allegiance to the vision of freedom and peace adds strength to our arms. Jerusalem is such a symbol. It is the sacred city of the Jews. It blends with the holiest memories of the Christian mind. To Moslems all over the world it is full of the wonders of faith and prowess, and its conquest without injury to the holy places is the end of a squalid and inept tyranny which has lasted for centuries.

"And when they heard the name of Jerusalem, the Christians could not prevent themselves, in the fervour of their devotion, from shedding tears; they fell on their faces to the ground, glorifying and adoring God, who, in His goodness, had heard the prayers of His people, and had granted them, according to their desires, to arrive at this most sacred place, the object of all their hopes." It is in these words that the chronicler describes the transport of the first Crusaders when at last they beheld the Holy City. With a gladness no less exultant the Jews see Jerusalem with the eye of faith. Not since the short reign of Julian the Apostate, who planned the restoration of the Jews to their own country, have they been so near the fulfilment of their hopes. Whatever political results may follow for themselves when the terms of peace are settled, the banishment of the Turk from the places which he has defiled will give a new appeal to the words of ancient faith, which in all parts of the world are still fraught with rich and poignant meaning. "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."—"As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever."

To the Moslem world the vision may be no less glad. The reason why its civilisation has been so stagnant, so poor in recent centuries in great men who have moved the world, has been largely political. It fell back exhausted after a brief period of splendour and a bitter struggle with its Christian foes and became a prey to the desolating rule of the Turk. Nothing has happened since except misgovernment and massacre. Noble cities have fallen into decay and its fairest fields have remained untilled. Asia Minor, Mesopotamia, Syria may become once again the home of happy industry and noble art and peaceful human happiness, rich in blessing for the whole world. Of all this the English army in Jerusalem and Baghdad is the symbol, a promise trembling on the verge of fulfilment.

For the Christian Powers of the West Jerusalem is not an object of eager desire, but its occupation is a call to noble service. The last Christian king of Jerusalem was Frederick II., who crowned himself in the Church of the Holy Sepulchre in 1229. He was excommunicate; he had defied the Pope; he was under suspicion of heresy. But in the temper of his mind he was the most modern man of the Middle Ages. Men marvelled at him and called him "Stupor Mundi." He was versatile, broadminded and full of keen intellectual curiosity. At his court at Palermo men of every school of thought were at home, and Christian and Paynim conversed on equal terms. He himself spoke Arabic, and discussed mathematical problems with the Sultan of Damascus. In Jerusalem he established a system of toleration too free for the persecuting spirit of his day; but he tarried only a few weeks, and the brilliant dream has been left for the modern world with its riper wisdom to fulfil. It is to this task that we have to set our hands wherever men are still the victims of fraud and fear, teaching them the art of harmonious life based on the practice of giving to others what they would exact for themselves. Of all this Jerusalem is the fruitful symbol in the field of practical affairs. If we are faithful to our trust and discharge it with courage and gladness, this real city of men set upon its hill of rock will lose none of its ancient appeal to our hearts. The sentiments which have gathered round it, and found undying expression in poetry and song, will be enriched by a breadth and charity such as the Christian mind in the days of its intolerance could not know. And still the vision of the *urbs beata*, the citadel of the soul, shall beckon to us from afar, and all nations shall come to the brightness of its rising. "Then judgment shall dwell in the wilderness, and righteousness shall abide in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness, quietness and confidence for ever."

A TALK WITH LIBELLUS.

Libellus and I had not met for a long time. He has been busy with the war-work which has claimed us all, and I have hesitated to intrude upon his scanty moments of leisure. But there are moods when I feel starved without the old familiar talks about books and the things of the mind, and so I found myself once again on the familiar doorstep the other evening. Besides it is near Christmas, and he has long been my mentor on the subject of presents to my friends, and of course there is no present like a new book unless it be an old one. I found him in his library amid the surroundings which become him best, a little tired it is true, but eager in his welcome and quite ready to give all his mind to a bookish talk. He is a strong believer in moments of ease, when the strain of thought is relaxed and the duty that has absorbed his energies is forgotten, because it is finished for to-day. "Men wear their armour all the more gallantly," he says, "if they know when to lay it aside." Clearly he had been browsing, his term for the art of desultory friendship with his favourite books, which for those who know how to practise it has many of the charms of good conversation. He was turning over a small volume of the seventeenth century, and when the first greetings were over he put it into my hands. It was the first edition of 'The Immortality of the Soul, so farre forth as it is demonstrable from the Knowledge of Nature and the Light of Reason,' by Henry More, printed in London in 1659.

"Have you made friends with the Cambridge Platonists?" he asked. "They are a source of healing and delight amid the noise and anxiety of the present hour. Whichcote, John Smith, Culverwel, Henry More, they live on that shelf ready to talk to me at any moment, when my spirit is in tune with theirs, of the life spent in harmony with divine Reason and the charity and loving-kindness which are incumbent upon all the followers of Christ. How often we mistake wild speech for deep conviction; but the men who really live with God are quiet. It requires far deeper faith to be gentle and broadminded than to be narrow and vehement for the truth. Heavenly wisdom has no need of rhetoric." He checked himself suddenly for he saw that he was falling into a soliloquy, and his quick instinct of courtesy told him that I had come to talk about the new books, which lay about in tempting profusion on his table.

"I see that you still find time to be a taster of new wares," I said after a pause, for his words had moved me, and I like my friend best of all in this meditative vein. "Yes," he answered, "*c'est mon métier*. I cannot quite forsake my craft even in these days, though criticism is poor work compared with creation, and I often feel like a ruthless vivisector when I dig into the delicate tissues of a book into which another man has put the glowing passion of his heart and brain. It is amazing how prolific the publishing houses contrive to be in spite of the scarcity of paper and the price of labour. Of course many of their books have no intrinsic value. They are among the luxuries we could do without, and not only in war-time. I have never had much taste for the exposure of the fraudulent claims of feeble and trashy books. Where there is nothing to praise, silence is often the best form of censure. Of course there are books of that kind here, for people will send them to me," and he pointed to certain well advertised volumes by third-rate writers. "Books by dead authors for dead readers," as he laughingly described them.

"No," I replied, "I don't want to hear about them. Tell me about the books that have appealed to your own mind, and especially any that are rich in human interest. I have read Lord Morley's 'Recollections' and Jacks's 'Life of Stopford Brooke.' They alone would redeem any publishing season from reproach. Are there others like them?'

"Yes," he said, "here are two volumes one a biography, and the other a brilliant piece of literary history, which you cannot possibly read without similar enjoyment." He handed me Sir Sidney Colvin's 'Life of John Keats,' and noticing that after glancing at its beautiful illustrations I seemed a little dismayed at its size, he continued: "I quite understand: you think that this is too solid a monument for a life of twenty-five years and its unfinished utterance in ethereal verse. My advice is, read it first and judge it afterwards. It tells the story of Keats's life for the first time with fulness of knowledge and sets him in the circle of his brilliant friends. But it is also a remarkable essay in poetical criticism, the kind of criticism which is interpretative and quickens the mind of the reader with new powers of enjoyment. For this reason it is a most welcome gift at the present time. Many of us find the best solace for anxiety and dryness of soul in the treasure-house of English poetry; and poetry now as always yields its divinest secrets only to those who will pay it the tribute of close thought and brooding meditation. Among our poets perhaps only Wordsworth gains as much as Keats by the method which Sir Sidney Colvin has adopted, of careful study of the sources of his inspiration combined with a rich vein of imaginative sympathy with the poet's own experience.

"Not less timely is the publication of the first part of Professor Saintsbury's 'History of the French Novel.' What a marvellous piece of work it is! It combines the rich stores of knowledge of old age with the rushing enthusiasms of youth. It holds you breathless with its swift movement, and then it baffles you with its allusiveness and its familiarity with all the by-paths of literature. How can one life be sufficient for these things! But running through it all, leaping and twisting and laughing, like some living thing, is the French spirit, speaking as it does all too seldom to English ears."

As I glanced round the room at the striking French portraits on his walls, and my eye lighted on volume after volume, many of them in old French bindings, Montaigne, Pascal, Fénelon, Molière, Montesquieu, Michelet, Flaubert, Sainte-Beuve, I knew that Libellus was speaking with warmth out of some strong partiality of his own mind. But I felt that he was right. English culture need not neglect the classical literature of Germany on account of the war, but if it is wise it will put it into its proper place, which is quite secondary to the much greater and more varied literature of France. And it is with the French people that we have to create closer ties of intellectual sympathy and spiritual understanding, if we are to guard the freedom of the human mind and its expression in living art.

But already my friend was claiming my attention for another book, 'New and Old,' by Edith Sichel, with an introduction by A. C. Bradley. "Of course it is the French interest in this volume which attracts me," he said. "It is a pleasure to learn something about the gifted author of 'Men and Women of the French Renaissance,' 'Marie de Medici and the French Reformation,' and the other volumes with which you must be familiar. It is a moving revelation of a devoted life which could read the hearts of English working girls as easily as French chronicles. Here are gathered together many of her literary essays, extracts from her letters, and a collection of 'Thoughts.' The latter are often brilliant and suggestive and reveal her mind at work. Let me give you a taste of their quality.—'Love is of little help unless you can draw small cheques upon it.'—'There are two conceptions of religion: that which adapts God to the needs of man; that which fashions man to the needs of God.'—'Sorrow does not really change people, it only develops what is already in them: that which they bring to it they will reap from it.'—'There are two kinds of literary creators: there is the creative writer and there is the creative reader. The creative reader is the true critic: he sees all he reads anew.'"

Libellus is a great believer in the educative value of biography. He says that it is the best cure for narrowness of mind. It enables the lonely man to live continually in good company. But he insists that we gain most by reading the lives of men who are unlike ourselves. Thus the quietist ought to read the lives of men of affairs, and poets ought to converse with engineers in an armchair by the fire, though they may seldom meet, in real life. Doubtless it was for this reason that, knowing the besetting weakness of the parsonic mind, with its tendency to run in narrow grooves of professional thinking, he pressed upon my attention the 'Life of Lord Lister,' by Sir Rickman John Godlee, as the best

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John Keats, His Life and Poetry, His Friends. Critics and After-fame. By Sidney Colvin, London: Macmillan & Co. 18*s*. net.

A History of the French Novel. By George Saintsbury. Vol. I. from the Beginning to 1800. London: Macmillan & Co. 18*s*. net.

New and Old. By Edith Sichel. With an Introduction by A. C. Bradley. London: Constable & Co. 10*s*. 6*d*. net.

Lord Lister. By Sir Rickman John Godlee, Bt. London: Macmillan & Co. 18*s*. net.

Correspondence of John Henry Newman with John Keble and Others, 1839-1845. Edited at the Birmingham Oratory. 12*s*. 6*d*. net.

The Fourfold Gospel. Section V. The Founding of the New Kingdom. By Edwin A. Abbott. Cambridge: at the University Press. 16*s*. 6*d*. net.

kind of present for my clerical friends. "It will open a new world to them," he said, "and purge their minds of the perilous delusion that God cares more about theology than he does about medicine and physics and all the secular pursuits of men. Some of us remember what the lives of Darwin and Huxley did for us in this way. Here is another great scientific biography, which will liberate the mind and enable us to enter into personal friendship with one of the chief benefactors of the human race. I dare not think what the agony of this war would have been like, if Lister had never lived."

We had not spoken so far on books dealing with religion and the problems of the spirit, but I was not to be entirely denied, and I asked Libellus whether he had avoided the subject on purpose. "Yes," he replied, "it is partly so There are many questions of criticism and speculation which have little food for my mind in these strange days. We are busy taking into our souls the treasure of new experience, and its interpretation must come later. Much of the theological writing of the day seems to me but feeble piping. When men are dying we do not want theories about death. But there are two books which have appealed to me, each in a different way. The new collection of Newman's 'Letters' belongs to a vanished world. How far away it seems, and how pale many of its figures. The effects of his movement which survive are at best second-rate both in religious impulse and mental power. And yet the old charm is there, and no one who has ever felt it can recover it without some heightening of feeling. The spiritual romance of the world is once again alive in the heart. The other volume is by one of Newman's severest critics, himself the most patient and undismayed of scholars, who in the volume of his work and his energy of mind reminds me of some of the greatest of the Benedictines. Dr. Abbott has completed the most massive book which English learning has contributed to the study of the four Gospels. Who that has ever tried to follow the intricate thread of his argument, and felt the pulse of deep religious faith beneath the smallest detail of scholarship, can withhold a reverent tribute of gratitude and admi ation. How well he has expressed his own aim in these words: 'It is quite right to study the words of the Gospels with all possible care, honesty, and diligence, but the student's object should be to reach the Word through the words. Small indeed would then seem many of the differences that divide Churches and theologians. They would be swallowed up in our apprehension of the "love of God which is in Christ Jesus our Lord" and "the peace of God which passeth all understanding"....In accordance with the Law of self-sacrifice the Son of Man passed through apparent defeat on the Cross to the real victory of the Resurrection, through the death of "the grain of wheat" to the life that "beareth much fruit." We are to do the same. This is the lesson of the Gospels.'"

These words seemed a fitting epilogue to an evening of rich enjoyment, and I rose to go, for the hour was late. As I did so, Libellus detained me for a moment. "Let us celebrate the taking of Jerusalem by our gallant boys," he said, "and the end of that age-long debauch of tyranny and dirt. Listen!" I knew his habit of reading Latin hymns for the stately music of the verse, and it was with a chant of triumph that he recited,

Urbs beata Hirusalem, dicta pacis visio,
Quæ construitur in cœlis vivis ex lapidibus,
Et ab angelis ornata, velut sponsa nobilis:

Nova veniens e cœlo, nuptiali thalamo
Præparata, ut sponsata copuletur Domino;
Plateæ et muri ejus ex auro purissimo.

"Don't you understand," he said as he grasped my hand and said goodnight, "why Latin is the language of Heaven!" W. H. D.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, *and all private information should be accompanied by the name and the address of the senders.*

WAR BONUS TO MINISTERS.

To the Editor of THE INQUIRER.

SIR,—Through the Sustentation Fund and the British and Foreign Unitarian Association—the latter assisted by donations given in response to our appeal—the sum of £1,250 has this week been distributed as a small war bonus to a number of our ministers who are struggling to make a very meagre income go a long way in these hard times. Many of them have already by anticipation gratefully intimated what a boon this timely gift will be; and we desire in their name to thank the administrators of these two societies, and those friends who have kindly contributed through the Treasurer of the British and Foreign Unitarian Association, for the assistance thus given. It should be mentioned that a few ministers whose ministerial income did not exceed the £200 limit waived their claim to a gift because their income was supplemented from private sources.—We are, yours, &c.

J. ESTLIN CARPENTER, President, British and Foreign Unitarian Association.
C. J. STREET, President, Sustentation Fund.

December 12, 1917.

THE FREE CATHOLIC CONFERENCE.

To the Editor of THE INQUIRER.

SIR,—May we thank you for your kind note in your last issue and assure you that the concern you very properly express will not be disregarded by the Executive of the Conference? It is not for us or for any one to anticipate the findings and decisions of our various Sessions, but we believe we shall not be more afraid of "definiteness" than of vagueness and the paralysis of the non-committal mind. Our chief purpose in troubling you with this letter is to dispel a possible misunderstanding. The fact that the Free Catholic Conference will assemble on the Old Meeting premises has no kind of denominational significance. So far as that goes, it might just as well gather at the Cathedral, or at the Oratory, or at Carr's Lane. We tried to get the Hayes, Swanwick, but found it was already let to a school on both sets of dates which we submitted. A search for some central and commodious hostel proved unsuccessful, and Birmingham was chosen as the most convenient meeting place especially for our friends from Scotland, the North of England and the West. To save the expense of hiring halls, it was resolved to risk misunderstanding and to ask the Old Meeting friends for the hospitality of their beautiful Church and schools. This was cordially and unanimously granted.

In due course an advertisement of our full programme will appear in your paper among others. May we take this opportunity of inviting the attendance of such of your readers as hopefully and seriously seek to reconcile the individual and congregational liberties developed among the Free Churches with all that is essential to life, faith, worship, and order in the experience of the Catholic Church? Application should be made to the Secretary as below.—Yours, &c.

J. M. LLOYD THOMAS, Chairman.
JOHN S. BURGESS, Hon. Sec.
The Knoll, Flowery Field, Hyde.

EMPLOYMENT AFTER THE WAR.

To the Editor of THE INQUIRER.

SIR,—In view of the industrial crisis with which this and other countries are sure to be confronted immediately following demobilisation, it is imperative that the Government should at once make provision for this coming emergency, by passing a bill pledging the Government to provide employment after the war, in Government factories, at district rates, for all who wish it. The effect of such an undertaking would be, in the first place, a tremendous increase in normal production over that preceding the war, and in the second place, the avoidance of acute rivalry between workers in the long waiting line, hitherto a prominent characteristic of our Christian civilisation. To leave this most difficult problem to private enterprise after the war will be disastrous to the domestic peace of this country, and a heavy responsibility rests upon us at home to make impossible the repetition of conditions such as awaited many a war-scarred hero after the Boer War. May I appeal to you to use your influence towards this end, if you are not already doing so.—Yours, &c.

J. VINT LAUGHLAND.

MEMORIAL NOTICE.

MRS. SHANNON.

IT is with much regret that we have to announce the death of Mrs. Shannon, widow of the late Rev. John Shannon who was formerly minister of the old Bowlalley Lane Chapel, Hull. She was born in Hull in 1832, but after her marriage in 1879 she resided in London and became a member of Essex Church, where she was a constant worshipper up to the time of her death, associating herself intimately with the activities of the Church of which she was at the time of her death one of the oldest members. She never lost touch with the Hull congregation, and also interested herself greatly in the cause of the Acton Unitarian Church. Her mother was one of the first subscribers to THE INQUIRER and this connection has been unbroken up to the present day. Of a most active and sympathetic temperament, she interested herself intensely in all the

modern movements for the betterment of the conditions of life, never allowing herself to grow old either in body or in thought. As late as December 2 she attended service at Essex Church and took the communion. Her end was sudden, following an operation; but though sudden it was full of peace and content, her mind being beautifully clear to the last.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The objects of the Fund are: (1) To aid the Belgian hospitals and convalescent depots in France, and the Belgian military doctors at the Front in Belgium. (2) To maintain a Civil Hospice at Calais. (3) To aid the Belgian School Colonies in France.

152ND LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	19,461	7	10
Mr. J. Arthur Kenrick (10th) ..	10	0	0
X. (35th)	1	0	0
Mr. and Mrs. T. Wilson MacNay (2nd)	2	0	0
Mr. E. M. Davies (4th)	1	0	0
Hale Chapel, per Mr. Wolff ..	2	5	0
Miss Colton and the Misses Gillespie (29th)	0	7	6
L. O. M. (21st)	1	0	0
Mrs. F. Wilson (2nd)	2	2	0
Mr. H. Woolcott Thompson (19th)	25	0	0
Miss M. Webster (3rd)	0	10	6
Mr. Edward J. Blake (9th) ..	10	0	0
Mr. A. W. Harris (11th) ..	1	1	0
Mr. E. W. Marten (3rd).. ..	0	10	0
Anon., Toronto	5	0	0
	£19,523	3	10

Parcels have been received from: Miss Warren; Mrs. de Zouche; Mrs. Fellows Pearson; Mrs. Chitty; Miss Zweifel; Mrs. Grosvenor Talbot; Mrs. T. Wilson MacNay; Miss Leigh Browne; Newington Green Band of Hope (per Mrs. Titford); Sale of Work at West Grove Church, Cardiff (contents of a table for gifts for the B.H.F.), per Mrs. Fox; Anon., Maida Hill; Mrs. Haigh; Mrs. Sidney Martineau; Bournemouth Unitarian Church Working Party (per Mrs. V. D. Davis); Mrs. Dearden; Women's Society, St. Helen's Unitarian Church (per Mrs. Fryer); Stockport Ladies Auxiliary Society (per Miss M. Oliver); Anne, Lady Scott; Anon. ("For a Belgian Baby"); Mrs. Bracey; Mrs. Wm. Tangye; Mrs. Sanford; Miss Lemann; Mrs. G. C. Thompson; Mrs. Perrot; Old Meeting Church, Birmingham (per Mrs. Lloyd Thomas); Mrs. Notcutt.

WEEKLY NOTES.

THE monthly report for November from the Maternity Home shows that nine babies were born there during the month, of whom one, unfortunately, did not live. The mother of this last was not expected to recover for some days, but is now doing well. Owing to the terrible air raids many women have left the town and did not come to the home, as was expected. The sister in charge has also been recalled to the community, necessitating the finding of some one to replace her. Mme. Lageot was obliged to do her work herself for a few days, but now a successor is found. There are thirty names down for this month, but probably a good many of these will have left the town already. They would be glad of more white shawls for the babies. ROSE ALLEN

SPECIAL WANTS.

Pyjamas, shirts, socks, and all sorts of men's underclothing.
Mufflers, cardigans, slippers.
Clothing for women and children.
Games, jig-saw puzzles.
White shawls for babies.
Calico bags, 2 ft. by 3 ft.
Treasure bags.

The name and address of sender and list of contents should be enclosed in each parcel.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

TOYS FOR BELGIAN CHILDREN.

MRS. W. H. DRUMMOND writes from 23, Cannon Place, Hampstead, N.W.3:—

Further gifts of toys or money have been received from: Miss Ackroyd, Miss Harding, Mrs. Long, Mrs. Harold Thomas, Miss F. C. Grundy, Mrs. H. Woodall, Dr. Hargrove, Mrs. J. Worthington, Mrs. F. E. Baines, West Grove Women's League, per Miss A. C. Fox, Mrs. W. Smith, Mrs. G. Titterton, Master P. Marten, Scott House, Hitchin, per Miss C. Scott.

Miss Scott has sent us a parcel of toys from Scott House, a school for mentally deficient children at Hitchin. These toys are most ingeniously made from materials that have cost practically nothing—beautiful rag dolls, among them a soldier in khaki, balls, and especially delightful are ducks stuffed with cork and sponge, so that they can swim in a child's bath. Miss Scott writes that it has given the children great pleasure to make these toys for the little Belgian refugees.

MEMORIAL TO MR. STOPFORD BROOKE.

UNVEILING AT HAMPSTEAD.

THE Memorial to the Rev. Stopford A. Brooke, which has been placed in the chancel of Rosslyn Hill Chapel, where he preached so often in recent years, was unveiled at the morning service on Sunday, December 9, by Dr. Jacks, Principal of Manchester College, Oxford. The minister, the Rev. Henry Gow, conducted the service, taking for the lessons the 103rd Psalm and 1 Corinthians xiii., and preaching from the words: "Worship the Lord in the beauty of holiness." Three hymns composed by Mr. Stopford Brooke were sung—'Immortal Love, within those Righteous Will,' 'Oft as we run the Weary Way,' and 'Arm, Soldiers of the Lord.' Goodness, Mr. Gow said, was not always associated with beauty, and, because it was sometimes a rigid and depressing thing, often failed to attract or win admiration. Nevertheless, real goodness must always be beautiful and joyous in its ultimate effect, and the greatest work of art in the world—more radiant, more inspiring than any picture or poem—was the life of a good man or woman. The pain and sorrow and effort which were part of our lot did not detract from it; the Greek and Shakespearian tragedies were the most beautiful as well as the greatest achievements of the poet because they showed the power to see beauty and glory in human life even in the midst of failure and folly and pain. To worship God rightly was to have a vision of the essential things, to worship the spirit of beauty and feel its joy in ourselves.

They were thinking that day, Mr. Gow continued, of one whose whole life and teaching were full of this radiant joy, this worship of God in the beauty of holiness, this faith in love as the secret of life and of death, and they were privileged to place a memorial of Mr. Stopford Brooke in the chancel of the church where he had so often preached to them this gospel. His message always was: "Rejoice in the Lord, and again I say unto you, rejoice," and this was not only the message of his sermons but of his life. A vision was revealed to him of the beauty of the world, and in the character of Christ he saw it focused. "Art and Christianity," he said, and he was almost unique in saying it, "are one." He had a wonderful power of evoking the dreamer and lover which often slumber in the breasts of men, and he made them feel that the poetry of life was far truer than the prose. He lived in a world revealed to him by his imagination, and knew, as all great poets and artists know, that it is through the imagination that we enter into the highest truth. He was not one of those preachers for whom faith in God comes first, and he did not try to explain the world as good when it was bad because he believed that God was good. He did not believe so much as see. He saw and worshipped beauty in nature, and art, and in the perfect life of Christ, not thinking of the latter as God, but as the ideal of humanity, expressing what God meant man to be. His religion began with the beauty of this earth, divine, mysterious, far beyond what any man can realise, and he felt it in the very depths of his soul. But beauty and joy were symbols to him always of something greater than themselves, glimpses of the eternal beauty and joy which is the love of God. He spoke to them of love tender and true, and stronger than death—of love pure, and deep, and passionate, counting no sacrifice too great. "Life ought to be ravishment," he had said, "but while we are weakened within ourselves we shall never get it so." Joy never failed him to the end, and in that sense he never grew old. As he entered upon old age there came to him a renewal of youth in the inner man. There was no contradiction between his teaching and his life. The latter was infinitely varied: he had seen and done so much, and had so many interests; but through youth to age his message and spirit were the same, only they deepened with the years. Writing of his mother when she died he said: "As I think of her now, some way it is of her old age and her youth together that I think, and they both mingle so much that I cannot isolate the one from the other. They are one to her now." That was true, they felt, of him. Stopford Brooke had lived a full and complete life; he was always the same—the truest friend, the wisest counsellor, the great passionate lover of beauty, the spirit of joy, the faithful follower of Christ, an influence of strength and peace to myriads amidst the storms and sorrows of life.

After the sermon an address was given by Dr. Jacks, and he then unveiled the memorial.

ADDRESS BY DR. JACKS.

STOPFORD BROOKE [he said] came very near to our lives: but he came from a realm that is far off. Most of us are the children of the age in which we live. We are moulded by the influences immediately around us, we reproduce the habits of thought and the modes of feeling which are current in our time. We need among us a few men who are not thus limited by their age. We need them to remind us of those high and universal things which are the same yesterday, to-day, and forever. Stopford Brooke was such an one. He was a universal man. He was of all ages, from the most childlike to the most mature. The shades of his prison-house never closed around his fine spirit. He blended the intuitions of the child with the wisdom that comes late in the history of the world, and each was made richer by its union with the other. He showed us that knowledge culture, civilisation, profit nothing unless

they are motived by love. He showed us how love has need of knowledge and culture and civilisation in order that she may do her finest work. Thus, though he was not the product of his age, he left his mark upon the age and served it, as he would not have done had he stood aloof from his fellow-men. How deep was the mark he left many of us who are here can bear witness. He was a liberating influence in our lives; and it was thus that he acted on all who came in contact with his spirit, whether in his preaching or his literary work. He gave us access to a broader and better world than that in which we should have lived without him. He made us less the children of our age. And that was good for us.

Like his Master he lived in a house of many mansions, and he was at home in them all. He was at home among the things of the spirit; and he was equally at home among the things of sense. To many these two worlds seem absolutely different. But he made them one; or rather they were one *in him*. He brought the beauty of holiness into the things of sense; and brought the reality of the things of sense into the realm of the spirit. It was the aim of his life to unite them, and their union was seen not in his message alone, but in his personality. Hence his power, his passion, his tenderness, and his insight, which in him were so blended as to make him almost unique. Both as a man and as a preacher he had the secret of power. It was rooted in love, which, as he told us so often, is the source of everything that gives value, beauty, effectiveness to the deeds of men. Grounded on that theme, which he pursued through many variations, his life expanded into a great symphony.

Never was that note more needed than now. We may say of him as Wordsworth said of Milton, "thou shouldst be living at this hour." He would have led us straight to the root of our calamities. He would have served us with new weapons for the good fight. He would have shown us the kingdoms not of this world, for neglecting which the kingdoms that are of this world are coming to nought. His presence in our midst would have filled us with the hope of better days to come. His voice would have kindled our faith and renewed our courage.

The musician is silent, but the music sounds on. You will hear it whenever you look upon the monument you have erected to his memory. The true memorial of Stopford Brooke is neither this stone nor the words which are engraved upon it, but the response which your own hearts will make when you remember his living word and his loving presence. In no other way can this congregation, or any congregation, claim him as one of themselves. He was of no sect, no party, no Church. And yet he was of all sects, all parties, all Churches—save those, if there be any such, where love is dead. He belonged to the beloved community of the loyal, the faithful, the pure in heart, whose hands are joined across the centuries and across all lines of division; the only Church that is recognised in heaven; and no Church whose boundaries are less than these has the shadow of a claim to possess him. "His voice is on the rolling air; we hear him where the waters run." Let his monument remind you of those high and universal things. When they speak to our hearts we shall think of him; and when we remember him they will speak to us again.

The memories of such men reverberate through the whole of our lives. They give us anchorage in the storm. They shed radiance everywhere, even to the darkest spots of earth, even in the darkest moments of history. Their true memorial is with God. It is to one of them, to one of the best and the most beloved of them that you have erected this monument, which I now unveil.

DESCRIPTION OF THE MEMORIAL.

The tablet is made of translucent alabaster, and is framed in green Irish marble. Within the frame, between lines of moulded alabaster, is a border of gold, white, and blue mosaic. A cross, of Celtic feeling, carved in green marble rests on a background of pale blue mosaic, threaded with entwined branches of a wild rose tree, carved in translucent alabaster. The centre of the cross and the stamens of the roses are touched with gold. The stems of the rose tree frame the inscription which is incised in a slab of alabaster. The inscription is as follows:—

IN MEMORY OF
THE REV. STOPFORD A. BROOKE, M.A., LL.D.,
BORN 1832. DIED 1916.
POET, PROPHET, LOVER OF MANKIND
WHO OFTEN IN THIS PLACE PREACHED
THE GOSPEL OF LIFE AND IMMORTALITY.
THOSE WHO FELT THE POWER OF HIS
MESSAGE HAVE ERECTED THIS MEMORIAL
IN UNDYING GRATITUDE AND LOVE.

"THY VOICE IS ON THE ROLLING AIR
I HEAR THEE WHERE THE WATERS RUN."

The work, which is greatly admired by all who have seen it, has been designed and carried out by Messrs. Powell & Sons of the Whitefriars Glass Works, Tudor Street, E.C.

THE NEW ORGAN AT HOPE STREET CHURCH, LIVERPOOL.

It is expected that the opening of the new organ at Hope Street Church, which is a memorial to Sir W. B. Bowring, will take place this month. Dr. A. W. Pollitt, F.R.C.O., the organist, has written the following description of it for the Monthly Calendar in connection with the Church:—

"Doubtless many of our friends will be glad to know something about the new organ which is now rapidly approaching completion—its *raison d'être*, and its function in the service of the Church. There are some of our members who, while loyally supporting the scheme, have still held a mental reservation that the old organ sounded very well. With such an opinion I most cordially agree. The old organ certainly did sound very well: there are no finer diapasons anywhere: the fundamental tone was rich, dignified, and majestic. But all this remains! We shall still hear our glorious diapasons unaltered, but in addition we shall have every species of beautiful organ-tone that the art of the builder has evolved during the long period that dates back to the fifteenth century. It is desirable that this great fact should be realised. We might spend £10,000 and not add anything vital to the colour scheme of our instrument. The money would simply produce duplication, on a larger or smaller scale, of existing material. To the listener the outstanding features of our new organ will be:—

(1) Its varied colour scheme.
(2) The dignity and beauty of its tone.
(3) Its perfect adaptability to the building.

"The expert will find additional joy in the exquisite finish of the workmanship throughout the instrument.

"What, we may ask, is the function of music in the service of the Church? Briefly, it is to produce an atmosphere of beauty which may quicken and uplift the soul, intensify the effect of the spoken word, and impress the memory. Dr. Mellor has recently expounded to us 'the holiness of beauty,' and this is the keynote of our aspiration. We desire perfection of detail in every part of the service, whether it be the spoken word, the sung word, the winged word of organ-tone, or the voiceless word of silence, and we believe in the power of such a combination to hallow our lives to finer issues in the service of God and man. May the new organ prove to be the treasure I confidently anticipate. Then we can sing in unison with the old poet:—

But oh! what art can teach,
What human voice can reach
The sacred Organ's praise?
Notes inspiring holy love,
Notes that wing their heavenward way
To join the choirs above."

THE HUNGARIAN UNITARIANS.

In a letter dated November 5, Dr. George Boros of Kolozsvar, Hungary, said that on November 17 he was to read a paper at Budapest before the Francis David Association on the future of religion after the war, adding: "A very hard problem; is it not? Of course, all of us wish to see the end. Is it nigh or far: who knows? Let us keep up our good hope, and do our duty as well as we can." He says he has visited several of our Transylvanian congregations, to organise help for the widows and orphans of the war. "Our soldiers," he says, "are very daring fighters; consequently the losses are immense. We are planning for the orphan boys, and possibly for the girls too, a new school of mechanics and one of agriculture. I have been doing the preparatory work for them. We had some of our ministers' wives here, and put them through a course of practice for nursing. They will be doing their work in their own place in the country." Dr. Boros says that the venerable Bishop Ferencz is well, but his own daughter Rose has been seriously ill with typhus, but is beginning the slow process of recovery.

CHRISTMAS APPEALS.

BELL STREET MISSION.

The Rev. A. Golland writes from 46 Bell Street, London, N.W.1.:—

"A lady recently expressed to me her wonder that in these difficult times the very poor can manage to keep their homes together, and, outside the workhouse, continue to live. In many instances even a City missionary has to confess to similar surprise, and he knows that without such help as he and his fellow-workers are enabled on occasion to give the problem of living would, for many, most likely defy solution. In these gloomy times there are, too, other than the material interests of the poor that need attention, and the strength and comfort and cheer which our Missions radiate was never more necessary than now. As the need increases the means to meet it tend to diminish, and there is real urgency in this Christmas appeal to the charitable not to forget that, come war or peace, Bell Street Mission stands where it did, and continues its truly important national work. We need money for all our funds, and we should be grateful, also, for gifts of clothing, readable books, and toys."

RHYL STREET MISSION.

The Rev. W. H. Rose writes from 4 Rhyl Street, Kentish Town, N.W.5: "I shall be pleased if you will kindly allow me to make my annual appeal on behalf of the Rhyl Street Mission. I need help for the Poor's Purse especially, as there is distress amongst the aged and infirm, and the 'poor' are always with us. Parcels of new and cast-off clothing, toys for the little ones and books for the Sunday School Library will be gratefully received."

NEWS OF THE CHURCHES.

Ballymoney (co. Antrim).—Capt. James McKay has been awarded the Military Cross for gallantry in France.

Chorley.—A Sale of Work in aid of the school renovation was held on Saturday, December 1. Mr. Arthur Karfoot, a local Congregationalist, presided, while the opening ceremony was performed by Mr. J. Percy Taylor of Bolton, a trustee of the chapel. The preparations for the sale and the proceedings of the day were of the heartiest character, and resulted in a return of £110. The oldest member of the congregation set an example by a donation of £20.

Colne.—A Gold and Silver Tree and Sale of Work was held in the Stanley Street schoolroom on Saturday afternoon, December 1. There was a good attendance at the opening, which was presided over by Mr. J. T. Bibby of Burnley, the opener being Mr. L. H. Clegg of Bury. In the evening the schoolroom was crowded. The whole effort was most successful, the proceeds for the day exceeding £86.

Ilford.—On Saturday last a well attended and successful Sale of Work was held on behalf of the Church Funds. Mr. E. R. Fyson presided at the opening ceremony, which was performed by Mr. B. V. Storr. During the evening selections were rendered by the orchestra, under the conductorship of Mr. Bartlett, and a musical and dramatic entertainment was contributed by the younger members of the Church and their friends.

Leicester.—The following letter, printed in the December calendar of the Great Meeting, has been addressed to the congregation by Dr. R. F. Rattray, the newly appointed minister: "Mrs. Rattray and I would like to express to you our sincere thanks for the kindness with which you have received us; we are indeed grateful. We, of course, regard it as an honour to come to the Great Meeting with its noble traditions, and it is our earnest desire to try to carry on these traditions, to help in making the church as deeply and widely influential as it can be—in the great and high things of the Spirit; in the deep joy of religion, the beauty and happiness and strength of a community bound together by affection, common beliefs and aspirations, common worship of God, and practical works of good."

Nottingham.—The High Pavement Chapel Chronicle for December contains as frontispiece a reproduction of the beautifully carved board, setting forth some details of the origin of the congregation and the freedom of their worship, which now stands in front of the Chapel. It is the gift of Mr. A. H. Woolley, and is said to be in every way suitable to its place and purpose. A postcard can be obtained with the same reproduction upon it. The work has been executed by Messrs. Hatch & Co., of Lancaster, who were also responsible for the oak choir stalls presented by the late Mr. Charles Hawksley, whose death is greatly regretted by his friends in Nottingham.—The death is recorded, with much regret, of Sergt.-Major H. C. Raistrick, who has succumbed to wounds received in France, and of his friend Gibson, another of the old scholars, who has been killed in action. Several others on the Roll of Honour have been wounded, some seriously, and Lieut. Cyril Blurton has been reported "missing."—A message from the congregation, which was approved at the Annual Soirée on October 30, and which is being sent by Mr. Ballantyne to the High Pavement men with the forces, is as follows: "That in the midst of the happy conduct of this Annual Social Gathering, our thoughts are with our men who fight for us and for the freedom in which alone our cause in this chapel and school can flourish in years to come. To them all we send our affectionate greetings, and every good wish for blessings in the New Year." The message is printed on a khaki-coloured leaflet, embellished with the Union Jack and Royal Standard, and bearing on the back a poem, 'Sons of the Motherland,' by the Rev. W. G. Tarrant. Each child in the Sunday school has written a letter, and by this means each man and officer has received one. Woollen comforts and other gifts have also been sent.

Nantwich.—The 229th Anniversary Services were held on Sunday, the 9th inst. at the Presbyterian Church. The preacher in the morning was the minister, the Rev. J. Park Davies, B.A., B.D. The evening service was conducted by Mr. D. W. Ross, M.A., of Willaston School, who took for the subject of his most instructive address, "Dr. Joseph Priestley, Minister of the Chapel, 1758-61." Solos were rendered by Miss E. Wright, and the services were bright and successful throughout.

MARRIAGES.

BOWRING—SMITH.—On December 8, at the Parish Church, Knutsford, by the Vicar, the Rev. Canon Evans, Captain Harold Bowring, R.A.M.C., fourth son of the late Charles Bowring, of St. John's, Newfoundland, and Mrs. Bowring, of "Chiselhurst," Sefton Park, Liverpool, to Margaret Doris, daughter of the late Sidney Smith, of Withington, Manchester, and of Mrs. Lowther, Knutsford.

SWANN—WILLIAMS.—On December 4, at the Parish Church, Wrexham, by the Rev. R. J. Hopkins, Vicar of Hatton, Warwickshire, uncle of the bride, and the Rev. Canon Davies, Vicar of Wrexham, Major Humphrey Swann, K.E.H., youngest son of Mr. and Mrs. J. F. Swann, of Oakfield, Wimbledon Common, to Ruth Nightingale, elder daughter of Mr. and Mrs. Williams, Egerton House, Wrexham.

DEATHS.

DARBISHIRE.—On December 6, at Plas Celyn, Penmaenmawr, Sarah Agnes, daughter of the late Samuel Dukinfield Darbishire, of Pendyffryn, Penmaenmawr, aged 78.

SHANNON.—On December 8, at Gidleigh House, Shaa Road, East Acton, Ester Westerdale, widow of the late Rev. John Shannon, aged 85.

OUR CALENDAR.

SUNDAY, December 16.

LONDON.

Acton, Creffield Road, 11.15, Rev. H. C. HORSLEY, M.A.

Bermondsey, Fort Road, 6.30, Mr. S. P. PENWARDEN.

Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. Dr. W. COPELAND BOWIE.

Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Lieut.-Col. BULLOCK.

Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.

Finchley, Granville Road, Ballards Lane, 11 and 5.30, Rev. BASIL MARTIN, M.A.

Forest Gate, Upton Lane, 11, Mr. FRANK G. FINCHAM; 5.30,

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6, Rev. BERTRAM LISTER, M.A.

Hampstead, Rosslyn Hill Chapel, 11 and 6.30, Rev. HENRY GOW, B.A.

Highgate Hill Unitarian Christian Church, 11, and 6.30, Rev. A. A. CHARLESWORTH.

Ilford, High Road, 11, Mr. E. R. FYSON; 3.30, Mr. F. G. FINCHAM.

Islington, Unity Church, Upper Street, 11, Rev. GORDON COOPER, M.A.; 6.30, Rev. J. VINT LAUGHLAND.

Kentish Town, Clarence Road, N.W., 11 and and 6.30, Rev. F. HANKINSON.

Kilburn, Quex Road, 11 and 6.30, Rev. J. ARTHUR PEARSON.

Leytonstone, Haydn House, 63 Fairlop Road, 6.30, Miss MAUD M. BURTT.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.

Peckham, Avondale Road, 11 and 3.30, Rev. R. T. HERFORD, B.A.

South Norwood, League House, 141 Portland Road, 6.30, Mr. BASIL VINEY.

Stoke Newington Green, 11.15 and 6.30, Dr. LIONEL TAYLER.

Stratford Unitarian Church, 11, Mr. F. COLLECOTT; 6.30, Mr. J. P. ROSLING.

University Hall, Gordon Square, W.C., 11.15, Rev. FRANCIS H. JONES, B.A.

Wandsworth Unitarian Christian Church, East Hill, 11 and 6, Rev. W. G. TARRANT, B.A.

West Hampstead, All Soul's, Weech Road, Finchley Road, 11.15, Rev. EDGAR DAPLYN.

Wood Green, Unity Church, 11 and 6, Rev. G. COVERDALE SHARPE.

ABERYSTWYTH, New Street Meeting House, 11. Supply.

BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.

BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.

BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE CLARE.

BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. FRED HALL.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIGHTON, Free Christian Church, New Road, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.

BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

CHATHAM, Unitarian Church, Hamond Hill, 11 and 3.30.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. J. EVANS.

CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.

DEAN ROW, 10.45, Rev. E. A. VOYSEY, M.A.

DOVER, Adrian Street, near Market Square, 11 and 3.15, Rev. C. A. GINEVER, B.A.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.

EXETER, George's Chapel, South Street, 11 and 6.30.

GEE CROSS, Hyde Chapel, 11 and 6.30.

HASTINGS, South Terrace, Queen's Road, 11 and 6.30.

HINDLEY, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. J. ISLAN JONES, M.A.

HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. JONES.

HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. F. COLEMAN.

LEICESTER. The Great Meeting, 11 and 6.30. Rev. R. F. RATTRAY, M.A., Ph.D.

LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. F. K. FREESTON.

LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. J. HORACE SHORT.

LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. MELLOR.

LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Rev. J. C. ODGERS, B.A.

MAIDSTONE, Unitarian Church, Earl Street, 11 and 6 30, Rev. ALEXANDER FARQUHARSON.

MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. G. A. PAYNE.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.

MANCHESTER, Sale, 11 and 6.30.

NANTWICH. Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. PARK DAVIES, B.A., B.D.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A., B.D.

NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.

OXFORD, Manchester College, 11.30, Rev. RUDOLF DAVIS, B.A.

PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.

PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.

SHEFFIELD UPPER CHAPEL, 11 and 6, Rev. C. J. STREET, M.A., LL.B.

SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.

SOUTHAMPTON, Church of the Saviour, London Road, 11.15 and 6.30, Rev. VICTOR MOODY.

SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, B.A.

TORQUAY, Unity Church, Montpellier Road, 11 and 3.30, Rev. JOSEPH WORTHINGTON, B.A.

TUNBRIDGE WELLS, Free Christian Church, Dudley Road Institute (side entrance), 11.15, Rev. E. LOCKETT.

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.

WARWICK, High Street Chapel, 11.15 and 6.30, Rev. GARDNER PRESTON.

WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. C. ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.

Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

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NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

NEVER a Christmas so bitter as this, we fear must be the verdict of countless people in many lands. If we in the British Isles have suffered less than others, we have undoubtedly suffered much, if not so much as we might have expected. No need in this place to describe the woes, privations, pains and anxieties that shadow the whole population—unless there be, indeed, selfish creatures among us not even yet roused to human feeling But there is need to stir ourselves from every disposition to sink beneath our sea of troubles. Especially upon those of us who have hitherto been brave to believe in goodness, to hope for its growth in the soul and in the world, and to endeavour to raise natural affections to their highest, there rests a responsibility of peculiar gravity. They, of all people, owe it to the gallant lads abroad to be gallant at home. "What shall separate us"—that must be the word for the hour—"What shall separate us from Love?"—from the love of God, everywhere and at all times sure, but to us most sweetly manifest in the love of dear souls, ay, and from us made manifest, let us humbly believe, to those to whom we are dear. "A bit of English holly," that was the one thing above all others that a Colonial friend decided he must bear away with him on his setting sail this week. Good for us if we see the truly sacramental meaning of the feast, shadowed as it must be, and discern the spirit within its material tokens.

* * *

SIR HENRY NEWBOLT has just published a book on the ever romantic theme of those knights and soldiers of by-gone ages whose fame is brought freshly from one generation to another before the admiring youth of our land. He tells of Bayard, Roland, the Black Prince, du Guesclin, and so on, brave and chivalrous heroes, who with the most eager passion for victory combined a scorn for foul means of obtaining it—preferring, indeed, to lose it rather than part with honour and self-respect. And this temper, Sir Henry maintains, we believe with ample justification, dwells in the breasts of our British army at the front, contrasting with the ruthless and savage conduct of their foes. Surely there is not a headmaster in our land but would wish to lay the impress of such examples on the young hearts entrusted to his influence; there can be no father in England who would not wish that his son should be a true knight after this model. We note, however, that Lord Rothermere, speaking as he claims for the whole of the Air Board, has declared its policy in respect of raids on innocent non-combatants to be that of "an eye for an eye." The plea of military sigrificance and effect is urged no longer, and we are now unequivocally committed, it appears, despite all the weight of the urgent remonstrances that have been made, to the brutal methods of the German air command. The pity of it—and the shame!

* * *

DR. ELIZABETH GARRETT ANDERSON, pioneer of women in the medical profession, and the first woman to be chosen mayor in this country, has passed away, full of years and of honours. The story of her valiant fight against the forces of ignorant prejudice should be read again, both by those who doubt the real advance of human society, and those who still have to contend with the same blind opposition. Like her great contemporary, Florence Nightingale, she refused to be relegated to the fruitless paths considered by a past generation the only proper ones for women to pursue, and her great mind and heart gave a rich harvest to the world. It is a little piquant to be reminded of these things just when wise heads have been gravely shaken in the House of Lords over the proposition to let women have a recognised share in the political life of the nation.

WE have just received the programme of the Eighth Congress of the National Federation of Religious Liberals in the United States, which was held in Boston November 25 and 26; Professor J. H. Holmes of Swarthmore College, Pa., is the President of the Federation, and our good friend and ally, Dr. C. W. Wendte, Secretary. Among the Vice-Presidents are leaders in various denominations, Friends, Baptists, Independents, and others. Services and meetings were held at the Unitarian Church, Arlington Street, the Central Congregational Church, Channing Hall, and the Church of the New Jerusalem; and the platform of speakers was correspondingly inclusive. Among other addresses was one by that grand old veteran, Dr. Charles W. Eliot, his subject being 'World Problems born of the War'; we shall be glad to have it in due time to add to the other important and strengthening utterances he has given in the years since the War began. Neither we, nor our aims, religious and international, have a more sterling friend than he. Next week we hope to find room in our columns for a letter by his son, Dr. Samuel A. Eliot which fully corroborates what we hear from other quarters as to the whole-hearted resolves with which the States are pursuing their task in the war.

* * *

IN *The Liberal Christian* for January, which, we observe, is edited by our friend Mr. E. Capleton, an interesting communication is printed from Mr. H. G. Wells on the subject of "God." It is in reply to a correspondent who put three questions to him relating to the views contained in his book 'God, the Invisible King,' and the substance is as follows:—

1. My idea is that while Man is God is. But I do not believe that Man or God will ever end.

2. I don't think the Veiled Being is God. It has, I admit, been thought of as God. But I restrict my use of the word God, to the God of the Heart, the Spirit of Mankind. Men are polytheists whatever creed they profess until they realise the unity and soild-

MANCHESTER UNITARIAN SCHOOL FOR THE MINISTRY

arity of mankind, and thereby the oneness of the God who inspires us all. I do not know whether the universe is ONE. The universe of any science certainly is. I think you are wrong in saying that all science *proves* that all things are inter-related. It assumes—how can it prove what it assumes? Anything not related is outside its cognisance. These are philosophic questions outside the scope of religion.

3. Certainly God is God in my heart. He is inseparable from the good in me. I have been a good deal bored (if you will forgive me) by that ancient quip, "Man makes God in his own Image." What use has man for anything but the humanity of God? Can man conceive of God in any other way? Writers on religion seem to keep that sentence on a rubber stamp nowadays. Did you expect me to proclaim the worship of a lobster multiplied by the cube root of X blended with a sewing machine?

All which is very characteristic, but whether helpful or not, the admirers and students of the novelist's theology must judge.

* * *

MR. DEBENDRA NATH MITRA, who came to this country in October last year, commended by the joint committee of the Brahmo Samajes as Indian student, and has held the British and Foreign Unitarian Association's scholarship at Manchester College, Oxford, and whose academic career has had to be shortened owing to the many difficulties of the present time, sailed for Calcutta this week. As may be well understood, there has been some trouble to get a passage just now, and at one moment it looked as if he was doomed to a rather lengthened postponement of his return. Happily this has been averted, and Mr. Mitra will, we trust, get home safely, to bear our good wishes to all our old friends in his native land. In no part of our Empire are there more interesting possibilities, or perhaps more serious problems, than in India; every friendly link between us will assuredly be a gain.

* * *

THE UNDERFLOW.

OH, blest the souls that see and hear
The things of God to-day revealed,
Of old, to longing saint and seer,
Within the future closely sealed:

The stir of nations near and far,
The wakened hearts that beat as one,
The flow of peace, the ebb of war,
The passing night, the risen sun!

Be ours the vision, ours the will
To follow, though the faithless ban,
The love that triumphs over ill,
The trust in God and hope for man.

And Thou whose tides of purpose bear
These mortal lives that come and go,
Give us to feel through toil and prayer
Thy deep eternal underflow!

F. L. HOSMER.

KEEPING CHRISTMAS.

CHRISTMAS is with us once again. The contrast between what is going on in France and the spirit of the Christmas season seems intolerable. We are bewildered and dismayed by the apparent contradiction. On the one hand we see violence and destruction and armed hosts of men arrayed for mutual slaughter; on the other we are reminded of the words Peace and goodwill among men, and of the love and gentleness of Jesus. To some it seems that Christmas joy and peace are a mere mockery under such circumstances. They would deny us the right to it as some Churchmen would deny the sacrament to those whose lives were involved in sin. We are, as they think, engaged in two incompatible tasks, fighting our enemies and celebrating the birth of Jesus. We should be more honest, if we are determined to fight on, in suspending any Christmas celebration. Certainly mere lip homage to the Gospel of Love would be nauseous and hypocritical if we are acting all the time in flagrant violation of his spirit and his life.

But for those who are sadly convinced that no just and permanent peace can yet be made, there is at least no hypocrisy in keeping Christmas. The contrast between the actual and the ideal is indeed appalling, but it is not a contrast which should make us feel ashamed to think of the ideal.

The most awful mockery of worship which a man can offer is the incense of an ideal of which his whole life and spirit is a contradiction. To such worship the scathing words of Isaiah were spoken: "Bring no more vain oblations: incense is an abomination unto me. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me: I am weary to bear them. And when ye spread forth your hands I will hide mine eyes from you: yea, when ye make many prayers I will not hear. Your hands are full of blood. Wash you, make you clean: put away the evil of your doings from before my sight. Cease to do evil: learn to do well."

These words were spoken by the Prophet in the name of God to men whose conduct was in flagrant opposition to their worship. Humbly but confidently we assert that this opposition between our actions and our ideals is not true for us. We believe that we are acting under the compulsion of our sense of right. We believe that to leave our task half finished through weariness or through despair would mean greater suffering and greater evil for the world in days to come. We are horror-stricken at the contrast between what is and what ought to be, but we are not ashamed.

For those of us who feel this, the Christmas ideal of peace and love and joy is more and not less precious, more and not less real and certain because of its contrast with the present agony. The Kingdom of God is not merely a distant dream. We want to feel the truth of these great words of Jesus, "The Kingdom of God is within you." Every great ideal truly held is not merely a distant hope, it is a present possession. It is not merely possible, it is capable of immediate inward realisation, however much outward circumstances may seem to contradict it. The Christmas spirit of love and joy ought to be ours to-day. We can rejoice in the affections and goodness of our friends. We can rejoice in the beauty of the world. We can rejoice above all in the confidence that men and nations have been made for peace and goodwill and that we are called to realise that ideal. To allow present conditions to kill that joy means that we have lost faith in it. To believe in it is to find beauty and good even in the darkest hours. It is not destroyed by sorrow or by pain. "Your joy no man taketh from you."

In the life of Jesus we see the ideal for man, and because we believe that his life revealed the will and love of God, we believe that the ideal of his life may be realised by all. In that faith there is inward peace and strength.

TOMMY'S RELIGION—NOW, AND THEN.

BY "EX-GUNNER."

"I'M *not* fighting for religion and not one man in the Imperial Forces sees religion or anything beautiful in war."

The statement was made to the writer in a base hospital in Mesopotamia, and the speaker was a 1914 man who had fought in France, Gallipoli, and the attempted relief of Kut. At first sight it gives the lie to the many who would forgive the evil of war and condone the immoral futility of it on moral and social if not strictly religious grounds.

Over and over again have we soldiers been told by clergymen, and others at the Back, that we are carrying on this sanguinary slaughter in order that future generations may be spared the bloodshed; that we are sacrificing the fathers in order that the children may be saved. In short, they would designate war as a species of justifiable homicide, and would pass sentence accordingly. Do these

voluble comforters realise that it is the men who, like themselves, see nothing of War the Absolute Reality, who need the solace of this aspect of things? It is a delusion, from which many people suffer, that the soldier whilst actually at the front, and particularly whilst in the front line, is in a super-normal state of mind, and that, being in such a condition, he flies naturally to religion as the great comfort in all his sufferings. Why do we imagine, however, that the man who is non-religious when he is safely tucked away in a training camp will resolve into a sudden convert the first time he is subjected to the ordeal of shell-fire? Surely it is apparent that, on such an occasion, time for consideration has passed. This leads to a very important point and one on which the whole argument of the "religious optimists" pivots.

They say that at the front Tommy is brought face to face with dangers which "*make him think.*" Such, undoubtedy, is the fact, but it is not when he is actually facing the danger that his mind is so occupied. It is during those long, awful hours of sitting in a trench waiting for no one knows what that the fighting man gets not only time to think but even to philosophise, and when a soldier has been at the Gates of Death for twelve hours and knows not how soon he may receive another summoning call, he does not sit down and think about politics! In every man that passes through the hell of war there is born naturally and spontaneously a spark of speculation.

I would not call it religion, for that term, for many, has come to mean the rules and commandments of a man-formed, man-ruled Church run on business lines, a strange mixture of mystic ritualism and ancient history; and yet I would have it that in its true significance this new sense—if it can so be termed—*is* religion in the truest and noblest meaning of the word. Strange though it may seem, the man's platoon serjeant is far more likely to discover its existence than is the chaplain; in fact, the latter would often and again disclaim its presence because an attempted "religious" discussion does not reveal it. Yet the "padre" must not be blamed—rather should the present army methods which govern him be censured. Under existing conditions the chaplain holds a commission, lives with officers, and the majority of his intimate friends in the battalion wear the Sam Browne belt. To a certain extent he comes into close contact with the men of the rank and file, but if he is to discover and encourage that seed of speculation he must *live* with them, and not only that, but he must lead their life. In every Englishman there is bred a feeling that to "hold forth" is bad form, and that the deeper feelings and emotions are not suited for topics of discussion. If the seeker, therefore, goes among the men and hopes to *hear* the things that will indicate this hidden spark he will be disappointed. Rather let him look into the *face* of that man who is "sticking it" in the muddy trench or the damp, unlighted dug out. For this thing is no myth but an all-important reality.

War is not so much now a conflict of men as an inferno of machinery. This being so, men say, war is stripped of its former glory. Is this so? If there be no glory in war how is it that it can still elevate men's nature? We are apt to forget that the man serving a 9-in howitzer in defence of England is doing work equally as *inspiring* as he who defends his child from an attacking animal. There *is* glory in the task even if the soldier be merely shoeing horses at a veterinary depôt. Yes, you say, but there is nothing ennobling in the act of releasing a high explosive shell for the purpose of exterminating a dozen men concealed half a mile away; armaments may be equal but the odds are not. True, but go and talk to those gunners. A few hundred yards in advance of them is a battalion of infantry. In ten minutes those men are going to take their lives in their hands by making an attack on the enemy lines. *Until those ten minutes have expired those entrenched men have handed their lives over to their brothers behind the guns.* There you have the source of the main stream of Mr. Atkins's religion. On every individual man depends the future of his comrades—life or death, restoration or bereavement. How could it do other than bring the noblest qualities from a human nature? As in the bigger things so the same spirit and ideal flows right through to the most trivial and commonplace details of war. The man in the armoury fitting rifles with the humble "pull-through and four-by-two" knows that if his sense of duty fails his pal up in the front line will have a dirty rifle which will "jam" at the critical moment, and then....?

Duty and discipline, you call it? Aye, but it is something far higher and nobler than that. That man has seen his comrade fall in a counter attack; he has seen his chum's face and has heard his last words; he has seen the flame of his spirit illuminate his eyes before it was finally extinguished—and, consequently, his religion is not of the mystical sort, to probe into which is to profane, but something built on a bedrock foundation.

At the front man, in the high sense of the name, meets man. All are thrown together as one large family. All learn the Great Lesson; there are no petty bickerings over conventionalities of denomination or ritual. Shrapnel does not discriminate between the Dissenter and the Churchman. The common ideal is of necessity, and later of desire—*esprit de corps*; and even that can be ennobled high above its own elevated standard. Tommy rapidly becomes a fatalist because he is driven to it, but, at best, this is a blind faith. Soon his intellect asserts itself and he asks: "Who or What *is* Fate?" and ultimately he answers his own query to the satisfaction of his own soul.

The churches are optimistic. They anticipate larger congregations and sincerer worship "when the boys come home," because the war has taught men to "think" and to realise their "spiritual obligations." Whether the Churches can conscientiously congratulate themselves as having achieved this end is another question, but do they realise that this sudden awakening of "thought" may prove a never-equalled danger to their own ideas and teachings? Have they considered that perhaps Tommy's religion, which is high, pure, and sincere, is not that of the Churches? They must not forget that the home-coming soldier has grasped ideals that to him are as real as his love for his wife, concealed by no "mysteries" and bound up in no ritual. He wants something *tangible*. The former ideas will not satisfy him; he will cease to be comforted by a "religion" which must be taken for granted because "it was so"; from his boyhood he was taught that to apply his reasoning powers in getting to the root of things was almost a sacrilege—this will no longer suffice. Remember that war has taken him down to a rock-bottom. Either the Church must change or the new spark of life born in the soul of Tommy Atkins. Which?

Obviously, then, it is the duty of the Church, and of all connected with it, to prepare for this great homecoming. No true soldier would for a moment discourage the good work that has been done among the men, and many a brave "padre" has fallen on the field of honour; but do not overlook the fact that a chaplain's duty is *spiritual*. At present it has a dangerous tendency to develop into something purely social. To arrange a whist drive in the Church Army Hut behind the line is excellent and very necessary work, but it cannot be called religion. Just recently the rector of a comfortable living has sacrificed all to join the ranks. Would that many more of our able-bodied clerics could do the same! If, instead of accepting chaplaincies, some of the clergy would follow the example of this man, they would, if only they could be brought to realise it, be doing far nobler work for their Great Commander-in-Chief than they could from under the protection of a commission. I repeat that one must live *with* the men, suffer the same hardships, endure the same privations, and face the same dangers both actual and moral; that war is *not* one long, exciting whirl of shells and machine-gun bullets; that it is during the tedious, monotonous days of waiting that Tommy "thinks"; and that he who would find and foster the newly ignited spiritual spark must "wait" also.

On His Majesty's Troopship C——, which carried vast numbers of troops to the eastern theatres of war, *the chaplain was a lance-corporal.* He wore no distinguishing uniform and followed exactly the same routine as the other men. He was popular and respected by both officers and the rank and file, and yet this was not because, in the absence of a commissioned chaplain, he conducted the parade service on Sundays. The reason for it would be difficult to define, yet I have seen many a man restrain an otherwise none-too-clean word because the "unofficial padre" was present. The moral is significantly obvious.

When the boys come home again it will be "roses all the way"—for a time! Hero worship will compensate many evils for weeks, even months; but after that the great struggle to live will re-commence, and with that struggle will return the ex-Tommy's philosophy on life itself. The spark will flare up, and it is the duty of the Church to see that it is not crushed and extinguished by a narrow-minded attitude of cold, severe, and formal sympathy.

THOREAU AS PIONEER.*

THOUGH there is no desire on the part of humanitarians to claim a larger share in Thoreau than is their due—and certainly it would be a rash act to attempt in any way to label him, many-sided, combative, and paradoxical as he was—it is safe to say that no reader of the numerous references to ethical questions in his journals, or of the remarkable chapter in 'Walden' entitled 'Higher Laws,' can doubt for a moment that Thoreau was, in the main, a very pronounced pioneer of the humanitarian movement. What, for example, as a statement of the central principle of humanitarianism — expressed by the League in its assertion that "it is iniquitous to inflict avoidable suffering on any sentient being"—could be clearer than the following passage from the Journal?

"Do we live inhumanely toward man or beast, in thought or act? The least conscious and needless injury inflicted on any creature is, to an extent, a suicide. What peace, or life, can a murderer have?"

Here we find an explicit adhesion to the belief in the universal kinship of all sentient beings; nor, when we pass to particulars, do we find Thoreau in any way untrue to this faith. The noble part which he played in support of the anti-slavery agitation has been dealt with by a previous speaker; so, too, has his practice of the simple life; and simplification of living, I would point out, is closely akin to anti-slavery, for its object is to avoid, on the one hand, becoming enslaved to the so-called luxuries by which many men are encumbered, and on the other to avoid enslaving the workers by whom those luxuries are produced. When we turn from the human to the lower races, we find in Thoreau's writings the same considerate regard for others. His views may be summed up in what he said in reference to sport, that "no humane being, past the thoughtless age of boyhood, will wantonly murder any creature which holds its life by the same tenure as he does"; and of the diet-question, that, "whatever my own practice may be, I have no doubt that it is part of the destiny of the human race to leave off eating animals, as surely as the savage tribes have left off eating each other, when they came in contact with the more civilised."

Of special significance was his appearance as a herald of the humaner study of Natural History, as distinguished from the clumsy old-fashioned method which killed in order to observe. Thoreau's position in this respect is well illustrated by one of the anecdotes related of him. "Do you mean to tell us, Mr. Thoreau," so someone said, "that you don't shoot a bird when you want to study it?" To which Thoreau replied: "Do you think I should shoot *you*, if I wanted to study you?" There, in a nut-shell, was the whole principle of the more modern Natural History—the recognition of the truth that there is no essential difference between human and non-human, and that what really concerns us is the study not of the dead specimen but of the living being.

It was this prophetic element in Thoreau—for he might well be called a prophet-naturalist as well as a "poet-naturalist"—that so long delayed his fame as a writer. He offended many prejudices; and the influence of the literary cliques, instigated by Lowell, was against him from the first. But personal force and integrity are bound to triumph in the long run over the bias of critics; and it is important to note how deep an impression Thoreau made both on the friends who knew him personally, and on later generations of readers. Emerson, Alcott, Ellery Channing, Blake, Ricketson, Higginson, Sanborn—there could hardly have been a more diverse set of men than those who called him friend; yet from each and all of them came the same testimony to his greatness of intellect and of heart. Mr. Blake wrote to me thus of the effect of Thoreau's letters:—

"As I re-read them, I am apt to find new significance in them; am still warned and instructed by them, with more force occasionally than ever before; so that in a sense they are still in the mail, have not altogether reached me yet, and will not, probably, before I die."

Strange stories are told of this magnetic influence of Thoreau's writings. It is said that a poor Russian Jew, who came across a few loose pages of 'Walden,' was so moved by what he read there that he emigrated to America, mainly from a desire to obtain the book, and if possible to translate it into his own language. In like manner, a few years after Thoreau's death, a student named Harrington came to Concord from a far western State to learn more of Thoreau, and told Channing that he, a stranger, had been more moved by the story of Thoreau's death than by that of anyone else, however near and dear to him. Such things do not, and cannot, happen in the case of anyone who, however talented, is "cold" and "misanthropic," as Thoreau has been represented by those who do not understand him. It is true that he did not "wear his heart upon his sleeve"; but an undertone of deep feeling runs through all his writings for those who have ears to hear it. There is a passage in one of his journals, remarkable equally for the beauty of its cadences and the depth of its feeling, which might well stand for his epitaph:—

"My greatest skill has been to want but little. For joy I could embrace the earth. I shall delight to be buried in it. And then I think of those among men who will know that I love them, though I tell them not."

There are some of us who do know it. I was once told by Mr. Sanborn of a scene he had witnessed, many years after Thoreau's death, when certain visitors at his house were repeating to Ellery Channing one of the many fretful criticisms of Thoreau, and received only this laconic reply: "I *knew* him." And this, in substance, must always be our answer to those who misinterpret Thoreau's message and belittle his genius: "We know him."

H. S. SALT.

* An address given at the Thoreau Centenary Meeting.

BOOKS AND REVIEWS.

A PRIEST OF THE IDEAL. By Stephen Graham. London: Macmillan & Co. 7*s.* 6*d.* net.

WE are among those who believe that Mr. Stephen Graham has never done anything so good as his early books on Russia. It is true that he had the advantage of an undiscovered land, and his tendency to mistake romance for reality could not be tested by most of his readers; but over and above all this there was the conviction of a man who sees and enjoys, which is absent from this fantasia about the spiritual condition of England. He is in agreement with Mr. Chesterton that the source of everything noble in English life is to be found in Christian legend. Glastonbury, St. Joseph of Arimathea and the Holy Thorn are for him the mystic seed of the future. But a writer who wants to make history after his own pattern in order to serve a pre-conceived theory needs a gift of more hearty assurance than Mr. Graham possesses. The fire of dogmatism must be in his blood. He must be able to bludgeon his readers into belief. A tepid stream of vague sentiment leaves them at the end listless and unconvinced. Nor does he seem to us more happy in his character-drawing of the people who go on a spiritual pilgrimage in a motor-car, with their experiments in platonic affection and their love episodes by the way. At the end Hampden, the voluble idealist, joins the army, and this is his epitaph: "Hampden died. He participated in three great movements, but in the first great rush he was killed. He killed no German, and like many another marshalled into the ranks against his will, he never intended to kill." Apparently, Mr. Graham does not see that he is branding his hero with indelible shame. To go quietly into the army without any protest, and then to betray the soldier's trust is not the part of a good man, and a sentimental religious pose will not save him from the contempt which he deserves.

THE WILL TO FREEDOM. By John Neville Figgis, D.D. London: Longmans, Green & Co. 6*s.* net.

DR. FIGGIS'S volume contains a series of lectures delivered in America on the Gospel of Nietzsche and the Gospel of Christ. It is eloquent, candid and incisive; but it suffers a little from prolixity, and from a tendency to take Nietzsche too seriously. Many people will find in it what they want, for it is neither a tirade of hostility nor an attempt to explain away what is violent and repulsive in his teaching. He analyses the sources of Nietzsche's popularity with great care, and mentions among other things his "electric style," his fondness for "switching on bright lights," and his gift of epigram, qualities of which Dr. Figgis, remembering the mannerisms of his own writing, is likely to be an indulgent judge. Whether the subject is worth this elaborate treatment is open to question, for the popularity of Nietsche in certain intellectual coteries has upon it the marks of a transient fashion. Colossal egotism, full of sound and fury, even when it is combined with some elements of genius, can make no permanent impression on the world. When the shouting has died away a few snatches of poetry, which shine with a strange lustre in the barren tracts of modern German literature, and a clouded life which ended in madness, will supply Nietzsche with very faint claims to a place among the immortals.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The objects of the Fund are: (1) *To aid the Belgian hospitals and convalescent depots in France, and the Belgian military doctors at the Front in Belgium.* (2) *To maintain a Civil Hospice at Calais.* (3) *To aid the Belgian School Colonies in France.*

The Belgian Hospital Fund is registered by the London County Council, under the provisions of Section I. of the War Charities Act, 1916.

153RD LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	19,523	3	10
Miss A. Whitfield (6th)	1	1	0
Miss Priscilla Tabbiner (3rd) ..	0	10	0
Miss Hervey (13th)	5	0	0
Miss Lucy M. Rimmington (2nd)	1	0	0
Miss Emma Tedder (4th) ..	0	2	6
Dr. Hargrove (2nd)	2	10	0
Mrs. William Tangye (22nd) ..	10	0	0
Mrs. Thew (5th)	1	0	0
Mrs. C. B. Simpson	2	0	0
Mr. and Mrs. C. W. Chitty (42nd)	4	0	0
Mr. F. Maddison (33rd)	0	10	0
"From Maidstone" (3rd) ..	7	7	0
Compayne Gardens Belgian Hostel Fund per Mrs. Jolowicz (16th)	5	4	7
	£19,563	8	11

Parcels have been received from: Miss Minns; Rosslyn Hill Working Party (per Mrs. Thomas Cobb); Highgate Unitarian Church Ladies' Sewing Meeting (per Mrs. Fitzsimmons); The Philip Roscoe Children; Miss Drewry; The Newington Green Band of Hope (per Miss Titford); Mrs. James Harwood; The Associates, Members, and Candidates of the G.F.S. at Sutton Valence (per Mrs. Ellis); Stoke Newington War Hospital Supply Depot; The Misses Pearse; Bournemouth Unitarian Church Working Party (per Mrs. V. D. Davis); The Misses Tedder; Mrs. Roscoe; Mrs S. Wilson; High Pavement War Relief Committee, Nottingham (per Miss Guilford); Miss Nettlefold; Miss M. T. Worsley; Mill Hill Sewing League, Leeds (per Mrs. P. R. Jackson); Miss E. Thirkell Cox; "Clonmell"; Mrs. C. B. Simpson; Free Christian Church Sewing Circle, Hastings (per Mrs. Glyde); Mrs. J. Deakin; Unity Church, Islington (per Mrs. Waters); Mrs. John Byles.

WEEKLY NOTES.

MISS HOLMES writes: "The aeroplanes which flew over on the 5th did much more damage than on previous visits. There were more wounded than your numbers, but reports vary. The windows of *your* usual room were not broken though the neighbouring ones were, but you would have had a very lively time and I am thankful you were not there. All the windows of the big building opposite were broken and all down the narrow street. The shops are boarded up but are gradually opening and selling by the light of the doorways. *Here* we were all calm and quite lively in the cellar—we did not know how much was going on, but we smelt sulphur and knew the Place was full of smoke. We have had two false alarms this week."

A letter from a chaplain this week says: "The Sisters of —— have been obliged to leave their convent at last owing to the bombardment. They had heroically stayed there ever since the war looking after the wounded. These sisters are now taking charge of a Colonie Scolaire in —— and have seventy to eighty boys in their charge. They are greatly in need of knickerbockers, stockings, and shirts for their boys of 12 to 14 years. If you can possibly send them any of these garments you will be doing a real service to these children."

We have sent off several packets of shirts and stockings by post, to save time, and we shall send more as soon as we can. The transport of goods for civilians is very slow now, as all military goods take precedence in the boats, so we often send urgent small things by post, as we can be sure then of their arriving within a week.

ROSE ALLEN.

SPECIAL WANTS.

Pyjamas, shirts, socks, and all sorts of men's underclothing.
Mufflers, cardigans, slippers.
Clothing for women and children.
Games, jig-saw puzzles.
White shawls for babies.
Calico bags, 2 ft. by 3 ft.
Treasure bags.

The name and address of sender and list of contents should be enclosed in each parcel.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

THE DAY OF NATIONAL PRAYER AND THANKSGIVING.

THE following letter has been sent to the ministers and congregations of the National Conference, signed by the President of the National Conference and the President of the British and Foreign Unitarian Association:—

DEAR FRIENDS AND BRETHREN,

It is known to you all that our King has issued a Proclamation calling upon all his subjects to observe the first Sunday of the New Year as "a special day of Prayer and Thanksgiving." It is not necessary that we should exhort you to a loyal and hearty compliance with His Majesty's command, but it seems to us desirable, as representing the group of Churches to which we all belong, that we should welcome the call of our good Sovereign and engage ourselves to join with our fellow worshippers throughout the British Dominions in giving effect to it. We may hold different views as to the nature and efficacy of Prayer, but there can surely be no difference among us in accepting it as a spiritual force, a communion with God, which strengthens all that is highest and best in us and animates us to effort and self-surrender. And, whatever our views may be about the present war, one thing is certain, that we are all alike involved in the tremendous catastrophe which has overwhelmed the whole world, all share in the mourning and horror, and, to some small extent, in the privations and sufferings which war has brought with it.

We are as men at sea, overtaken by a fierce storm. "They are carried up to the heaven and down again to the deep; their soul melteth away because of the trouble. They reel to and fro and stagger like a drunken man and are at their wit's end. Then they cried unto the Lord in their trouble." It is the irrepressible instinct of the human soul. If we are wise we shall not expect the intervention of the Divine Potentate—that he will send His Angels to fight for us or send out His lightnings and scatter our enemies—but it remains true as of old that our "help cometh of the Lord," that by spiritual, not by material forces is the issue determined.

You will have observed that the King does not ask us to pray for victory. Our enemies, equally with ourselves, all who have retained any faith in a God of righteousness, appeal to Him. But He makes no answer while the battle rages on and victory sways from side to side. It is not so we think that Prayer works. "We pray and have not—because we ask amiss," ask for what God does not give, for what Prayer cannot attain. What our King asks of us is to pray for spiritual gifts, "for clear-sightedness and strength," "that we may be enlightened in our understanding and fortified in our courage." In this we are surely at one, as we are in the longing for peace. We may differ about the terms on which we ought to accept it, on the way we should go about to attain it, but none of us desires that it should come in the end because we have grown tired and faint-hearted and dull. Let us, then, be at one on the appointed Sunday to offer to God our prayers that we "may be strengthened with might by his spirit in the inner man." Let us lay aside, at least, for that one day our conflicting views, and seek God's help and guidance for ourselves and all mankind in the sore straits in which we find ourselves.

J. ESTLIN CARPENTER,
President of the British and Foreign Unitarian Association.

CHARLES HARGROVE,
President of the National Conference.

Christmas, 1917.

It is suggested that this letter should be read from the pulpit on December 30.

A series of Prayers has been prepared for the Service on January 6, which can be obtained at 13 Bream's Buildings, London, E.C.4, at the following rates:—100 copies, 2*s.* 6*d.*; 50 copies, 1*s.* 6*d.*; 25 copies, 1*s.* (post free).

INDUSTRIAL PROBLEMS OF TO-DAY AND AFTER.

ADDRESS BY LORD LEVERHULME AT HUDDERSFIELD.

ON November 4 Lord Leverhulme delivered an address, under the auspices of the Fitzwilliam Street Social Union, in the Town Hall, Huddersfield, on 'Industrial Problems of To-day and After,' defending the proposition that "To make good the wastage of this war....all able-bodied men and women, from school age to dotage, of all ranks and stations, shall be workers for six hours each day for six days each week." The Rev. Robert A. Dickson, who presided, emphasised the fact that any scheme of reconstruction upon which those in authority embarked would, in future, have to provide for the development of the "human element" if an improved condition of things was to be looked for, and deprecated strongly the attitude of antagonism now existing between the workers and the employers, which promoted industrial war rather than the spirit of brotherhood and of the family.

Lord Leverhulme, who was very warmly received by the crowded audience, said they all had their ideals, and he was one of those who believed that life was only sweetened by ideals. There were many problems to solve, the greatest of which was to end the war victoriously. When the war was over there would be an enormous debt, which now totalled towards £5,000,000,000—if it was prolonged many more years it would be £10,000,000,000—and whatever problem we had to face we could not omit to realise the burden of taxation that would hang round our necks. One of the solutions suggested was the confiscation of wealth. He had always voted for the graduated taxation of wealth up to the requirements of the State, and graduated death duties, because in the

first case he held it was a stimulus to increased production, and in the second the contribution was in exchange for the protection the maker of the wealth had received from the State to enable him to produce his wealth. But the confiscation of wealth would act in the opposite direction, as a discourager. If they confiscated plant and machinery to-day it might require renewing in twenty years. They could not ask the workmen to provide the new machinery without wages. Having done away with capital, the only way in which they could pay these wages was out of the produce of the mill that was being built. As workmen must have their wages each week, they came back again to capital, and would have to raise it in one way or other, whether that capital was held by the State or private individuals. Quoting from the income-tax returns, he arrived at the conclusion that if they eliminated salaries and the earnings of professional men the confiscation of wealth would amount to only 1*s.* per head of the population per day. It was estimated that three out of every five were workers, including the wives. The non-workers were children and what the Americans called loafers—both rich and poor. The three workers would therefore be entitled to 1*s.* 8*d.* per head per day. This would not abolish poverty.

Lord Leverhulme went on to say that the workers had done much better through their trade unions by bargaining since the war broke out than they could have done by the confiscation of all the wealth of the United Kingdom. There was only one way in which the country's indebtedness could be met, and that was by working. Recent investigations had proved that work that fatigued was not economic, and that there was a point beyond which as human beings they could not possibly go. If they were going to increase their products they must do it by machinery which could be renewed. In those countries where the money invested in plant and machinery was the greatest wages were the highest, and vice versa. Capital was not the enemy. The Indian cotton spinners, who paid 9*d.* for a twelve hours day, where cotton was one of the staple products of the country, appealed for protection not from some country where they paid less and worked longer hours, but against Lancashire, where the hours were less, and the operatives received as many shillings per day as the Hindoo received pence. At the beginning of last century sixteen hours per day were worked by the cotton operatives of Lancashire and Yorkshire. On every attempt to improve these conditions and decrease hours by Lord Shaftesbury and others they were told the country would be ruined, and England would lose her trade. But, on the contrary, industry became more prosperous, output increased, and the cost of production decreased. If they decided upon shifts of six hours each they could work the mills twelve, eighteen, or even continuously twenty-four hours a day instead of eight and a half or so as at present. They would then find this great change, that with increased output all the ordinary reasonable increases of wages could readily be given. It must be a *sine qua non* that the wages paid for six hours would be the same as were paid for eight hours, otherwise it was obvious that the proposal only meant working short time. If Sir George Newman's committee on the health of munition workers and industrial fatigue was right it was shown that the workers could produce from 40 per cent to 120 per cent greater output per week in consequence of lessened fatigue. But they wanted only 33⅓ per cent in order to get the same produce during six hours as during eight hours. On present lines, unless he was seriously misleading them, they were travelling along beaten paths that their forefathers had travelled. They wanted to rise higher; they could not do it by any redistribution or confiscation of wealth. They could do it by always working reasonable hours in industry and producing more at less cost whilst paying higher wages to the producers.

The final and crowning advantage of all would be the education of the children. Why should not the children of the working man receive the same education as the children of the higher classes? From 14 to 18 there should be compulsory higher grade education; from 18 to 24 compulsory technical and university education for men and women, and still further physical training; and from 24 to 30—and here many people would quarrel with him—training for national service, military service, and the duties of citizenship. He believed a standing army and professional soldiers were a menace to peace, but he believed that a trained citizen army, following peaceful occupations, but in case of emergency prepared to fight and defend their own land, was a guarantee of peace. After that course of education and training there would be a people who did not talk glibly of government by the people for the people, but were capable of governing themselves, and of taking a sound and right view of the laws relating to production and distribution, a people who should make this great Empire continuously prosperous.

A few questions were asked at the close of the address, and Lord Leverhulme received a hearty vote of thanks on the proposal of the Mayor.

NEWS OF THE CHURCHES.

Accrington.—On Saturday last a Sale of Work was opened by Dr. Greenhalgh, in connection with the Unitarian Free Church, Mr. J. R. Cameron presiding. The next day an afternoon recital was given by Miss Gladys Barnes, a well-known elocutionist, assisted by Madame Jessie Fulton as vocalist, and Mr. H. Oakton Pickard (organist of the Parish Church) at the organ. In spite of very unfavourable weather the church was well filled, and, as a result of the two efforts, about £40 was raisod. Mr. Greenhalgh is the son of one of the founders of the Church, and Miss Barnes is the granddaughter of another. To both of them tho congregation is frequently indebted for valuable assistance.

Horsham.—The annual Sewing Circle Sale in connection with the Free Christian Church was held on December 6, when a sum of over £23 was realised. A concert was given in the chapel, the programme including two readings by Mrs. Rodger Smith, in addition to various items by members of the choir.—The Band of Mercy concluded its session with a "Pound Night," members bringing fruit, &c., which was divided among the children, who played games in the schoolroom.

Leeds: Holbeck.—The Rev. A. Cobden Smith has resigned his ministry at the Domestic Street Unitarian Chapel, Holbeck, and will terminate his duties there at the end of February next.

Leeds: Hunslet.—The Rev. H. Bernard Hannah has accepted a unanimous invitation from the congregation of the Unitarian Church, and expects to commence his ministry there on the first Sunday in February.

Leytonstone.—On Sunday last a Toy Service was held at "Haydn House," Fairlop Road, in connection with the Leytonstone Free Church, the proceeds of which are to be given to the poor children of Hoxton, a district which contains some of the worst slums of London and has the highest percentage of infant mortality. The service was conducted by Miss Maud Burtt, who emphasised the absolute importance of all work in connection with children at the present time, both nationally and internationally. Immediately after the declaration of peace, she said, thousands of tons of steel, iron, and bricks would be sent across to the Continent for the purpose of reconstructing cities laid waste by the war; but what is of even greater importance is the building up of the human souls who are to inhabit these cities. Carols were sung by the children of the Sunday school, under the direction of Miss Dorice Peterken, and solos were rendered by Miss Joan Bonner and Master F. Peterken. Mrs. J. Peterken presided at the piano.

Lincoln.—On December 16th the High Street Church received a visit from Dr. J. Estlin Carpenter, who lectured on 'Religion in War Time and After.' The lecturer dealt with the many manifestations of the true religious spirit, albeit not identified with any form of organised religion, amongst our fighting men and the civilians. He pointed out the unique opportunity which the war afforded us of realising and combating an evil which was of the same nature, although more vividly presented to our imagination, as the ever-present evils of our social system. He also spoke of the new spirit which must prevail in the Churches of the future, and of the new problems which they must face. The New Year's Social is to be held on January 2nd.

Manchester: a United Group Meeting.—A scheme for a series of United Group Meetings, with ministerial exchanges, was formulated some time ago, at a joint meeting of delegates from the East Cheshire Christian Union, the North and East Lancashire Mission, and the Manchester District Association of Presbyterian and Unitarian Churches. One of the first meetings of the series was held at Pendleton on Saturday, December 8, when Monton and Swinton united with Pendleton at a joint rally, and delegates from Rochdale, Heywood and Todmorden were present. The object of the special group meetings was to stimulate interest in the free faith, and the general subject of the addresses and sermons on Saturday and Sunday was 'The Reconstruction of the Religious Life of our Churches.' In the afternoon a service was conducted in the Pendleton Church by the Rev. F. Munford (of Heywood), the preacher being the Rev. J. Evans (of Rochdale). After the service tea was provided, to which about 100 sat down. A meeting followed presided over by Mr. Hugh J. Broadbent (President of the Manchester District Association). Mr. Ernest Robertson welcomed the delegates on behalf of the Pendleton congregation. Following the Chairman's opening remarks and prayer by the Rev. N. Anderton (of Monton), the Rev. Arthur W. Fox (of Todmorden) delivered an address, in the course of which he reminded those present that they stood for the divine unity of God—a very important thing. There were not three portions or aspects of God—one part creative, another part loving, and another part in-dwelling. God was one. He was a loving Father, not sometimes loving, sometimes wrathful, but always loving. That was their Unitarian faith. Let them be proud of it. Let them be loyal to it. Following Mr. Fox, Alderman Wadsworth (of Todmorden) spoke, and after a short interval for general conversation the Rev. F. Munford continued the consideration of the reconstruction of our religious life. He thought the word reconstruction ill-chosen in this connection. He preferred the word re-vivify. He was told when he left the South that he would find Unitarianism stronger in the North, and on the whole that had been his experience; but there was still room for improvement—for re-energising, or re-vivifying. Alderman David Healey (of Heywood) spoke from the standpoint of a Sunday-school worker, and said that some of the most treasured memories of his life were bound up with the Sunday school. The Rev. G. Randall Jones (lately settled at Pendleton), emphasised the extensive side of the work of reconstruction as being as important as the intensive side, with which other speakers had dealt. What was wanted was a church which should go out to the great masses of the unchurched, seek to understand their needs, and try to win them for Christ. If they wished to make their religion a power in the land they must try to understand the point of view of the masses—the vast millions who were outside all the churches. Most of these were not indifferent to religion, but were bewildered by the many conflicting theologies. Let it be the task of our Free Churches to preach the Gospel to those who to-day hunger and thirst for a faith which shall satisfy the needs of the heart and soul without outraging the dictates of reason and conscience. A vote of thanks was proposed by Mr. J. Wigley, J.P. (Pendleton), seconded by Mr. W. Stott (Swinton), supported by Mr. G. H. Leigh (Monton), and carried unanimously. On Sunday the ministers at Monton, Swinton and Pendleton churches exchanged pulpits with the ministers of Rochdale, Heywood, and Todmorden respectively.

Moira: Co. Down.—The treasurer of the Non-Subscribing Presbyterian congregation, Mr. W. J. Agnew, Quay House, Moira, has been appointed to the Commission of the Peace for Co. Down. Mr. Agnew has been an energetic member of the Moira Rural Council since its formation, and the appreciation of his services

is shown by his unanimous election, year after year, as vice-chairman of that body. He also takes a keen interest in the concerns of the Lurgan Board of Guardians, and in all matters affecting the sick and poor of the Union. He is a member of the Moira School Attendance Committee, and the local War Pensions Committee, and gives much time to the work of these bodies.

Newport, I. of W.—The Rev. J. Ruddle has resigned the ministry of the Unitarian Church, and his resignation is expected to take effect at the end of April.

BIRTHS.

BREWITT-TAYLOR.—On December 15, at Inglefield, Potter's Bar, Evelyn, wife of Captain R. Brewitt-Taylor, R.A.M.C., of a son.

STRACHAN.—On December 15, at 15 Salmon Grove, Hull, to Dorothy (née Partington) and Charles Maxwell Strachan a son.

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OUR CALENDAR.

SUNDAY, December 23.

LONDON.

Acton, Creffield Road, 11.15, Rev. H. C. HORSLEY, M.A.

Bermondsey, Fort Road, 6.30, Mr. S. P. PENWARDEN.

Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. J. C. BALLANTYNE.

Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. T. P. SPEDDING.

Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.

Finchley, Granville Road, Ballards Lane, 11 and 5.30, Rev. BASIL MARTIN, M.A.

Forest Gate, Upton Lane, 11, Mr. J. HARRY SMITH; 5.30, Mr. J. BEGG.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6, Rev. BERTRAM LISTER, M.A.

Hampstead, Rosslyn Hill Chapel, 11 and 6.30, Rev. HENRY GOW, B.A.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.

Ilford, High Road, 11 and 3.30, Rev. A. H. BIGGS, M.A., LL.M.

Islington, Unity Church, Upper Street, 11, Rev. J. VINT LAUGHLAND; 6.30, Mr. F. G. FINCHAM.

Kentish Town, Clarence Road, N.W., 11 and and 6.30, Rev. F. HANKINSON.

Kilburn, Quex Road, 11 and 6.30, Mr. F. MADDISON.

Leytonstone, Haydn House, 63 Fairlop Road, 6.30, Rev. J. ARTHUR PEARSON.

Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.

Peckham, Avondale Road, 11 and 3.30, Rev. R. TRAVERS HERFORD, B.A.

South Norwood, League House, 141 Portland Road, 6.30, Mr. J. W. GALE.

Stoke Newington Green, 11.15 and 6.30, Dr. LIONEL TAYLER.

Stratford Unitarian Church, 11 and 6.30, Mr. J. P. ROSLING.

University Hall, Gordon Square, W.C., 11.15, Rev. FRANCIS H. JONES, B.A.

Wandsworth Unitarian Christian Church, East Hill, 11 and 6, Rev. W. G. TARRANT, B.A.

West Hampstead, All Soul's, Weech Road, Finchley Road, 11.15, Rev. EDGAR DAPLYN.

Wood Green, Unity Church, 11 and 6, Rev. G. COVERDALE SHARPE.

ABERYSTWYTH, New Street Meeting House, 11. Supply.

BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.

BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.

BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE CLARE.

BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. FRED HALL.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIGHTON, Free Christian Church, New Road, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.

BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

CHATHAM, Unitarian Church, Hamond Hill, 11 and 3.30.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. J. EVANS.

CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.

DEAN ROW, 10.45, Rev. E. A. VOYSEY, M.A.

DOVER, Adrian Street, near Market Square, 11 and 3.15, Rev. C. A. GINEVER, B.A.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.

EXETER, George's Chapel, South Street, 11 and 6.30.

GEE CROSS, Hyde Chapel, 11 and 6.30.

HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. E. LOCKETT.

HINDLEY, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. J. ISLAN JONES, M.A.

HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. JONES.

HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. Dr. HARGROVE.

LEICESTER, The Great Meeting, 11 and 6.30. Rev. R. F. RATTRAY, M.A., Ph.D.

LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Lieut.-Col. C. S. BULLOCK.

LIVERPOOL, Bootle Free Church, 11, Mr. W. H THOMAS; 6.30, Sec.-Lieut. D. C. EVANS.

LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. MELLOR.

LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Rev. J. C. ODGERS, B.A.

MAIDSTONE, Unitarian Church, Earl Street, 11 and 6 30, Rev. ALEXANDER FARQUHARSON.

MANCHESTER, Cross Street Chapel, 10.45 and 6.30; Rev. ALFRED HALL, M.A.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.

MANCHESTER, Sale, 11 and 6.30.

NANTWICH, Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. PARK DAVIES, B.A., B.D.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30.

NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.

OXFORD, Manchester College, 11.30, Rev. Dr. JACKS.

PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.

PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.

SHEFFIELD UPPER CHAPEL, 11 and 6, Rev. C. J. STREET, M.A., LL.B.

SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.

SOUTHAMPTON, Church of the Saviour, London Road, 11.15 and 6.30, Rev. VICTOR MOODY.

SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, B.A.

TORQUAY, Unity Church, Montpellier Road, 11 and 3.30, Rev. JOSEPH WORTHINGTON, B.A.

TUNBRIDGE WELLS, Free Christian Church, Dudley Road Institute (side entrance), 11.15, Rev. S. BURROWS.

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.

WARWICK, High Street Chapel, 11.15 and 6.30, Rev. GARDNER PRESTON.

WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. C. ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.

Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

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CHRISTMAS DAY.

LONDON.

Highgate Hill Unitarian Christian Church, 11 Rev. A. A. CHARLESWORTH.

Hampstead, Rosslyn Hill Chapel, 11, Rev. HENRY GOW, B.A.

Brixton, Unitarian Christian Church, Effra Road, 11, Rev. T. P. SPEDDING.

Peckham, Avondale Road, 11, Rev. R. TRAVERS HERFORD, B.A.

WEST HAMPSTEAD, All Soul's, Weech Road, Finchley Road, 11.15, Rev. EDGAR DAPLYN.

LEEDS, Mill Hill, 10.45, Rev. Dr. HARGROVE.

LIVERPOOL, Hope Street Church, 11, Rev. Dr. MELLOR.

LIVERPOOL, Ullet Road, Sefton Park, 11, Rev. J. C. ODGERS, B.A.

OXFORD, Manchester College, 11.30, Rev. Dr. JACKS.

Notice of any alteration in the Calendar for next week should be sent to *The Publisher*, 13 BREAM'S BUILDINGS, E.C.4, not later than Thursday Morning.

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30. Rev. WILLIAM G. TARRANT, B.A., of Wandsworth.

January

6. Rev. F. K. FREESTON.

13. Rev. W. COPELAND BOWIE.

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JANUARY 7—10, AT BIRMINGHAM.

The Opening Address will be delivered by the Rev. W. E. Orchard, D.D., at 6.30 P.M., on MONDAY, JANUARY 7. Chairman, the Rev. J. M. Lloyd Thomas.

Four Sessions will be held on the following days on (1) Free Church and Catholic Ideas; (2) Worship; (3) Faith; (4) National and Social Implications.

Among other speakers (Catholic, Anglican, and Free Church) will be the Revs. Dr. G. S. Hitchcock, W. G. Peek, F. Heming Vaughan, Irvine Lister, Sinclair Burton, W. Whitaker, D. A. G. Muir, Lewis Johnson, John S. Burgess, H. H. Johnson, Stanley A. Mellor, G. Stanley Russell.

Preacher: The Rev. Conrad Noel, M.A.

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NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

THE Poet Laureate, in a Christmas Eve poem, gave melodious welcome and "many happy returns" to the "sweet Babe" who came to save the poor, and to sow good seed in the world; and, despite war, pain, filth, and wrong, refused—on the part of the Babe's folk—to be "quell'd in dead dismay." He has a vision of England's gentle children, not only bent on conquering the ills that afflict the poor at home, but as the Christ's "simple apostles" of the world to come, carrying abroad the living seed of the living bread, so that at last his Peace and Love shall "hallow all our care and teen" and "bind in fellowship all the folk of the earth." To all which let all good people say "Amen," and, with Dr. Bridges, refuse to be dismayed even when confronted by such a year as is about to open. Our King, happily, is of that kind that leaves prophecy to the appointed prophet; not caring to emulate the style of his Kaiser relative, whose Christmas utterances must surely be an added affliction to any of his subjects possessing a remnant of humour, modesty, or reverence.

* * *

IN the address of the Premier last week on the eve of the parliamentary recess, a note of unmistakable gravity was blended with the firmness of resolution which we rightly expect from the head of the British Government. A great many of the most thoughtful in our land, and not in ours only, have undoubtedly read his latest words with deep attention; and the general verdict is one of more reassurance than such people have been able to gather from some utterances presumably representing the views of the War Cabinet. Of his discussion of the military situation there is no necessity to speak here. The matter which most concerns us, as touching the very centre and mainspring of our share in the vast efforts we are called upon to make, is the clearing up of our position with regard to the aims of the Allies. If there are still questions of high importance which remain unanswered, at any rate, to the satisfaction of some of the critics, native or foreigners, of British policy, the main points appear much more definite than a little while ago; and, as outlined by Mr. Lloyd George, and substantially approved by Mr. Asquith, they should have a useful influence in the councils of Europe and America. In particular, the Premier's insistence on restoration and reparation to the small States that have been victims of German and Austrian invasion, and his support of the proposal for a real League of Nations, together with his moderate tone in discussing the future of territories now in Allied possession, have been accepted with wide-spread welcome.

* * *

HOWEVER deep our disappointment, and however serious our burdens, in connection with the Russian collapse, there are some considerations which should be borne in mind. We must remember, for it is deeply true, that "Russia" is an inclusive name for a very wide diversity of races, hitherto held together by a despotic system inimical to the development of the powers of self-government. There have been revolutions in much more compact areas which have taken long to subside into a new and stable order; only a very sanguine and ill-informed mind could expect the speedy emergence of an orderly and balanced democracy from the ruins of the imperialist downfall. It has to be remembered, also, that the losses and sufferings of the Russians in the war have been very great; that facilities for economic organisation are chronically deficient, and now more than ever so; and that the chances of tiding over winter without direst famine are tragically small. In our political discussions we are always too apt to talk of a nation or an empire as if it were a soulless entity, like a gigantic piece on a chessboard, forgetting the real men, women and children whose lives are involved. Something more human in our attitude towards these brothers and sisters in the East would become all those of us who still believe in the underlying unity of all mankind.

* * *

THE formidable question of alcoholic drink continues to divide us, and to weaken us concurrently; meanwhile the great populations of the West regard us with an astonishment mingled, it must be granted—in view of the risks to their young soldiers—with a very unpleasant degree of reprobation. In the States and in Canada, whatever be the real proportion of abolition sentiment or the degree of its practical success, there are the strongest possible evidences of an alertness to the perilous conditions inevitably attending the use of strong drink. One of the latest signs of the times is an Order in Council that throughout Canada, as from the end of November, no grain or foodstuff of any kind is to be used for distillation of potable liquors. The saving to the food of the Dominion is estimated at a very high figure.

* * *

SIR ARTHUR YAPP, whose efforts to promote economy at every table are most praiseworthy, knows well that vast quantities of nutritious material are being perverted weekly into drinks which are admittedly of slight food value, if any; but he believes the munition men and others would "down tools" if further restrictions on the trade were made. Perhaps; but there was a time when these men were thought more patriotic. There certainly was a time when Mr. Lloyd George thought drink the most dangerous of our enemies. As some set-off to these disturbing elements in our present position we are glad to hear that despite an increase of one-and-a-half millions in women workers, with something like two hundred millions of money earned by them, there has actually been a decline in female drunkenness of 73 per cent since the war began. So reports Lord D'Abernon, Chairman of the Liquor Control Board.

* * *

AT a conference held on December 14 by the British Council of the World Alliance for Promoting International Friendship through the Churches, the Bishop of Peterborough presiding, the following resolutions were passed:—

1. That in the opinion of this Conference a just and lasting peace can be secured only by the Christian principles of reconciliation and the brotherhood of mankind being applied to all relationships between nations.

2. That it is essential that justice and fellowship should rule in all international dealings, and that for this purpose international machinery for administering justice and conciliating differences should be set up and accepted by all the nations.

3. That in regard to these matters there should be throughout all Churches a common waiting upon God to ascertain his will, and a continuous effort to bring all public sentiment and action under the control of the mind and spirit of Christ.

The speakers included the Deans of St. Paul's and of Worcester, Dr. J. Scott Lidgett, Dr. A. Ramsay, and Dr. E. Griffith Jones. All agreed in maintaining that the Allies had done right in entering and carrying on the war, much as they deplored some of the steps that had been taken in its course; but the prevailing feeling was one of eagerness to promote, now and after the war, such an atmosphere of justice and goodwill between nations as should prevent the rise of the war fever in future.

* * *

THE Warden of Keble College, Oxford, Dr. Wood, also spoke, and in the course of an admirable address expressed his conviction and satisfaction that the spirit of Christ was to be found at work far beyond the confines of organised Christian bodies, and indeed outside Christianity altogether. While profoundly grateful for this inspiring thought and for the rich fruits of the Christ-spirit in fields afar, those who distinctly avowed their faith in Christ and their discipleship to him, were clearly under the imperative obligation of abounding in the aims and efforts that were required if the lives of men and of nations were to be in accord with the mind of the Lord.

* * *

BY AND BY.

OH, the days to be hereafter,
When the War is done!
Oh, the singing and the laughter,
When the War is won!
When the flags of Peace are flowing,
And the fruits of Freedom growing
In the harvest of our sowing,
When the War is won!

There's a Comrade watching near us
Till the War is done;
With a steady smile to cheer us
Till the War is won.
'Mid the toiling and the sleeping,
'Mid the fighting and the weeping,
There's a chorus He is keeping
Till the War is won.

For He'll set the world a-singing
When the War is done;
When the bells of home are ringing,
And the War is won;
And a glory shall be o'er us
Of the comrades gone before us,
AND WE'LL SHARE THAT GRAND FULL CHORUS,
WHEN THE WAR IS WON!

W. G. TARRANT.

For New Year, 1918.

THE COMMON PURPOSE.

—at this day,
When a Tartarean darkness overspreads
The groaning nations; when the impious rule,
By will or by established ordinance,
Their own dire agents, and constrain the good
To acts which they abhor; though I bewail
This triumph, yet the pity of my heart
Prevents me not from owning that the law,
By which mankind now suffers, is most just.
For by superior energies; more strict
Affiance in each other; faith more firm
In their unhallowed principles; the bad
Have fairly earned a victory o'er the weak,
The vacillating, inconsistent good.

THESE lines from 'The Excursion,' may well be pondered by those among us who, while they are still confident of the justice of our cause, are perplexed and troubled at the slowness of its victory. They reveal to us the sources of the strength of our great enemy. They provoke inquiry into our own failures. Who has shown superior energy, most resolute holding together and most firm faith in the principles they have adopted? Looking back over the past fifty years must we not give the palm in these matters to the Germans? If so, need we seek further for the sources of the tremendous strength they are now displaying? They have set an object, great if not good, before themselves, and have striven towards it with an energy, a mutual loyalty and an unquestioning faith far surpassing anything we have shown in pursuit of any national ideal. It is hardly too much to say that while they have had a national ideal we have been rent by the conflicts of sectional and party ideals. They have steadily and unitedly worked for the ideal of a Germany powerful and wealthy and dominant over the other nations, and for the sake of that ideal have been willing to subordinate sectional differences and personal comfort to a degree which is not even yet paralleled in this country.

Some people are fond of picturing the Germans as a down-trodden people, groaning under the oppressions of a military caste and the restrictions of a ubiquitous officialism. Whatever he may be feeling now, that seems to be a profound misreading of the mind of the average German before the war. He submitted to very many things which would have been absolutely intolerable to us because he viewed them as a necessary means to the attainment of the ideals in which he shared. Our great political ideal was, perhaps, the liberty of each man to make the best he could of his own life, but we kicked at every restriction designed to secure that liberty for the greatest possible number among us.

It is not to the purpose in this connection to insist that the German ideal is a false one the realisation of which could only in the long run have brought evil results to the whole world, including themselves. There it was, a dazzling prospect ever before their eyes, and it is not too much to say that they lived by admiration, hope and love of it. In so living they grew strong as a people because for its sake they were willing to subordinate all private interests. However much we may find to condemn in the Germans of to-day we cannot write them down as either fools or cowards. That being so, we must assume that if the vast majority of them had not approved the lines on which their national life was moving they would long ago have found means to alter them.

Even to-day can we say that as a whole people we are inspired by an equal admiration, hope and love for ideals of a loftier type? It is true we have our millions of heroes, men and women, in military and in civil life, for whom no sacrifice is too great and no devotion too extreme, and in whose credit and glory we are all very ready to claim a share. But we have also our profiteers and our strikers; our devotees of party and personal antagonisms still bent on sectional successes; our newspapers more intent on making their power felt and in finding fault with our leaders than on quickening the spiritual life and stimulating the energies of their readers; our unnamed thousands careless whether or no they eat themselves into defeat. The awful fire through which we are passing has not yet purified us all.

Meanwhile let us thank God that there was sufficient virtue left in us to enable us to make a great fight against the false ideals that threatened the world and the evils that the attempt to realise them brought to light. And let us pray that when the victory of which we dare not doubt is ours we may be left with sufficient energy, loyalty and faith to make the triumph of a nobler ideal of national and international life secure; that our admiration, hope and love shall prove to have been so "well and widely fixed that in dignity of being we shall ascend." Only if that is so will some future orator be able to say, as John

Bright said of that other great war for moral and spiritual ends, "the ground reeled under four years of agony, until at last, after the smoke of the battlefield had cleared away, the horrid shape which had cast its shadow over a whole continent had vanished and was gone for ever." "Ignotus."

THE CHRIST SPIRIT AND THE WAR.

Jesus was having a heart to heart talk with his friends. Hear what he said :—

"This is my commandment, that ye love one another as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends." And again: "This commandment received I of my Father." The little group of common people to whom he spoke believed him; nobody else, at the time. But a little later this that he said found acceptance by one of the finest intellects and loftiest souls of any time. We know how like a flash of lightning the Christ-Spirit forced itself upon Paul and how it sent him hither and thither preaching Christ, and him crucified, amongst other places, to Rome. Later the apostle writes to his friends there, and discourses freely of the conflict between the old order of things and the new. And to make his meaning absolutely clear he tells his personal experience: "I find then a law," he says, "that when I would do good"—meaning that when he would act in the Christ-Spirit—"evil is present with me. For I delight in the law of God after the inward man; but I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." And he cries: "O, wretched man that I am, who shall deliver me from the body of this death?" Who, indeed! Note carefully the answer: "I thank God through Jesus Christ our Lord." Only the Christ-Spirit could deliver him.

This, then, was Paul's case. He saw the sublimity of the Christ-Spirit, realised the truth and the intrinsic value of the law of love as that which should govern the relations of men, but found that he had constantly to fight against a contrary law, the law of his members. And this is every man's case. Every man knows that to be the man he knows he ought to be he has to fight continually against the law in his members. He knows that sainthood has to be earned. You may inherit wealth and social position, but true manhood you cannot inherit. That you must earn by patient, often painful, labour of your own. And that is the true glory of life. There is no value in anything that costs nothing. Easy come, easy go. Hard won, held tight. Why is life a conflict? The answer is simple. Life would be death otherwise. If you would be a man worth calling a man you must fight with all your might against the law in your members, and find delight in the law of God after the inward man—that law of love of all things pure and of good report which God commissioned Christ to declare to be the true law of life.

And the same is true for families. We all know the difference between family life ruled by selfishness and family life ruled by love; how poor and mean is the one, how divinely beautiful the other

And the same is true for nations. Nations are but collections of families. Is it in any way strange, then, that nations should have a law of the mind and a law of the members, and that in order that the national life should be of good quality a nation should have to maintain a constant struggle with the law of its members? Do we not see such a struggle going on every day? Now and then, however, we see this conflict in other nations more clearly than in our own, for it is easier to see the merits of a conflict in which we are not ourselves engaged. The struggle against slavery in America is a case in point. When that great wrong was going down in blood, what do you think was the hymn that rang through the land :—

In the beauty of the lilies Christ was born across the sea,
With a glory in his bosom to transfigure you and me;
As he died to make men holy, let us die to make men free!

What happened? The law of the mind prevailed. The great American nation was cleansed of the iniquity of slavery. The men who died in the struggle died in the cause of God and His righteousness. As Christ "died to make men holy," so they "died to make men free."

And what is true of men and families and nations is true of the world. The world is a collection of nations, and as they have, so it has, a law of the mind and a law of the members. The Allies in the present war represent the law of the mind. The Central Powers, with Germany as chief, represent the law of the members. The Allies stand, and are fighting for God and His righteousness. They stand and are fighting for this—that the law that shall govern the relations of nations shall be love as opposed to hate, good-will as opposed to ill-will, liberty as opposed to tyranny. Germany stands and is fighting for the dominion of brute force. The dastardly deeds that Germany has done are all the testimony we need as to that. We have seen the deliberate adoption of a policy of frightfulness with the calculated purpose of terrifying the world into submission to the rule of the Kaiser. A cause so promoted cannot be a holy cause, and there can be but one end to the struggle with it. The law of the mind must win in the conflict with the law of the members. The testimony of history as to that is clear, convincing, and conclusive. The poet truly says :—

O, sometimes gleams upon our sight,
Through present wrong, the eternal right;
And step by step, since time began,
We see the steady gain of man.

The law of the mind is designed by God to win, and win it will. The struggle may be severe, it may be prolonged, but it can only end in victory for the law of the mind. The world will fight this fight to a finish, and the end thereof shall be glorious. Mankind will breathe more freely and press on to nobler life when the demon of the Prussian menace is exorcised.

Thus may all who have cause to mourn find comfort in the thought that their dear ones have become shining examples of that love of which Christ spoke when he said: "Greater love hath no man than this, that a man lay down his life for his friends." The day may come when a little girl will ask her mother, "Why did father die?" and the answer will be, "He died to protect your innocence"; or a little boy will ask the same question, and the answer will be, "He died to save you from slavery." For the German people are virtually slaves. They have no will of their own. The Kaiser's will is supreme in Germany, and he would have it supreme in the world. But we, at all events, have not entered into the liberties our fathers and we have won to surrender them now. And we must never forget that the Kaiser's aim in this war is the destruction of the cluster of Free Commonwealths that comprise the British Empire. That Empire is nauseous to him, because it is free, and stands in the way of his ambition of world-dominion. Therefore, let those who mourn take comfort in the thought that their dear ones have died in the self-same cause as that for which Christ died, that as he died to make men holy they have died to keep and make men free.

And so with those who have yet to go, and, perhaps, to die! What a magnificent rally of men to the glorious cause have we not witnessed—a magnificent rally of men here at home. But how fine has been the rally of men from all quarters of the globe! Why have men come from Canada, Australia, New Zealand? They have come to offer their lives if need be for their dear old home. Here is a cottage home in the country where father and mother and brothers and sisters dwell, and the boy who has gone overseas to seek his fortune hears that that home is in danger. "What!" he cries in unconventional, Colonial fashion. "What! there's a blackguard about? Down him! Here!" he calls to friends in like case with himself, "Come along—get busy." And they have come in their hundreds of thousands, leaving the fortunes to take care of themselves. They have leapt back across the Continents and the seas to give their lives for the dear home land, and to safeguard her liberties and the freedom of the seas and the sanctity of their adopted homes. It is simply ludicrous to think that the blackguard can win in this fight. God is against him in every chivalrous and noble soul, and in every throb of a loving heart.

I say to those who have yet to go to the fighting line, "Go with the clear consciousness that you are fighting for the victory of the law of the mind over the law of the members. You go to win for all mankind the victory of the law of the mind, that law that the apostle saw in the Christ-Spirit. You are, indeed, the apostle reincarnate in this business. We, who must needs remain at home, pray that God may have you in His keeping. We pray that you may come back to us safe and sound, but you need not fear to die. It is good to die

in a noble cause. The law in your members may have had its way with you so far. Still, I say, you need not fear. Forget it all. Let the dead past bury its dead. Leave it behind you. Have no thought of fear. Be strong and of good courage, and God shall be with thee whithersoever thou goest. So quit you in this Divine enterprise that whatever befall God shall say, 'Well done, good and faithful servant, enter thou into the joy of thy Lord.'"

HAROLD RYLETT.

MYSTICISM.

MYSTICISM has been often misunderstood and misinterpreted. Robert Browning has been called a Mystic, not because he has the Mystic's large point of view, but because he is often obscure. But this does not make him a Mystic. For a Mystic may be as simple as possible, like Blake now and then. But his simplicity does not make him a Mystic. His connections, his references, his standing grounds are many, and he magnifies nature and sees God everywhere in nature. But his Pantheism does not make him a Mystic. He may be, he often is a Panentheist, because he sees everything in the light of God, in the light of eternity, *sub specie aeternitatis*. But his Panentheism does not make him a Mystic. The pathetic fallacy as it has been rightly or wrongly termed, irresistibly appeals to him, because he possesses "the Vision and the faculty Divine!" If he believes that nature sympathises with our griefs and joys, our fears and hopes, it is only that he is assured heaven lies about us everywhere, and God reveals Himself in everything great or small: in the sun or the daisy, "wee modest crimson-tippit flower." He finds miracles of sound and sight, mysteries in all possible and impossible places,; he expects to see them and therefore does see them. He has the faith, like that of Columbus, which would have created America had it not existed. The riddle of the Sphinx is none to him, since it is his business to read riddles, and to discover the soul of things, and to discern secret symbolisms in the common as well as in the uncommon coin. He has his own currency. For him the cosmos is saturated with the sacred and the spiritual, all is a religious mystery, and the very dust at his feet is divine. The greatest, if not the first Mystic, was the Lord Jesus Christ, and so the more we study Him, the more we shall comprehend the Mystic. Perhaps we may boldly say at once, that his *differentia* lies in his attitude towards God and nature, and especially in the Immanence of God. For not only does he detect the creativeness and evolution of Divinity in all that is good and true and beautiful and noble and great, but in their extreme opposites. He, like our Lord, understands all because he loves all. Sometimes he makes poetry his medium of expression, and sometimes and more frequently prose. But he accepts nothing quite *au pied de la lettre*. The letter may be his symbol, but the spirit is his substance. He builds for eternity with Cyclopean walls and measurements, as a wise architekton, bringing beauty and order out of confused phantasmagoria as Tennyson describes it:—

"When Ilium like a mist rose into towers,

drawing music from discords and something out of nothing, master alike of himself and of his materials. The form he gives is final, to it nothing can be added and from it nothing can be taken away, except at a tremendous sacrifice. That which he says may not be uttered again. *Magister locutus est*. He is intensely positive, and deals in cosmic affirmations, even when he uses his favourite *modus negationis*. For to deny is, in the same breath, to posit some principle or fact. But he rarely explains or defines. "Le Dieu défini est le Dieu fini." And none of the supreme centralities can be explained, but they can be understood or sufficiently apprehended.

We are now in the midst of a grand revival in Mysticism, and it seems a healthy sign, because Mysticism is a spiritual attitude and it is absolutely fundamental. To it all is religious, all is sacred, all is edifying and tends to constructiveness. We are turning now with something akin to nausea from the Teutonic outlook, which has no insight and therefore no foresight, from a purely critical or hypercritical posture (and imposture) to something far more vital and creative, a dynamic interest rather than static. We are beginning, but only just beginning, to see God at home in His workshop, which is the human heart, the spirit of man. Psychology, though much too artificial and absurdly didactic, shows we have entered a new period, we are on the threshold of new and vast discoverings. In the present awful cataclysm of universal war, God and man come nearer to each other, and it is the Mystic who discerns the approach, the relationship, and in some respects the identity. Science, a mere geographical expression, as it appears to be more or less confined to Europe, or the West, will never decipher the signs of the times, the language of events, the enigmas offered by the revolutions in every department of life. It can tell us perhaps that there are one hundred and seven useless or rudimentary organs, survivals of the past or prophecies of the future, in the human body, and there it stops. It never realises the Divine Moment, it never suspects, as Plato and Verulam did, the inexhaustible riches of Wonder—the mother of metaphysics. Is not one of the alleged sayings of Jesus in the same strain? "They that wonder shall reign." We are told, on the contrary, that the blue sky is but the effect of light falling on the particles of dust suspended in the air.

But even the arid Aristotle knew better than this, when he said poetry was a more philosophic fact than history, and possessed a higher seriousness. And now, by the Grace of God, poetry together with Mysticism seems coming into its own again, and about to enter its kingdom. It perceives and portrays the many aspects of things, veiled away from the common vision, and revealed only to the pure of heart. "Blessed are the pure in heart, for they shall see God." Even the Hebrews long ago knew there was a Female Deity that they called Sophia. And indeed the Incarnation would have little meaning unless Jesus embraced both the complementary factors of man and woman, which alone make the perfect man. He has a distinctly feminine side as well as a distinctly masculine side, and yet in absolute harmony of Divine energy.

We do not now divide God into the Masculine and the Feminine, but we recognise them as different aspects of one sublime unity. To be entirely human we must consubstantiate both man and woman, and appeal to both alike. This and this alone gives the key to the perpetual paradoxes in our Lord's pre-eminently contradictory character and procedure—at once so gentle or feminine and so severe or masculine, now using the violence of a scourge and now uttering gracious words that fall softer than flowers, here invoking the sword and there advocating non-resistance, courting publicity and then seeking the utmost privacy. His acts and his words were for ever denying each other. But this constitutes the essence of Mysticism, that it sees all things only in the light of opposites, and by antithesis alone is the final synthesis made intelligible. If the man's nature and the woman's nature, which agree to disagree, had not cohered in Jesus and been reconciled in him, he could have been Divine but not Deity itself. He came to make incompatibles compatible, and to show us that nothing lay outside his Love and his Will. Were he as mythical as some theologians profess to believe, he would have been artficially correct in every possible way, He would have been as logically regular in all he said and did. But it is his sweet unreasonableness, his impossible adventurousness in conduct which rendered him so accessible to each with such an infinite hospitality of Heart and Mind—the ever-open mind, the ever-open heart, transforming and transvaluating all.

F. W. ORDE WARD.

FIELD AMBULANCE NOTES.

BY THE REV. MORTIMER ROWE, R.A.M.C.

IX.—AN OASIS IN THE DESERT.

AMID all our warm discussions, there is one proposition concerning which it is impossible to raise an argument: viz., that life in the trenches is a dog's life; because there are no two opinions.

And yet I sing the praise of many things, because they spell emancipation from a host of perishing delusions. It is much, *e.g.*, to learn that sound and healthy sleep can be obtained on the bare boards of a barn or the hard clay floor of a "funk-hole" in a trench; that a complete and invigorating toilet can be performed without the aid of expensive furniture; that the plainest of food, carelessly cooked, and not "served" at all, can be eaten with eagerness; and that to have a lodging in an underground

cavern, with a stretcher and one blanket for bed, can fill one with a sense of luxury and ease.

One may certainly allow that it is good to have a luxurious experience occasionally. One of our posts has attained fame amongst us for this reason. It lies in a ruined village half way up towards the front line, and is reached by leaving the trench and walking some little distance along an open road, in the childlike faith that "Fritz" will not object to just two or three of us doing so. On my first visit he appeared to be raising a protest, but I am still convinced that the shells were not meant personally against ourselves. As for the dug-out, it lies deep beneath a heap of bricks, tiles, and staircases which was once a house; "Fritz" kindly made it for our use before he hurried away, and one of its external charms lies in the fact that as you enter or emerge or walk about "on top," you may reflect that his malevolent eye is quite possibly upon you through a telescope in some observation post concealed on yonder low ridge. But perhaps because you are the sole inhabitants of the village, and therefore not worth while (or can it be that he has recognised you for a stretcher-squad working under the Red Cross?), you may stay up above in peace—as a rule. Downstairs, however, is the secret of this dug-out's fame—a cosy room, canvas lined, with a mirror and some pictures of sorts, three armchairs and a table! Beyond, another short flight of stairs leads up to the old cellar beneath the house, where are facilities for plain cooking. What wonder that if a quiet night occurs, when the candles are lit and the door is closed, a sense of reposing in the lap of luxury steals over us?

But I set out to write in praise of a severe simplicity. If and when I return home, I cherish the intention of making a clean sweep of nine-tenths of the domestic customs and possessions which make for unnecessary work and slothful ease. Yet at the back of my mind is a lurking dread that a certain someone else, who is also concerned, may succeed in diverting me from my perfectly rational and praiseworthy design!

BOOKS AND REVIEWS.

DR. HORTON'S AUTOBIOGRAPHY.

An Autobiography. By Robert Forman Horton, M.A., D.D. London: George Allen & Unwin, Ltd. 7*s.* 6*d.* net.

No doubt this book was published primarily for Dr. Horton's personal friends and the members of his congregation. A great deal of it takes the running form of a diary in which the most trivial incidents are chronicled, but it contrives to give a living picture of a man, whose mind and temperament have had a wide influence upon modern evangelical religion. Many readers will be impressed by the way in which all the interests of a richly stored and cultivated mind are subordinated to the Christian passion for souls. It is this all-controlling aim combined with the habits of his early home and training which enables Dr. Horton to use religious language with a childlike simplicity, and to refer the most trivial incidents of his life to the direct nte rvention of God, in a way that will appear startling to men whose faith tends to be more reticent. Many interesting figures flit across these pages, and it is interesting to note that Oxford left a permanent disposition of kindliness towards the Church of England in Dr. Horton's mind, in spite of his stout independency and the unfortunate act of intolerance which closed his University career. "I never felt anything but love for the Church of England as a whole," he writes. "Lancelot Andrewes, George Herbert, William Law, if not Richard Hooker and Frederick Robertson, keep me always true to the National Church, of which I always feel myself a member, though, to my sorrow, a non-conforming one." It is only here and there that there is a glint of humour and a sense of the laughter in mortal things, but golfers (or their friends!) will appreciate the following passage: "Nothing gives me a higher estimate of human nature than the fact that some men can play golf without using bad language. And when I am tempted to rebel against the awful distance between man's lofty aspirations and his poor achievements, I rebuke myself by thinking how easily, after all, men are satisfied. Give them a ball and a stick and let them knock it about on a prepared ground and they ask no more—except to talk about the way they did it for the rest of the day."

Of the intimate personal friendship which has been the strength of Dr. Horton's life, it is not for the stranger to speak. But we venture to quote some words written after the death of his friend, for they may bring solace and help in this time of general sorrow: "The thought of communicating through a medium in arranged séances is unutterably repulsive to me. I could not ask her to stoop to those dubious and suspicious ways. But in the glorious faith of Christ she seems always to be one of His ministering spirits sent out on her unreluctant errand, to help and encourage me as she used to do. The loss, which at first seemed to shatter my life and make the grasshopper a burden, has resulted in giving me a sense of communion with the unseen world, a confidence in the eternal life, a joyful expectation of entering within the veil, which has not only blessed me but also enabled me to succour others in the dread time of bereavement."

PUBLICATIONS RECEIVED.

Messrs. Allen & Unwin, Ltd.—The Other War. 1*s.* net. The Land or Revolution: R. L. Outhwaite. 1*s.* net.

Cambridge University Press.—Poems of Keats: Edited by W. T. Young, M.A. 3*s.* net. Germany: A. W. Ward and S. Wilkinson. Volume II. 1852-1871. The Common Weal. Six Lectures on Political Philosophy: W. Cunningham, D.D., F.B.A. 2*s.* 6*d.* net.

Messrs. Constable & Co., Ltd.—A New Study of English Poetry: Henry Newbolt. 10*s.* 6*d.* net.

Messrs. A. C. Fifield.—Hammering out the Details: F. N. Keen, LL.B. 6*d.* net.

Messrs. Headley Bros., Publishers, Ltd.—The Track of the Storm: Margaret Brackenbury Crook, B.A. 1*s.* 6*d.* and 2*s.* net.

Messrs. Hodder & Stoughton.—Soldiers of Labour: Bart Kennedy. 1*s.* net. The German Terror in France: Arnold J. Toynbee. 1*s.* net.

Messrs. Longmans Green & Co.—The Coming of the Kingdom: Rev. Wm. Temple, M.A. 6*d.* net.

Messrs. Macmillan & Co., Ltd.—Moments of Vision and Miscellaneous Verses: Thomas Hardy. 6*s.* net. The Church in the Furnace: edited by F. B. Macnutt. 5*s.* net. Can England's Church Win England's Manhood? By an Army Chaplain. 1*s.*

Mr. John Murray.—Basil Wilberforce. A Memoir: by the Right Hon. George W. E. Russell. 8*s.* net.

Messrs. G. P. Putnam's Sons, Ltd.—From the Fire Step: Arthur Guy Empey. 5*s.* net.

Universal Publishing Co.—The Comedy of Marionettes: Francis Blake. 3*s.* 6*d.* net.

Miscellaneous.

The Round Table. Cornhill Magazine. Strand Magazine Christmas Number.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The objects of the Fund are: (1) *To aid the Belgian hospitals and convalescent depots in France, and the Belgian military doctors at the Front in Belgium.* (2) *To maintain a Civil Hospice at Calais.* (3) *To aid the Belgian School Colonies in France.*

The Belgian Hospital Fund is registered by the London County Council, under the provisions of Section I. of the War Charities Act, 1916.

153rd List of Subscriptions.

	£	*s.*	*d.*
Already acknowledged	19,563	8	11
Mr. Henry Sharpe (36th) ..	5	0	0
Mrs. C. A. Lloyd (3rd)	1	0	0
All Saints' School, Islington, Collection among the children by George Hurren (3rd) ..	0	6	0
Part proceeds of bazaar at Elden Street Girls' School, Barnsley, per Miss Frith (5th)	3	0	0
Bootle Free Church War Relief Committee, per Mrs. Yates (31st)	1	16	0
Miss A. Smith (8th)	0	10	0
Mr. Joseph Horner (8th) ..	1	0	0
A. R. (6th)	5	0	0
Mr. William Roscoe (4th) ..	2	2	0
Miss Gertrude Ready (6th) ..	1	0	0
Miss B. Stainer (3rd)	1	0	0
Mr. A. H. Mathews (7th) ..	0	10	0
Mr. H. Cecil Walker	0	5	0
R. H. (6th)	0	10	0
Miss M. Abbott	1	1	0
Mrs. J. S. Walker	3	0	0
Miss M. T. Worsley (8th) ..	3	3	0
Mrs. Burgess	0	10	0
Northgate End Chapel, Halifax, per Mr. J. Teal (19th) ..	3	9	10
Mrs. Tom Cook (5th)	1	0	0
C. T. H. (2nd)	0	10	0
Mr. and Mrs. J. H. Green (16th)	1	0	0
Miss K. M. Green (4th)	0	5	0
Miss G. M. Green (7th)	0	5	0
Mr. and Mrs. Harold Coventry (monthly)	1	0	0
Mr. T. H. Terry (6th)	2	2	0
C. H. D., "In Memoriam" (3rd)	0	10	0
Miss H. M. Arthur	0	5	0
	£19,604	8	9

Parcels have been received from: Mrs. Frank Hopps; Shrewsbury Branch Women's League (per Mrs. T. Griffiths); Mrs. Edgar R. Jackson; Miss Short; West Kirby Branch of the Women's League; Bournemouth Unitarian Chapel Working Party (per Mrs. V. D. Davis); Mr. G. Lansbury; Mrs. Crompton and Friends in Adelaide, South Australia; Wimbledon War Workers' Depot (per Mrs. Vincent Green); Essex Church Work Party (per Mrs. Weatherall); Finchley Branch of the Women's League (per Mrs. Blake Odgers); Mr. Ernest Cook; Miss Chapman; Mrs. J. H. Green and family; Mrs. Herbert Gimson; Mrs. Cave Browne Cave; Mrs. Titterton.

WEEKLY NOTES.

A very pleasant feature of this Christmas week has been the number of greetings sent to me by the Belgian children in orphanages and schools in France. These are very charming because they are quite unsophisticated and spontaneous, but they should have been directed to the subscribers of this Fund generally rather than to me personally. On Christmas Eve there arrived quite unexpectedly an officer bringing me a beautiful trophy made from a shell case in the trenches by Dixmude, and sent,

with a bouquet, from the largest Belgian hospital in Calais. There was also a letter describing a Christmas fête at Port Villez, where there are over two thousand mutilated men in training for trades. This fête was organised by an English nurse who is working there. She says: "The tree was lovely with coloured electric lights, stars, tinsel, and 150 silver roses (sent me by a lady who worked with me at my last hospital). We had the full military band, which played during the distribution, and twice played the English National Anthem in my honour! When the General told the 2,025 men who had received gifts to cheer me didn't they just? I thought their Salle de Fêtes would collapse! Luckily I didn't break down in the little I said. Afterwards a very good concert was given and I was given a seat of honour on the General's right hand. My cupboards are now quite bare, and I have not even a mitten left."

There was to be a fête on Christmas Day in our hut at Calais, and I only hope the raids, which have been so frequent there lately, did not interfere with it. I expect to have an account of it for next week. ROSE ALLEN.

SPECIAL WANTS.

Pyjamas, shirts, socks, and all sorts of men's underclothing.
Mufflers, cardigans, slippers.
Clothing for women and children
Games, jig-saw puzzles.
White shawls for babies.
Calico bags, 2 ft. by 3 ft.
Treasure bags.

The name and address of sender and list of contents should be enclosed in each parcel.

Contributions of money and clothing should be sent to Mrs. Bernard Allen, 14 Gainsborough Gardens, Hampstead, N.W.3.

A LETTER FROM DR. ELIOT.

THE following extracts from a letter written by the President of the American Unitarian Association to Mr. Ronald P. Jones will be of interest to our readers:—

I thank you for sending me the photograph of the tablet which you have set up in the "American Room" at Lawrence House. I am delighted that the Hostel proves to be so serviceable. You will appreciate that we are experiencing now the need of just such things on this side of the sea. I have spent the last two hours in conference with the administrators of our new United Service Clubs hereabouts. The buildings of the Boston Young Men's Christian Union are now made into an Army and Navy Club, and our churches are providing the hospitality and entertainment therein.

Of course all of us in these days are absorbed in the various employments which can be grouped under the name "War Work." I spent most of the summer and fall visiting and speaking in the camps and cantonments of our new army, a very interesting but moving experience. Much of my time must be given all winter to the various problems connected with the moral and spiritual welfare of the men in training. My house in Cambridge, as well as all of our public buildings, swarms with these splendid boys; for we have at Cambridge not only the Officers' Training Corps in connection with the University, but also an Aviation School, a School for Ensigns in the Navy, and the Naval School for Wireless Telegraphy, in all three or four thousand boys. Outside of these schools, at college, as at Oxford and Cambridge, the attendance is most pathetically reduced.

Our draft age is from 21 to 31, so that the two lower classes at college continue at a normal size, but the upper classes and the professional schools hardly exist. Not far from us is one of the big cantonments of the new National Army, with some thirty-five thousand boys, and Boston has not only a Navy Yard but a Recruiting Station for the Navy, where young men are coming and going in great numbers. The spirit of these boys is as fine as anyone could desire, and their military training is going forward satisfactorily. This call to sacrifice life and treasure for an ideal and for the safety of free institutions is really a great spiritual experience for a nation.

We had a fine conference at Montreal. I had there the pleasant function of presenting to the Church in Montreal the tablet given by the American members to commemorate the first meeting of the Conference on Canadian soil and the One Hundred Years of Peace.

GOING INTO ACTION.

IMAGINE a comfortable-looking farmhouse in the hop country, with an open space hard by, containing a well-appointed camp. The little wooden huts flanked a sort of pavilion in the centre, and behind this was a parade ground which did excellently well for cricket. Whilst my Battalion was in the Line I had settled here with the Orderly Room and a number of Reserves. The night of relief arrived and I welcomed back our Headquarters officers, all dirty and tired after their work. Then followed a short period of rest and recuperation and preparation. After *holding* the Line, the Battalion was next going to *advance* it. The C.O. being unwell, the second in command, Major J——, D.S.O., "a very gallant gentleman," was designated to lead the attack. Could you have entered the Headquarters' Mess, you might have seen a youngish man, wearing spectacles, closely studying maps and plans and dispositions. The thin face and quiet voice suggest the student rather than the man of action, but we who know him recognise him as the embodiment of courage and efficiency and success. Happy the troops of such a gifted leader! The fateful morning arrived and the Battalion was duly drawn up. There rode along the front our youthful Adjutant taking the numbers present, so as to report "All correct, Sir," with a smart salute, when Major J—— should appear. Noble S——, aged 19, standing 6 ft. 2 in,. the fine fruit of Uppingham and Sandhurst, his body riddled with machine-gun bullets, now lies under the battlefield! The salute was duly given, and so was the order that set the Battalion in motion. First the two mounted officers, next Headquarters' Company, led by a young officer who won the encomium "he isn't afraid of shells"; then the four companies. "A" Company marched behind Capt. W——, D.S.O., a good-natured Lancashire man, who stepped aside to shake hands with the Colonel. Poor W——! He passed away three days later in a Casualty Clearing Station. As my old Company Commander the only complaint he had against me was that I was too "d——d sympathetic." It was pleasant to be addressed as "Professor" by such a man. Officers and men alike carried their heads high conscious of fine traditions behind them, and great work ahead. Then there followed a period of suspense, succeeded by heart-rending news. It was something like the messengers of Job, except that the worst news came first. The earliest witness declared our beloved Leader and the Adjutant were dead. It was simply terrible. I remarked "The Battalion has lost its soul." Report stated that every officer save one, who was "going strong," had been either killed or wounded. That one now wears the D.S.O. ribbon, and a V.C. acts as his batman! Noble pair! At last the Battalion came back, and God be praised, its Leader still unscathed. There were great gaps, but considering the work done, the casualties were not considered heavy. Now we were in tents, and all animation in telling and hearing of Trojan deeds. Men praised their officers and officers praised their men. Individual acts of bravery gleamed through the story like stars, but radiating the whole action was the personality of the Chief. He it was who, after the first objective had been taken, actually went forward with the Battalion and calmly assigned their places to the several groups under his command, and so secured the second objective—a shepherd bringing his sheep in his hands. May his life still continue to be a charmed one, and now he is C.O. and I his Adjutant, may I acquire power like his in efficiently leading men and winning their devotion!

WALTER SHORT,
2nd Lieut. and A./Adjt., B.E.F.
"*Somewhere.*"

NEWS OF THE CHURCHES.

Birmingham, Small Heath.—The Rev. A. H. Lewis, minister of the Waverley Road Church, writes as follows:—"It cannot have been the lot of many of our ministers to work among a people who have a fine church but no school or lecture-hall. Until I undertook my present charge I had no adequate idea of the importance of school premises to the work of a church. Most congregations have such buildings, and use them constantly, but half knowing how highly favoured they are! Since the total destruction of their former schoolroom by fire eighteen months ago, the Waverley Road congregation has pluckily carried on its work, despite the continual discouragement and frustration that have followed upon the loss, not of the building only, but of books, seating, organ, piano, and much else which goes to provide the necessary apparatus of religious work. These losses we are now trying to replace. A serviceable, if not a large, building is now approaching completion. The cost of this can be met from funds already in hand, but we are now faced with the expensive task of providing seating accommodation, heat, light, and many other things essential to the utility of the hall. The church building was erected in 1898, largely from the money resulting from the sale of the Church of the Saviour, so that materially as well as spiritually we can claim a filial relation to the notable work of George Dawson. Were he with us to-day how eloquently he would have pleaded our cause!"

Dundee.—A successful Sale of Work was held on Saturday, December 15, in the Foresters' Hall, in connection with the Free Religious Movement. The proceedings were opened by Miss Agnes Husband, the chair being occupied by the minister, the Rev. Henry Dawtrey. The Treasurer named £35 as the sum to aim at. The amount actually realised, after all expenses were met, was £37.

Horwich.—By a regrettable error it was announced last week that the Rev. H. Bernard Hannah had accepted an invitation from the congregation of the Unitarian Church, Hunslet, instead of Horwich. He will commence his ministry at the latter place on the first Sunday in February.

Liverpool.—The Rev. J. C. Ballantyne has accepted an invitation to take charge of the Mill Street Mission.

London: Kentish Town.—A very successful Sale of Work, held in connection with the Unitarian Church last month, was opened by Mrs. Edmund Grundy of Hampstead. The sum taken at the stalls amounted to £47 10*s.* and the donations to £51, making a total of £98 10*s.* Parcels of goods were sent as offerings to the John Pounds' Home, The Belgian Hospital Fund, and the Sales of Work at the Stratford and Kilburn Churches.

Mansfield.—On Sunday, December 23, the Rev. C. M. Wright, M.A., brought his five years' ministry at the Old Meeting House to a close. On the previous Tuesday evening he and Mrs. Wright were the recipients of £40, given by the congregation as a tangible token of appreciation of the services which they have rendered. Among those present were Mr. J. Harrop White, who presided, the Rev. W. H.

Proudlove (United Methodist Superintendent), Mrs. Harrop White, Mr. C. J. Vallance, Mr. W. A. Royce, Mr. and Mrs. J. E. Mitchell, Mr. and Mrs. A. L. Hare, and others. Miss Vallance of The Ridge made the presentation. The Chairman, in expressing his warm appreciation of Mr. Wright's services as minister of the Old Meeting House and of the valuable help given to all their institutions by Mrs. Wright, said they had not had the congregations they might have hoped to have had, but undoubtedly there had been reasons for that. Mr. Wright had been their minister during the most awful period it was possible for any minister to occupy that position. During three years, and more, of his ministry this terrible war had been going on, and they, like every other congregation, had suffered. But he should think few congregations had sent more, in proportion to their numbers, to join the colours than they had. Something like eighty had gone, and a number of them had lost their lives. Amongst those who joined the forces had been many of their best and most energetic workers, and most regular and consistent attenders. They included members of the choir, teachers in the Sunday school, the secretary of the congregation, the secretary of the Sunday school, and many of those to whom they looked for assistance in carrying on the work, and when they withdrew a number like that of their best workers it could not fail to have a prejudicial effect. As every congregation knew, although at the beginning of the war there seemed to be a revival of religion, and places of worship were better attended, that seemed to have died away. The enthusiasm seemed to have abated, and unfortunately there was not that strong, earnest feeling and devotion to religion which there ought to be in a country which was passing through such a crisis as ours was to-day. If ever there was a time in the history of the country when church-going, and what it led to, was necessary it was undoubtedly to-day. If ever there was a call to devote themselves to true religion it was now. The Revs. Arthur Briggs (Congregational), and J. Leonard Webber (Wesleyan), who were unable to be present, had both sent cordial letters, the latter speaking of the happy relations which had existed between Mr. Wright and his fellow ministers in the town. Mr. Knape, speaking on behalf of the Sunday school workers and scholars, conveyed their good wishes to Mr. and Mrs. Wright in their new sphere of activity in Liverpool. The Rev. W. A. Proudlove said that especially at this time the churches ought to come closer together. He did not disguise that there were differences between them, but there was a common ground for all. Whenever he had come there he had found the spirit of reverence, true worship, the passion for common humanity, and the desire to be influential for good in the town. All the churches ought to realise the bonds which should to drawn ever more closely, and through their association with Mr. Wright it had become easier to feel and say that than it had been before. Mr. Wright replied in suitable terms, and expressed his great regret that he would not be there to see the soldier boys come home, especially those he had known in the Sunday school.

Mottram.—As the result of a Cake and Apron Sale held recently in connection with the Unitarian Church, the Ladies' Sewing Society have been able to hand the sum of £10 to the Church Funds. The school has just sent a letter and six shillings to thirty scholars and former scholars who are on war service.

Nottingham.—As the Rev. W. E. George has concluded his national work for the present, the Rev. J. C. Ballantyne's services at Derby on Sunday evenings have been brought to a close, and he has resumed his evening duties at the High Pavement Chapel. It is with very great regret that the congregation have received his resignation on his acceptance of an invitation to take charge of the Mill Street Mission, Liverpool. They owe much to Mr. Ballantyne for his devoted work among them for the last four years which has been marked by so much energy and enthusiasm, and for his labours in the North Midland District generally, and they recently presented him with a cheque for 150 guineas as a mark of their affection and regard. They are glad to know they will have him among them for several months to come. On December 13 Dr. J. E. Carpenter delivered a lecture on 'Religion Before the War and After' in the Circus Street Hall, Nottingham, to a good audience, among whom were several clergymen of the Church of England and othes denominations.

BIRTH.

ARMSTRONG. — On December 17th, at Rio de Janeiro. to Mr. and Mrs. Charles Wicksteed Armstrong, a son.

MARRIAGE.

JESSOP—COCKER.—On December 20th, at the Church of Our Father, Rotherham, by the Rev. C. J. Street, M.A., LL.B., Charles Hedley, son of Mr. and Mrs. C. F. Jessop, of Helpston Villa, to Catherine, elder daughter of Mr. and Mrs. Thomas Cocker, Clifton Lane, and granddaughter of the late John Wilson, J.P., of Sheffield.

OUR CALENDAR.

SUNDAY, December 30.

LONDON.

Acton, Creffield Road, 11.15, Rev. H. C. HORSLEY, M.A.

Bermondsey, Fort Road, 6.30, Mr. S. P. PENWARDEN.

Blackfriars Mission and Stamford Street Chapel, 11 and 6.30, Rev. H. W. STEPHENSON, B.A.

Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. T. P. SPEDDING.

Croydon, Free Christian Church, Wellesley Road, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.

Finchley, Granville Road, Ballards Lane, 11 and 5.30, Rev. BASIL MARTIN, M.A.

Forest Gate, Upton Lane, 11, Mr. J. BEGG; 5.30, Mr. FRANK G. FINCHAM.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6, Rev. BERTRAM LISTER, M.A.

Hampstead, Rosslyn Hill Chapel, 11 and 6.30, Rev. HENRY GOW, B.A.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.

Ilford, High Road, 11 and 3.30, Rev. A. H. BIGGS, M.A., LL.M.

Islington, Unity Church, Upper Street, 11 and 6.30, Rev. J. VINT LAUGHLAND.

Kentish Town, Clarence Road, N.W., 11 and and 6.30, Rev. F. HANKINSON.

Kilburn, Quex Road, 11 and 6.30, Rev. J. ARTHUR PEARSON.

Leytonstone, Haydn House, 63 Fairlop Road, 6.30.

Mansford Street Church and Mission, Bethnal Green, 6.30, Mr. J. L. GERRARD.

Peckham, Avondale Road, 11 and 3.30, Rev. R. TRAVERS HERFORD, B.A.

South Norwood, League House, 141 Portland Road, 6.30, Mr. A. J. HOWARD HULME.

Stoke Newington Green, 11.15 and 6.30, Dr. LIONEL TAYLER.

Stratford Unitarian Church, 11, Mr. J. P. ROSLING; 6.30, Mr. JOHN BEGG.

University Hall, Gordon Square, W.C., 11.15, Rev. W. G. TARRANT, B.A.

Wandsworth Unitarian Christian Church, East Hill, 11, Rev. F. H. JONES, B.A.; 6, Rev. W. G. TARRANT, B.A.

West Hampstead, All Soul's, Weech Road, Finchley Road, 11.15, Rev. EDGAR DAPLYN.

Wood Green, Unity Church, 11 and 6, Rev. G. COVERDALE SHARPE.

ABERYSTWYTH, New Street Meeting House, 11. Supply.

BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.

BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.

BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE CLARE.

BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. FRED HALL.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIGHTON, Free Christian Church, New Road, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.

BRISTOL, Lewin's Mead Meeting, 11 and 6.30, Rev. Dr. W. TUDOR JONES.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

CHATHAM, Unitarian Church, Hamond Hill, 11 and 3.30.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. J. EVANS.

CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.

DEAN ROW, 10.45, Rev. E. A. VOYSEY, M.A.

DOVER, Adrian Street, near Market Square, 11 and 3.15, Rev. C. A. GINEVER, B.A.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.

EXETER, George's Chapel, South Street, 11 and 6.30.

GEE CROSS, Hyde Chapel, 11 and 6.30.

HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. E. LOCKETT.

HINDLEY, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. J. ISLAN JONES, M.A.

HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. N. J. H. JONES.

HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. Dr. HARGROVE.

LEICESTER. The Great Meeting, 11 and 6.30. Rev. R. F. RATTRAY, M.A., Ph.D.

LEWES, Westgate Chapel, 11 and 6.30, Rev J. M. CONNELL.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES ROPER.

LIVERPOOL, Bootle Free Church, 11, Mr. H. FAULKNER; 6.30, Mr. J. M. HEANEY.

LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. MELLOR.

LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Lieut.-Col. C. S. BULLOCK.

MAIDSTONE, Unitarian Church, Earl Street, 11 and 6 30, Rev. ALEXANDER FARQUHARSON.

MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. JAMES HARWOOD, B.A.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.

MANCHESTER, Sale, 11 and 6.30.

NANTWICH, Old Presbyterian (Unitarian) Chapel, Hospital Street, 11 and 6, Rev. J. PARK DAVIES, B.A., B.D.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.

NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.

OXFORD, Manchester College, 11.30, Rev. Dr. JACKS.

PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.

PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.

SHEFFIELD UPPER CHAPEL, 11, Rev. C. J. STREET, M.A., LL.B. Service of Self-Dedication and Welcome.

SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.

SOUTHAMPTON, Church of the Saviour, London Road, 11.15 and 6.30, Rev. VICTOR MOODY.

SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, B.A.

TORQUAY, Unity Church, Montpellier Road, 11 and 3.30, Rev. JOSEPH WORTHINGTON, B.A.

TUNBRIDGE WELLS, Free Christian Church, Dudley Road Institute (side entrance), 11.15, Rev. S. BURROWS.

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.

WARWICK, High Street Chapel, 11.15 and 6.30, Rev. GARDNER PRESTON.

WEST KIRBY, Meeting Room, Grange Road, 11, Mr. W. H. THOMAS; 6.30, Mr. W. NEWELL.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

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